



JACOBUS USSERIUS, ARCHIEPISCOPUS ARMACHANUS,
TOTIUS HIBERNIÆ PRIMAS

London Printed for Nath: Rancw and Ionat: Robinson. at the Kings Armes, in s Pauls church yard 1670.



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THE
PRINCIPLES
OF

Christian Religion ;

WITH A LARGE

BODY of DIVINITY,

Methodically and Familiarly Handled

BY WAY OF

QUESTION and ANSWER,

For the Use of Families.

TOGETHER WITH

IMMANUEL,

OR THE

Mystery of the Incarnation

OF THE

SON of GOD.

By the most Reverend JAMES USHER late
Arch-Bishop of ARMAGH.

The Seventh Edition Corrected and Amended from many Errors.

To which is now added Twenty Sermons, Preached at *Oxford*, before
his Majesty, and elsewhere.

Perused and Published by his Lordship's Chaplains.

With the Life of the Author, containing many remarkable passages. And an Alpha-
betical Table, never before Extant.

LONDON, Printed for Nathaniel Ranew at the
King's Arms in S. Paul's Church Yard. 1678.

1897 — 4 — 13 — 20

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anno 1690

TO THE
Christian Reader.



Christian Reader, I do here present and commend unto thee a Book of great worth and singular use, which was written and finished about 60 years since : The Author whereof is well known to be so universally eminent in all Learning, and of that deep Knowledge and Judgment in Sacred Divinity, that he transcendeth all Elogies and Praises which I can give him. I commend it unto thee (Christian Reader) under a two-fold Notion. The first respecteth the Subject Matter of this whole Work, which is of greatest excellency ; as being *The Sum and Substance of Christian Religion* ; upon which, as a most sure Foundation we build our Faith, ground all our Hopes, from which we reap and retain all our Joy and Comfort in the assurance of our Salvation. Which as at all times it is most profitable to be read, studied, and known, so now (if ever) most necessary in these our days, wherein Men never more neglected these Fundamental Principles, as being but common and ordinary Truths, and spend their whole Time, Study, and Discourse about Discipline, Ceremonies, and Circumstantial Points ; and herein also not contenting themselves with those common Rules, and that clear Light which shineth in the Word ; they are only led by their own Phantasies, daily creating unto themselves diversities of new Opinions : and so falling in-

To the Christian Reader.

to Sects and Schisms they break the Bond of Love, and fall off from the Communion of Saints, as though it were no Article of their Creed; and being in love with their own new Tenets, as being the conception and birth of their own Brains, they contend for them more than for any Fundamental Truths; and not only so, but also hate, malign, and most bitterly and uncharitably censure all those that differ from them in their Opinions, though never so conscientious and religious, as tho they professed not the same Faith; yea, served not the same God, nor believed in the same Christ, but remain still Aliens from the Commonwealth of *Israel*, and in comparison of themselves no better than Papists, or at the best but carnal Gospelers. The second Notion under which I commend it, respecteth the Work it self, or the manner of the Author's handling it, which is done so soundly and solidly, so judiciously and exactly, so methodically and orderly, and with that familiar plainness, perspicuity and clearness, that it giveth place to no other in this kind, either Ancient or Modern, either in our own, or any other Language which ever yet came to my view; in which regard I may say of it, as it is said of the Vertuous Woman; *Many have done excellently, but this our Author exceedeth them all.* I will add no more in the deserved praises of this Work, but leave it (Christian Reader) to thy self to peruse and judg of it; commending thee to the Word of God's Grace, and the good guidance of his Holy Spirit, who is able to build thee up in a fruitful Knowledg, to lead thee into all Truth, to direct and support thee in the ways of Godliness, and to give thee an everlasting Inheritance amongst the Blessed.

Thine in the Lord Jesus Christ,

JOHN DOWNAME.

The *Epistle* to the *Reader*, concerning the *Book*
it self, and this new *Edition* of it,

R E A D E R,

I Shall venture to say some few things deservedly to the credit of this Book. It's of the most useful nature in the World, being a Collection of those Principles that are necessary to Salvation, delivered with so much happy plainness, that every one acquainted with the Bible may understand them; and yet so much Judgment and Scholasticallness, that Men of Reading and Learning may enlarge and adorn their Knowledge by the serious humble perusal of them. Truths here are as little above the Vulgar, as below the Learned, and in neither case to be contemned by any means: They are here also competently proved to those that doubt or want confirming, and illustrated to them that as yet do not sufficiently understand their meaning. And that which is one of the choice Excellencies of this Volumm is, That Notional Truths are seldom left to swim and float in the Brain, but are usually brought close to the Conscience and Affections, and as usually applyed to Life and Practice. I know no Writings (meerly humane) that are perfect; no doubt there are several that get nearer to perfection than this doth; though do not mistake, I know a vast number of Books of the very same nature with this in several Languages, that are very much short of it, and very few, if any, in our own, of this Magnitude and Design, that deserves to take place of it. How low so ever this Piece may be valued by some, yet I have four things to say of it that will satisfie sober Minds, and much advance it in their esteem.

First, That the Method, and most of the Materials, are the incomparable Bishop Ushers, (a Man whose younger days wonderfully out-did the most grave experienced and thoughtful Age of the greatest number of Men that ever lived in the Christian World); this I speak upon the satisfying evidence of eye-witnesses.

Secondly, That the Right Reverend Author, in his elder days, blessed God for its publication, (though at first it started into the World without his consent) because he perceived it had done much good; which those have affirmed to hear him say, which had no fondness for the Book.

Thirdly, That all along the exercise of his Ministry, in his Native Country in all his Catechetical Lectures, he imitated the method and way in which this was drawn up; and that not only to ordinary Persons, but his order throughout his Diocess to the Ministers, was to go through the Body of Divinity, which he had drawn up accordingly into fifty Heads, the nature of which you may see introductory to this Book.

Fourthly, That it's sufficiently commended by some worthy Men, as by Mr. John Downame, who helpt to midwife it into the World; as you see
under

The Epistle to the Reader, &c.

under his own hand in the foregoing Epistle; and Ludovicus Crotius, in his *Instructio, de Ratione Studii Theologici*, cap. 7. having said that the Author was, Dominus plurimum colendus; he begs importunately that some English Man would translate it into Latin, *Desideramus & sollicitè expectamus plenum Systema Theologiæ Practicæ, &c.* calling it *Insignem Thesaurum*.

As to this Edition, I might say many things, but shall comprize all in a few words, viz. That it has been compar'd with the best of those that went before it, and hath some thousands of Typographical Errors corrected, with a supplement of some few choice and necessary things left out in very many of the later Editions, as truly Orthodox and necessary as any of the rest; with a very great care to examine all the places of Scripture quoted there, and to render them pertinent to those things they are designed, either to prove or illustrate, which were so abundantly defective, as to put the Doer to very much pains and care to bring them to some exactness. Here you have also the Addition of the Great Bishop Usher's Life, performed with more than ordinary Elaborateness. And in the last place, you have a pure Alphabetical Index, a thing much desired, and here carefully drawn up, by which you may with much ease find out any of those important Matters that are therein contained.

What remains, but, 1. That Ministers imitate this meritorious Example; not only in Catechising of those that are young, in the afternoon on Lord's Days before the publick Service of God, but also that they, by this Pattern of the Sum and Substance of Religion, spend half an hour more in the brief, plain, and pithy opening of the Principles of Religion; and that at first giving but the Sum of each chief Head, so as to go through the whole number with greater brevity; and afterward to enlarge upon every Head, first, three or four Heads at a time, and in the close but one.

2. That Masters of Families should follow the Example of the holy and truly imitable Author, viz. Instruct their private Families out of it twice a week; and also take an account, at the beginning of the next Reading, of those that were present, what they remember and observe: The faithful reverent practice of which, by the blessing of God, would produce noble Fruits of Righteousness and Peace; and make Families not only great blessings to themselves, but also to the Church of God, and State in which they dwell. The performance of which things, is the hearty wish and prayer of him who performed all that's new in this Edition: and remains a ready

Friend to any Design for the right advancement of

Learning and Religion. J. D.

M. S.
JACOBUS USSERIUS.

Archiepiscopus Armachanus

Hic situs est;

Ob

Præclaram Prosapiam,
Raram Eruditionem,
Ingenii Acumen,
Dicendi & scribendi facundiam,
Morum gravitatem suavitate conditam,
Vitæ candorem & integritatem,
Æquabilem in utrâq; fortunâ animi constantiam,
Orbi Christiano & Piis omnibus Charus,
Omniumq; judicio præterquam suo

Præsul verè Magnus.

Qui Ecclesiam Veterum institutis,
Clerum suo Exemplo,
Populum Concionibus
Assidue instruxit:
Chronologiam sacram pristino nitori restituit;
Bonarum artium Professores
Inopia Afflictos,
Munificentia sublevavit:
Deniq; qui Hæreses repullulantes calamo erudito contudit;
His ingenii dotibus, his animi virtutibus ornatus,
Præsul optimus, piissimus, meritissimus,
Cum inter bella Civilia & Ecclesiæ & Patriæ suæ funesta,
Sibiq; Luctuosa,
Nec Ecclesiæ nec Patriæ diutius prodesse poterat,
In Christo pacis Authore placide obdormivit,

Anno Æræ Christianæ, 1655.

Ætatis suæ, 76.

Riegate in Comitatu Surrey

Martij, 21. Obiit,

Sepultus apud Westmonast.

In Hen. 7^{mi}. Capellâ Apr. 5. 1656.

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THE LIFE OF

Dr. James Usher,
Arch Bishop of Armagh.

CONTAINING

Some remarkable Passages never before published.



He written *Lives* of Men are very often flattering things; and are drawn (much like their Pictures) to the best advantage; their Learned Friends rather saying in many things what they should have been, than really what they were: but the Subject on which I am to write, because of its universal Accomplishments and Perfections, prevents my being guilty of the like enormity.

That we may miss nothing of things that are precious (for the smallest filings of *Gold* are charily to be preserv'd) I shall endeavour to gather up all the scattered hints and intimations of the excellencies of this *great Man*, dispersed up and down great variety of worthy and credited *Authors*, and put them into a regular and useful Scheme.

We are to consider him in his *Relations*, and in himself.

First, *In his Relations*; for these give no small advantage to a Mans being observ'd in the World, and that even among the wisest Men; *The Stream deserves to be respected for the Fountain's sake.* Great Example and Education are of vast importance towards the greatning of Posterity, inviting the attendance and helps of *Divine Providence*, and awakening *natural Conscience* and ingenuity to attempt things that may excel. His *Relations* are very well worth observance, if we consider them either on the Father or Mothers side; and that either separate or conjoined.

First,

First, Separate, and that

I. On the *Fathers* side, where we have

1. The *Father* himself, Mr. *Arnold Usher*, a Man of Parts and Endowment, raised above the ordinary rank of Men; brought up in the Study of the Law, and so employ'd, being one of the Clerks of the *Chancery*.

2. His Uncle, *Henry Usher*, trained up at *Cambridg*; the owner of much Learning, and full as much Wisdom: acknowledged, by being pitcht upon (by the Church and Council of *Ireland*) as a Person once and again fit to come over into *England* to petition Queen *Elizabeth*; in both which Affairs he obtained the smiles of that wise and mighty Queen: The first, to preserve the *Cathedral* in *Dublin*, being begged and designed for a private and worldly use. The second, to found an University there. The worth of this Man raised him to the highest dignity in that Church.

II. For his *Relations* on his Mothers side; not to mention her in this place, but in the close of what I have to say.

1. His Grandfather was *James Stanihurst*, a Man so highly valued by the Parliament of *Ireland*, as to be chosen three times *Speaker* of the House of Commons. So highly valued by the City of *Dublin*, as to be chosen her *Recorder*; by the State, as to be chosen one of the *Masters of the Chancery*: a Man of great Employment, Wisdom, and Integrity. 'Twas *He* that made the first motion for the founding an University in *Dublin*; the Unkle by the Fathers side that obtained the leave of doing it of Queen *Elizabeth*; and this *Nephew* and Grandson that was the first Student there.

2. His Uncle, *Richard Stanihurst*, bred up in the University of *Oxford*; of great renown in *France* and other Nations, much applauded for his learned Books upon divers Subjects: he adorned Initial *Philosophy*, by his writings upon *Porphiry*, and that at eighteen years of Age: enriched *History* by his Tract *De rebus Hybernicis*; and advanced *Poetry* by his English Translation of *Virgil* into Heroick Verse. He was one of the most eminent Scholars and Philosophers of his time; between whom and his great *Nephew* passed many Letters filled with the most sorts of Learning.

Thus much for his Relations on Father and Mothers side considered seperately.

Secondly, We'l consider both sides as conjoyned, and that in his Brother *Ambrose Usher*, one who did much in a little time, came and looked into the World, and gave it a longing taste of Wonders, and so withdrew again. He was excellent in the more remote and abstruse Languages of the World: he hath left behind him, under his own hand, an Elaborate Translation of the Old Testament out of *Hebrew* into *English*, from the beginning to the Book of *Job*, which might have been finished, had not the appearance of the New Testament in King *James* his time withdrawn his hand.

Thus

Thus much for his *Relations*, whom you see to be worthy and very much crediting. Only there remains two *Aunts* of his not to be passed over in silence, both of them born blind, but of most seeing intellectuals; well acquainted with Letters, in a way extraordinary to our manner of knowing them. These were them who first entered him into the Gates of Learning, teaching him to read his own Native Tongue. They were *Persons* of such incomparable readiness in the Divine Oracles, that they were either of them able of a sudden to have repeated any part of the Bible.

Thus you have seen what sort of Men and Women this great Man descended from, and that such as are to be valued above those that are (*Magni nominis Umbræ*) heaped up with splendid worldly Titles, but want their Virtues and Accomplishments.

———*Nobilitas sola est atque unica Virtus.*

Secondly, *We are to consider him in Himself*: Which will not prove to his diminution, when laid in the Ballance with what is said; for he really added more greatness to his Family than he drew from thence. I know that *Greatness*, as to Parts and Moral Worth, are things not Hereditary:

———*Ole quid ad te?*
Nam genus & Proavos & quæ non fecimus ipsi,
Vix ea Nostra voco.———

As I have sometimes seen a brave Spring changed into a dirty Stream, by passing through rotten, black, and defiling Ground: So on the contrary, a mean and ordinary One bettered by passing over refining things, in its further distance from the Fountain Head.

In Himself, we'll consider,

First, His Birth.

Secondly, His Education.

Thirdly, His Setting up in the World for himself.

Fourthly, His Advancements.

Fifthly, Several Matters relating to his Learning and Religion.

Sixthly, Some extraordinary Providences that befel him, or referred to him.

Lastly, His Death.

First, His Birth: Where we are to consider the *Time* and *Place*.

I. The *Time*. He was born *January 4. 1580.* A very happy *New-Years Gift*; not only to that his Native Soil, but also to all the Protestant Churches, yea, the whole Learned World, both in that Age, and all those that may follow it. About this time was founded the beautiful Colledg (or University of *Dublin*) as it were, purposed by the Divine Will and Foresight, to be ready for his Training up, and

Exercise in Arts. About this time also appeared in the World some of the most learned Men that have lived in it, as designed for his Correspondence.

II. The Place was *Dublin in Ireland*; seven Cities contested about the Birth of *Homer*; but our Man was not so obscure in his Original, as to have any contest with this City for the glory of his appearance in the World. The Scholars in *Ireland*, in the younger days of Christianity, were so notable in the Holy Life, from the Doctrine and Example of one great leading Man, that in a little time it began to be called *Sanctorum Patria*; but much more might it have been called so from what our Bishop *Usher* began and practised there. *Bertius* in his Geographical Tables, says of *Dublin* and the University there, *Quam, quum ista scriberemus, ornabat Jacobus Usserius Theologus eruditione & pietate & scriptis imprimis clarus, ei Patria Dublinum.*

Secondly, His Education: Man without this would only be, what some have ignorantly said of the Bears Whelp, *an unshapen Lump: Emollit mores, nec sinit esse feros*; as soon may Fields or Gardens produce the most pleasing Grain, Seeds, or Plants, without Culture and Dressing, as Youth without Education be creditable and advantageous to Church or State: but our *hopeful Youth* of whom we treat, was not left to his own Conduct to scramble for Attainments, but had them instill'd into him by such as were dexterous at the Work; Providence in this predicted and conspired his future Greatness.

I. His beginning-steps towards Learning, were guided by his two incomparable Aunts forementioned; who at the same time taught him to know his Alphabet, and the use thereof in the advancing Letters into Words, and also to spell and read the Mind of God in his own Conscience, and the Sacred Writings of the Bible.

II. At eight years old he was sent to the *Grammar School*; where he had two excellent Masters, Sir *James Fullerton*, afterward Leger Ambassador in *France*, and closed up his time in a great Office at Court; and Sir *James Hamilton*, who in following time was advanced to the dignity of a Viscount; who continued disguised under that employment for some time; both of them very Learned Men, of which that Time and Place was very defective: This no doubt was the doing of God, and so interpreted and admired by himself, even to the close of his Life. During the time of his aboad at School, which was five years, he was thoroughly instructed in *Grammar*, *Rhetorick*, and *Poetry*: wherein he so much excell'd, and was so much delighted, that he found it difficult to address himself to other Studies; which is the usual method of those that attain to greatness in Arts, they give their minds so much unto them.

III. At the Age of thirteen he was admitted into the *Colledg* of *Dublin*: being the first Scholar that was entered there, and that upon design to convey a glory to the place, from his pregnancy, forwardness, and blooming hopes of future greatness. And here again

Sir

Sir *James Hamilton* became his *Tutor*, being newly chosen Fellow there; who often would admire the acuteness and proficiency of his *Pupil*, averring that in a short time he equalliz'd his Instructors: here he first began to study the *Greek* and *Hebrew* Tongues, in both which he afterwards excell'd; and in a little time made himself *Master* of all the most necessary *Arts*, most of which he modelled into a Method of his own, and put Musick also into Art and Method. Once a week his Tutor hallowed and adorned these by a Latin *Divinity Lecture*, dictated with so much deliberation, that he always put it into writing from his Mouth, as he did his other Lectures, which proved much to the gain of Knowledge and Godliness. He took all his degrees with wonderful applause; and even in his *Minority* did some publick *Accademick Exercises* at the ordinary Acts, and in some extraordinary cases before *Grandeess*, with high Approbation and admirable Praise. And even then he was an incomparable *Chronologer*, and a most strenuous *Disputant*, as you may see afterwards.

Thirdly, His setting up in the World for himself, when left to his own conduct; an hour but too much and too frequently unhappy to many great Wits: but here he continues his Excellencies and Industry; nay, more than so, constantly grows in them, which shews that foregoing Actings were animated more from himself, than those that instructed him. He, being step'd beyond the guidance of *Tutors*, and his *Fathers* Head laid in the Grave, doubles his diligence for Learning, and especially the more Divine Part of it; yea, he gives up the Revenue of a very fair Estate in Land (being attended with some Incumbrances) to his Brothers and Sisters, that he might have no Worldly Concerns to retard his eager pursuits after Learning and Sacred Knowledge.

Fourthly, His Advancements: These were entered upon, not by Bribes nor Interest of Friends, but from his own real merit and worth. These were of two sorts: in the *University*, and the *Church*.

I. *In the University*. The

1. *Was to be Catechist to the Colledg*: Then he was Master of Arts, though but about twenty years of Age. That he might add lustre to this Advancement by the business of it, he with great diligence went through a great part of the Body of Divinity in the Chappel, by way of Common Place. The

2. *Was to be Professor of Divinity*, in the University. He entered upon this about the twenty seventh year of his Age, having newly commenced *Batchellor of Divinity*. In this place he read twice every week at the beginning, and afterwards once a week throughout the whole year without any intermission, going through a great part of *Bellarmines Controversies*. About thirteen or fourteen years he continued a great Ornament to this place, and in it wrote three Volumes

of the *Lectures* he delivered there; the printing of which would be no small honour to that *Univerſity*. The

3. *Was to be Provost of the Colledg of Dublin*; unto which he was elected by all the *Fellows*, with the greatest unanimity that could be, though then but thirty years of Age: but he was so abundantly in love with his *Studies*, that unless the *Worldly Encumbrances* of this place could have been laid aside, the good *annual allowance* of it could not invite him to accept, but with great modesty and thankfulness he refused their endearing Kindness, and his own Honour and Enrichment.

I only mention these *Advancements* in the *Univerſity*, because they were not devolved upon him by Course, or Custom, or necessary Order, but from a free Election, only invited by his great Fitness and Excellencies.

II. *In the Church*: Having preached some time in the nature of a *Probationer*, with the great applause even of the wiser sort, he received *Ordination*, and that before his one and twentieth year; because the most grave and learned Men took away all his Scruples about his being so young, telling him, *The Lord had need of him*, and as *Nullum tempus occurrit Regi*, so neither *Deo*: and so, like *Samuel*, he must continue this *Ministration to the Lord in his Youth*. He was put into the Ministry by the hands of his Uncle *Henry Usher*, Arch-Bishop of *Armagh*, with the assistance of other Ministers, *Anno Dom. 1601*. His *Advancements* in the Church, were

1. *The Chancellorship of St. Patricks, Dublin*; conferr'd upon him by Arch-Bishop *Loftus* (a very wise Man) a little before his death, unto which he took no other *Benefice*. In which place, our great *Antiquary* Mr. *Camden*, found him when he was writing his *Brittannia*, *An. Dom. 1607*. and in his *Observations upon Dublin*, saith of him, *Most of these things I acknowledg my self to owe to the diligence and labour of James Usher, Chancellor of the Church of St. Patricks, Qui annos variâ Doctrinâ & judicio longè superet*. In this place he was highly industrious, and did not take the Pay without requiting the Church by his Pains.

2. *The Bishoprick of Meath in Ireland*. This King *James* gave him, notwithstanding some great Men did all they could to hinder it, reproaching him to the King, in order to the accomplishing their Designs; but the King was so taken with the glory of this Action, that he would often boast, *He was a Bishop of his own making*: At his Consecration in *Drogheda*, there was given him an *Anagram* of his Name, as he was then to write himself, which he made good to his dying day, viz. *James Meath, I am the same*. In this *Dioceſs* he preached constantly, not only in the Church, but in the *Sessions House*, because the *Papists* would not attend his Ministry, unless he would exercise it in the latter place: Here he used to visit them in
private

private Families, and by most weighty humble Discourses prevailed with several to close in with their own Happiness, in embracing the Reformed Church.

3. *The Primacy of Ireland.* This was 1624, making up exactly the number of one hundred Arch-Bishops of that See, from the first, supposed to be *Patricius*; of whom we read much, and much to his credit, in divers Ancient Writers. Being thus promoted to the highest Dignity his Profession was capable of in his Native Country, he was so far from being elated or puffed up with such an high Advancement, so far from ceasing to preach the Gospel, that he became so exceeding lowly, as to put Pride out of countenance where-so-ever he met with it; and so laborious in the Ministry, as to over-toyl himself, even to the wasting of his Spirits, (by constant *Lords-day* and *Week-day* Labours) till a *Quartane Ague* seized upon him, and afflicted him for three quarters of a year together. The *grandeur* of this place rather invited him to most lowly converses with the meanest of the Ministry under his Government, than to any the least appearance of domineering over them; though they might be such Men as others in his Office would rather have bestowed frowns than smiles upon: but he was satisfied these Men were of honest *Intentions* and *Lives*, and so he carried to them as *Brethren*, a name he loved to call the *lowest* by.

Thus for his *Advancements*, (not to mention his being one of the Kings *Privy Council*) you see they were numerous and great; the disposal of these lay always at the Will of others, and no doubt but some Men of great Friends, Ambition, and Interest, would have carried them; but that his extraordinary Worth and Accomplishments struck Reverence and Admiration into all that knew him, and pleaded and prevailed for him, where his own endeavours made not the least motion nor attempt. Thus the *Hand of Almighty Goodness*, in order to the encouragement of Industry and Vertue, guides the favours of great Men to Meritorious Objects.

Fifthly, Several Matters referring to his Learning and Religion. These were such, when we consider their *Circumstances*, as did very much greaten him, especially in the computation of all those that prize Divine and Humane Knowledge, with the wise improvement of them into Use and Life. Of which our Dr. Walton in his Preface to the *Biblia Polyglotta*, saith, *Primas ille Reverendissimus Hibernie Jacobus Usserius, Archiepiscopus Armachanus ὁ μακαρίτης, Vir Doctrina multifaria, pietate, modestia, omnibusque virtutibus conspicuus, &c.* And Gerardus Vossius (*de vit. Serm. & de scient Mathem.*) frequently admires him as a Man that had arrived at a transcending pitch in Learning and Religion, and styles him, *Undicunque Doctissimus*; and concludes, *De viro hoc rerum Divinarum humanarumque peritissimo nil possum dicere tam sublime quin ejus id virtus superet.*

I. Several Matters referring to his Learning; As, His early Address: His swift motion in arriving at Scholastical Attainments, and his large Progress.

1. His early Address: He began his Learning very near as soon as the use of his Tongue; for by that time he was ten years old, he not only performed all his Grammar-School Exercises, with great freedom and exactness, but he also read many other Books, and Writings not then printed; and some of them not only learned in the Language, but in the Matter also; and this he did without prompting. At twelve years old he began to express his hunger and thirst after Chronology and Antiquity, for reading of Sleidan's four Monarchies, and other Authors on the like Subject, he drew up an exact Series of Times when each eminent Person lived: and by that time he was fifteen, he was grown so perfect in this kind of noble and difficult Learning, that in Latin he drew up an exact Chronology of the Bible, and that in the more abstruse part of it, from the beginning to the Book of Kings; not much differing from that of his Annals, excepting some Observations, and the Synchronisms of Heathen Story. By that time he had arrived at his sixteenth year, or something sooner, he had read some of the most Elaborate Writings of the greatest Champions among the Romanists, without being at all caught by their cunning Artifices; wisely suspending his consent to their seeming-plausible Arguments and Importunities, till he had time to compare what they said with the Writings of the Ancients, (concluding, that *Verum quodcunque primum, adulterum quodcunque posterius*) which he presently fell upon: for I find that about his seventeenth year, he had read several Books of the Fathers, and most Authors writing of the Body of Divinity, not only Positive but Polemical; and had so critically acquainted himself with the state of each Controversie between us and the Papists, that he was able to dispute triumphantly with any of their most learned Priests: as hear what a Jesuit, a great Disputant of theirs, says, *There came once to me a Youth of about eighteen years of Age, one of a too-soon ripe Wit, scarce (as you would think) gone through his course of Philosophy, or got out of his Childhood, yet [Disputandi avidus de abstrusissimis rebus Theologicis, &c.] very importunate to dispute upon the most hidden and dark Points in Divinity. Vid. Prefat. ad Britanno-Machiam Ministrorum, &c. per Hen. Fitz Symonds.* But although the Jesuit at first despised his Youth, yet afterward he admired it; and no doubt would have told the World more, but that he could not do it without a great degradation both to Himself and his Cause. Now all these things were done and obtained by himself a considerable time before he was twenty years of Age, performing all his Exercises in the Colledg as his fellow Pupils did, if not much above them.

2. His swift motion in arriving at Scholastical Attainments. He ran apace, and yet did not over-run himself; through the Grace of God he was not one that was soon ripe, soon rotten. His swift motion appears in what

what I have just said upon the last Head; to which I add, That in five years time he ascended to very great excellency in *Grammar*, *Rhetorick*, and *Poetry*: after this, in three or four years, he obtained an equal excellency in *Greek* and *Hebrew*, (not to mention that more than common skill he had in several other *Oriental* and *Occidental* Languages); as also a wonderful proficiency in *Logick*, and all other parts of *Philosophy*, *Musick*, and some other *Arts* and *Sciences*; all which he annalized into Schemes of his own, with great judgment, shewing his thorow and extensive knowledg of them all. You observe here the abundance he did in a little time; and yet I shewed you before how many other, and how great things he did besides what was proposed to him by his Instructors. He so hastened away to maturity before the ordinary Season, that the full ripe Fruits of Summer were found growing upon him in the early Spring, for before he was got to his one and twentieth year, he was *Philologus*, *Philosophus*, & *Theologus Eximius*. It's much to find a Preacher, and that put upon the Work by great and godly Men, before the Age of one and twenty; but so it was here, and not without a large degree of fitness. Was it not a wonder to find a Youth of twelve years of Age to be a *Chronologer* and an *Antiquary*? (*vid. vit. ejus per D. Bernard, p. 25.*) Was it not as great a wonder to find one of eighteen or nineteen, to encounter and overcome a *Jesuit*, to commence *Master of Arts*, to be chosen *Catechist* to an *University*, to go through a great part of a Body of Divinity in the Chappel, by way of Common Place, before learned Men, and to act to admiration in all these? Was not here wonderful expedition? Nay, still further, Before he was thirty eight, he had read over all the *Schoolmen*, and all the *Fathers*, and every part of them, and the most noted *Historians*, and had made these all his own, and was Master of all other *Learning* besides. Now however the reading of all that large number of bulky Volumns was a mighty work, yet the pains he took out of the common road of Learning, in searching of *Records*, and all the *Manuscripts* he could get throughout Christendom, with that severe study of *Chronology* and *Antiquity*, was equal to the former, if not quite beyond it. Many Volumns he read, only aiming at the knowledg of the use of words in several Ages, as *Galen* and *Hippocrates*: most of the Rarities Printed or Written in both the English *Universities*, in *London*, and private *Libraries*, as of Sir *Robert Cotton*, and of several other Learned Men: The *Records* of the Tower of *London*, he had warily search'd into: Scarce a Book in that great *Library* of his own, though of the smallest size and esteem, but he remembred it; And to my great wonder (saith Dr. Bernard) he had in readines, in his head, all he had read. There was scarce a choice Book in any eminent Persons Library in *France*, *Italy*, *Germany*, or *Rome*, but he had his way to it, or what he desired transcribed: He was better acquainted with the *Popes Vatican*, than some that daily visited it. Now, may we not call this *Helluo Librorum*, as once

once Dr. Hoyle did, without mentioning any other Name or Title, *The Grand Reader of Europe*, and yet speak intelligibly enough to any that are acquainted with Books and Learning. But if we consider all his other Business of constant Lectures, Preaching, and Converse, and think that all this while he was but a young Man, we shall not need to be told again, that his motion in arriving at Scholastical Attainments was very swift.

3. *His large Progress therein.* What I have just said, has competently manifested what I have here to say. Yet I shall further intimate several things to shew that his Progress in Learning was so large, as to make a notable approach towards Perfection. This will appear, by his *Writings, Disputes, and Testimonies of Learned Men.*

I. *By his Writings:* Let us here consider,

1. *Their Nature:* Many of them upon very abstruse and difficult, yet necessary Subjects, but highly Elaborate and Learned. He first got himself a splendid Name in the Church, by that first and excellent Book of his, *De Christianarum Ecclesiarum Successione & Statu*. His Book, *De Britannicarum Ecclesiarum Primordiis*, Vossius de *Vitiis Sermonis*, (c. 10.) calls, *Laudatissimum Opus*; It is generally well esteemed: In this he listeth to the Brant the *Antiquities of the British Church*, Leigh. *Relig. & Lear.* p. 359. As his Theams he undertook to write upon were neither mean nor easie, so neither was his manner of writing, but always testified his exactness and industry. This will easily appear to any that please to look into them, where they will find much of the Learning of the World put into some single Volumes, as it were a Library put into a Book: which is something of what Spanhemius means when he saith, *Non tam tua quam orbis literati Bibliotheca est.* Dub. Evan. Par. 3. *Epist. Ded.* So Morus in his Oration at Geneva dedicated to him, saith, *Tuum pectus Bibliotheca spirans.*

2. *Their Number,* not a few: though some one might have held the most Writers a long time in the Composing. The sole proof I shall give you of this, shall be to tell you what they are: *Jacobus Usserius Armachanus, de Ecclesiarum Christianarum Successione & Statu.---Epistolarum Hibernicarum Sylloge.---Historia Goteschalci.---De Primordiis Ecclesiarum Britannicarum.---Ignatii Epistola cum Annotationibus.---Ignatiana Appendix.---De Anno Solari Macedonum.---Annales Veteris Testamenti.---Annales Novi Testamenti, &c.---Epistola ad Cappellum de variantibus Textus Hebraici Lectionibus.---De Græca Septuaginta Interpretum versione Syntagma.---In English, A Sermon preached before the House of Commons, Feb. 18. 1618.---A Declaration of the Visibilty of the Church, in a Sermon before King James, June 20. 1624.---A Speech delivered in the Castle of Dublin, Nov. 22. 1622.---His Answer to Malone the Jesuite, 1631.---The Religion profest by the Ancient Irish and Britans, 1631.---Immanuel: or, The Incarnation of the Son of God, 1639.---A Geographical Description of the Lesser Asia, 1644.---*

Confessions

Confessions and Proofs of Dr. Reynolds, and other Protestant Divines, concerning the Right of *Episcopacy*, 1644.—A Discourse of the Original of *Bishops* and *Arch-Bishops*, 1644.—His small Catechism revived, with an Epistle of his, &c. 1654.—The Sum and Substance of Religion, in a great part his.—His Annals of the Old and New Testament, with the *Synchronisms* of Heathen Story, to the Destruction of *Jerusalem*.—A Method for Meditation.—The Articles of *Ireland*, Learned and Orthodox, 1625.—Eighteen Sermons preached in *Oxford*, 1640. recommended to the World by one that was his Chaplain.—He had others in Manuscript full as learned, see Dr. Bernard, in *vit. ejus*, p. 29, &c. and p. 49, &c. and p. 100, &c. besides some published under his Name, but disowned by himself, mentioned in a Book of Dr. Bernards, published 1657.

His Writings are of themselves great in an extraordinary Degree; yet there are some Circumstances, well considered, will much advance the Learning of the *Author* of them. As

1. *The Age he was of when he writ some of them.* He began to write one about twelve years of Age, another about fifteen, a third at twenty, and when he was but a little turned of thirty, he published that Piece, so much magnified by *Causabon* and *Scultetus*, *De Ecclesiarum Christianarum Successione & Statu*. His first Writings, yea, even those that he drew up when a Child, were done with so much greatness and exactness, that they were scarcely to be advanced in the greatness and worth of their composition by any hand but his own.

2. *The Business he had to do when he writ most of them.* He had always Business for both Hands, enough for any one Man for Night and Day, without bestowing any time in writing Books.—If you consider,

1. *His Study*; which appears by his numerous Languages he was the Master of; that exactness he had in some of them: though he was rarely knowing in the most Eastern and Western Languages, yet he excelled in Hebrew and Greek; and both Dr. Bernard and Dr. Hoyl affirm, that his Eloquence in the Latin Tongue, though put upon it *ex tempore*, did fully equallize the greatest Orator that has at any time lived in this latter Age of the World; and that certainly *Tully* himself, if alive, could not have excelled him in Eloquence. How much he studied, will further appear, by his exact knowledge of all Books that were worth the knowing, and his capableness to give an account of any thing in them; by his universal search into all Libraries, and his poring into every thing that might heighten Knowledge, and his often Journeys for that end. In the Winter Evenings he constantly spent two hours in comparing of old Manuscripts of the Bible, Greek and Latin, taking with his own hand all the *Variae Lectiones* of each.

2. *His Preaching and Praying.* He mist no week without Preaching, if he had his Health. How frequent and continued this Work was, has been hinted before, and will be more spoken to afterwards. And for Prayer, over and above his own praying in private, he constantly attended Prayer four times a day in his House and Chappel; as in the Morning at six, in the Evening at eight, and before Dinner and Supper.

3. *His constant correspondence with very many Learned Men in divers parts of the World:* As in *France, Italy, and Germany*; yea, even as far as the *Turks Dominions*, he imploying Men there to get him Manuscripts and Rarities, and corresponding with them for that end; besides, a constant intercourse of Letters, between himself and very many Learned Men at home, of differing Minds, about Subjects widely differing; these amounted to a great and constant Labour. A considerable deal of time also was bestow'd in converse with a large number of Visitors, in the resolution of Difficulties in Divinity, and Cases of Conscience, &c.

Now, who could have thought that this Man had done any thing else but any one of these three last things, if we consider how fully and constantly they were done? And yet his Writings were as many, and as great, as I have shew'd. If we view his Writings, we would be ready to think he could do nothing else; and if we view what he did besides, we cannot imagine how he could do them.—Thus his wonderful Learning (and Industry) appears by his Writings. So it does,

2. *By his Disputes:* These were not only many, but such as always carried the Conquest, and that over very well-furnisht Adversaries. Only to name these is proof enough; As, with the *Jesuit Fitz-Simonds* in the Castle of *Dublin*, for which he is applauded even by his Adversary himself; but of this enough before.—With the *Jesuit Malone*, who gave him a bold and daring Challeng, but acted, as I have sometimes seen an haughty and peevish Cur, come forth with great fierceness, and assault a generous Mastiff upon the Road, but by only facing about, casting an offended look, or making one leap towards him, the poor Cur hath suddenly given a frightful start, if not a fall, and has found his best defence has been to grovel in the Dust, with his Tail between his Legs; or to fly to some distant security, and there bawl and make a noise for a long time. Thus did this peevish *Romanist*, till he had awakened two eminent Divines, *Dr. Hoyle* and *Dr. Sing*, to drive him out of his quarrelsome retreat to an utter silence.—With the *Jesuite Rookwood*, who went under the more creditable name of *Beumond*, because his right name was made horrid, by his own Brothers being a Gunpowder-Traytor: with this Man (being but just stept out of a great Sickness) he held three days of Disputation, at *Drayton* in *Northamptonshire*, before some Persons of Honour, of both the *Romish* and *Protestant* way, concerning

cerning *Transubstantiation*, *Invocation of Saints*, *Worshipping of Images*, and the *Visibility of the Church*; where he so wonderfully overcame this strong Antagonist, that one of his own Tribe, *Chaloner*, a *Secular Priest*, even in *Print*, scoffs *Beumont*, and bids him beware of coming any more to *Drayton* to meet with another *Usher* to foil him again, to the dishonour of his Profession and himself.—With three *Jesuits* together, viz. *Fisher*, *Sweet*, *Swetnam*, in a private House in *Drury-Lane*, also before several Persons of Honour; where they disputed of *Image-Worship*, and *Free-Will*; but after some few Arguments, the *Jesuits* found themselves miserably too weak to deal with him; and so pretending some urgent Business, left the place in an hurry, very much dashed in their Countenances, though they knew not who their Adversary was.—With another *Jesuit*, before a *Protestant Knight* and his Lady (a *Papist*) in *Ireland*; the *Popish Party* used to call this *Jesuit*, *The Rock of Learning*: The Disputation was to be managed by plain Texts of *Scripture*, and such *Terms* and *Distinctions* as were intelligible to those that stood by; which so prevented Tergiversation, and Sophistical Shifts and Evasions, that the *Jesuit* found himself to have nought left to say, and so left the place with shame.—I could have enlarged these short Relations to tediousness, setting before you much of the Matter and Way of managing these Disputes; but it is expected, that in the whole, I be as compendious as is possible. I could also have acquainted you with many other Disputes of his, as, one in *Dublin*, before an *Assembly* of the Nation, where he had all the *Learning* of that Kingdom to set upon him, which was used to the utmost to have conquered him, but he really carried away the *Trophies* of that day; the consequence of which was as great, and as useful to that *Church*, as ever any Dispute in the World, when managed by one Man against so great a number of Men, furnished with so much Learning and Resolution to oppose him, and so much time to prepare in, when as the whole was a surprize to himself. But this one Instance shall suffice. The Disputes he had with those *Popish Antagonists*, did much shew the quickness of his Parts, and greatness of his Learning; having therein to do with some of the most subtile Men in the World, such as are for the most part thoroughly instructed in *School-Learning*, and all the crafty Methods of *Disputation*; and such as will readily equivocate, shift, and lye, and abuse the most *Quotations* to make them serve their own lame and needy Interest and Principles; to be able smoothly to deal with these, to detect their Folly, and to gain the clearer Conquest, shews a vast degree of *Learning*. As it does further appear in the

Third and last Place. *By the Valuation and Testimony of Men highly Learned*. Such only as are *Great*, are only able to set a right Value, and pass a true Judgment, upon *Great Things*. To this end I'll let you see what has been said, both by Friends and Enemies.

I. By *Friends*; and that both at Home and Abroad.

1. At *Home*; These, by reason of their nearness, could not but know him well, and so be satisfied, that the great things found in his Writings, were no greater than himself; that there was none left to say something resembling that in the Poet, *Virgil*.

Hos ego versiculos feci, tulit alter honores.

Here we have Mr. *Cambden*, whose Testimony and Eulogy I have given you before.—The next was one of the greatest Scholars of this last Age, viz. Mr. *Selden*, who says, *The most Reverend Prelate, James Usher, Arch-Bishop of Armagh, Vir summa Pietate, judicio singulari, usque ad miraculum doctus, & literis severioribus promovendis natus.* In ejus *Marm. Arundel*.—Dr. *Prideaux* (de mille Annis *Apocal.*) calls him, *Locupletissimum solide eruditionis & totius antiquitatis Gazophilacium*.—Dr. *Davenant* speaks thus of him, *Vir singularis Pietatis, &c.* A Man of singular Piety, and abounding with all manner of Learning. *Ad pacem Exhort.*—Sir *Roger Twisden*, acknowledging the assistance he had from him in his History, saith thus, *This we owe to the most worthy Arch-Bishop of Armagh; in whom, with incredible Learning, and rare Knowledge of purer Antiquity (which both Tagus and Ganges, and perhaps the Antipodes know) his most courteous conversation, and wonderful sweetness in instructing the unskilful, mixed with a certain serious Episcopal Gravity, were seen to strive one with the other. Histor. Anglican, &c. Epist. ad Lect.*—Dr. *Walton's* Testimony you had before.—Dr. *Hoyle* (in his *Rejoynd. to Malone*) styles him, *The gracious and most Learned Lord Primate*.—But the Relator of Mrs. *Drakes Case*, magnifies him to a wonder, saying, *That famous worthy Man, Dr. Usher, since Primate of Ireland, a Magazine of all Knowledge and Learning, a powerful plain Preacher, none like him in his setting forth Christ in his high Perfections, and surmounting Excellencies, and in painting the right straight way unto him; and withal, as a very wise stout Man, so the mildest, humblest, and meekest Man alive of his infinite Reading, Knowledge, and Parts.*—*Gataker* in his *Cinnus* (c. 5.) styles him, *Præfulum decus ille Jacobus Armachanus*.—The last Character is given by the whole University of Oxford, by a solemn Order in the Convocation; given in charge to sixteen eminent Persons, of which number seven were then Doctors, chosen with the Vice-Chancellor and Proctors, to see his *Effigies* cut, and an *Elogium* worthy of him, to be prefixed to his Annotations on *Ignatius* his Epistles (there then in the Press) and at the Charges of the University, and in the publick name of it; indeed it was omitted to that Book, but afterwards affixed to his Book *De Symbolis*, and some others since; the *Elogium* is as follows.

Jacobus

Jacobus Usserius, Archiepiscopus Armachanus, totius Hybernæ Primas, Antiquitatis Prævia peritissimus, Orthodoxæ Religionis Vindex ἀναιρέτης, Errorum Malleus, in concionando Frequens, Facundus, Præpotens, Vitæ inculpatæ Exemplar spectabile.

ROB. PINK, Vicecancel.

James Usher, Arch-Bishop of Armagh, Primate of all Ireland, the most skillful of Primitive Antiquity, the unanswerable Defender of the Orthodox Religion, the Maul of Errors, in preaching Frequent, Eloquent, and Powerful, a rare Example of unblameable Life.

These are but some of those many Testimonies which our Learned Men at Home have given of him, but enow to shew how highly he was valued by them.

2. By Forreigners; One writing to him, saith, Your Name is precious in all the Reformed Churches, witness the Dedication of divers learned Treatises to you; and the honourable mention which many learned Men make of you. He was highly esteemed by those that were Learned in other Nations abroad; as I'll shew you by some few Testimonies.—The first shall be the Great Spanhemius, in his Epistle to him,

Ingentes tuæ Virtutes, Summe Usseri, non vestro tantum orbi notæ sunt sed & nostro, & ubicunque terrarum pietati suum decus & eruditioni suum pretium constat, &c. Dub. Evan. par. 3. Ep.

Your very great Parts, most excellent Usher, are known, not only within your own Country, but in ours, and wheresoever else there is honour given to Piety, or a price set upon Learning, &c.

He there magnifies his Charity to Strangers, his Humility, his several Works. and his Library, with the use he made of it.—Gerardus Vossius frequently admires him, As a Man of vast Learning, worthy of an everlasting Monument, and (*Summa summi viri, & undique doctissimi merita, &c.*) that the high merits of this most excellent and throughout most learned Man, both of the Church and the whole Common-Wealth of Learning, deserves an everlasting grateful Memory, G. Vos. de Vit. Serm.—Ludovicus de Deu, in his *Annadversionis* upon the Acts, dedicated to him, intitles him, The Excellent Prelate, worthy of an eternal Memory, James Usher, Arch-Bishop of Armagh, &c.—Paulus Testardus Blesensis, stiles him, *Seculi & Ecclesiæ Decus eximium*, The greatest Honour of the Church and Age, De Nat. & Orat. p. 425.—Bochartus and Simplicius calls him frequently, *Magnum Usserium*, Usher the Great, in Geogr. Sac. & Synops. loc. Script.—Morus in his Oration at Geneva, dedicated to him, stiles him, *Excellentissimæ Dei Servum, Reverendissimum Virum Dei, Seculi Nostri Athanasium, Maximum Britanniæ Decus, &c.* The most Excellent Servant of God, the most Reverend Man of God, the Athanasius of our Age, Britain's greatest Glory, &c.—Arnoldus

Arnoldus Bootius, saith, *He did excel with a most singular Judgment in the Oriental Languages, and in all other hidden (or deep) Learning; Illud Venerabile toti Europæ Caput, &c. Venerable to all Europe, whose Authority prevails much with all Men, &c. Epist. Contr. Capellum, & Apend. ad Buxtorf.*—*Voetius* saith, *Jacobus Usserius, vastæ Lætionis & Eruditionis Theologus, inque Antiquitate Ecclesiastica Versatissimus.*—Thus you see what his Forreign Friends thought of him: but that you may see that his Greatness was more than the Applauses and high Praises of Friends; you shall hear in the

2. Place, *what hath been said of him by Enemies*: Who seldom or never give praises to them that offend them; but that mighty Excellencies extort Testimonies of Praise, even from the most rude and irreconcilable Adversaries. Our Great Divine had many Enemies to his being Orthodox, but none to his being Learned, for here even the most froward Romanists could not but consent to what his Friends said, *viz.* That he was a Man of very much Learning.—*Fitz Simonds*, with whom he disputed about the Popes being Antichrist, (forementioned) in one of his Books stiles him, *A catholicorum Doctissimus.*—*Moranez* in his *Anti-Jansenius* (Disp. 11. Sect. 2.) calls him *Insignem Calvinistam*; and says, That *Jansenus* (the Father of a very numerous Party in France) was beholden to our *Usher* for his Arguments, Word for Word, and yet was so unjust, as not to mention him, nor his Book, *Goteschalci Historia*, out of which he took his Opinion, and the defence of the same.—A Jesuit, in a Book called *Hyberniæ Vindiciæ*, written against *Dempster* a Scotch-man, who had undervalued the Irish for Learning, after he had reckoned up many Learned Men of his own and other Orders of that Nation, at length he adds this of him; *Quid si adversæ Religionis homines inferere voluisssem, verè affirmare possim, quod Usserum alterum nunquam videret Scotia, cujus utinam sublime ingenium atque humanissimos mores infausta inter Sectarios educatio nouercata non fuisset, &c. i. e.* And if I should put in Men of a different Religion, I might truly say Scotland never saw another *Usher*, whose sublime Wit, and most courteous Behaviour, I wish that unlucky Education among the Sectaries had not been his Step-mother.—We may see that Infinite Goodness and Wisdom governs the World, when irreconcilable Enemies speak and act candidly towards such good and great Men, as cannot from Principles of Conscience but oppose their way as false: You have seen what some such have said of him, and I'll only give you one Instance of what was acted or offered to him, upon his losses in Ireland, and the straits he was brought into in England: *Cardinal Richlieu*, only in relation to his eminent Learning, offered him a large Maintenance in France, with liberty to live where he pleased among the Protestants in that Kingdom. I have now done with all these Testimonies, which are full enow, though I might have added many more, both of Friends and Enemies at Home and Abroad; only I'll subjoin one more, *viz.* The
Testimony

Testimony of Dr. William Chappel, sometimes Fellow of Christs-Colledg in Cambridg, and afterward Provost of Trmity-Colledg, Dublin, who was an Acute, Judicious, and Learned Man; He gave three Reasons why he thought this Renowned *Usher* was the greatest Scholar in the Christian World.—1. Because of his rare natural Parts, having, A quick Invention, a prompt Wit, a strong Memory, a clear Understanding, a piercing Judgment, and a ready Utterance; seldom (said he) shall you meet all these in an eminent degree in the same Person; but in him they so concurred, that it is hard to say in which of them he most excelled.—2. Because few Men, though they had such Parts, were either able, or willing, to make such a rich Improvement of them, by choice Libraries, unwearied studying in them, and by constant endeavours to have all the Rarities of Forreign Libraries brought over to their view and perusal; few Mens Bodies and Brains being able to bear such large and continued pains.—3. Because he was so esteemed in these Universities, and those beyond the Seas: And whosoever conversed with him, found him a skilful Linguist, a subtil Disputant, a fluent Orator, a profound Divine, a mighty Antiquary, an exact Chronologer; and indeed, a living and walking Library: The greatest Professors have admired the concatenation of so much variety of Learning in one Person.

Enough is said to set off his *Transcendent Learning*.

II. Several Matters referring to his Religion. This is the principal thing that raiseth a Man above a Beast, and enables him to make a near approach to the nature and grandeur of an Angel. Religion is undoubtedly the most crediting Accomplishment, or Qualification, Humane Nature is capable of in this lower World;—the more therefore any Man excels in it, the greater Glory and Dignity attends him: Well, in this our Famous *Usher* was very excellent, as I shall easily shew in some seven or eight Particulars.

1. In his early Conversion. It's never too late to do well, but the sooner Good is done, the better is the Action. As the most disgracing thing in the World was the Apostacy of Mankind from God the chiefest Good, and highest Glory and Happinels; so that which doth most honour Mankind, is its return to God again; which Return is the more honourary the sooner it is done. So this young and hopeful Plant, in the very blossom of his Age (being but ten years old) found in himself the true sense of Religion in his serious conversion unto God, which was instrumentally wrought, by a Sermon he heard preached upon Rom. 12. 1. I beseech you Brethren, by the Mercies of God, that you present your Bodies a living Sacrifice, holy, and acceptable unto God, &c. His reading of some Notes taken in writing from Mr. Perkins (before his Works were printed) concerning the sanctifying of the Lord's Day, proved, through God's Blessing, so effectual with him, that he was ever observant and strict to keep that Day holy. He then read in Latin St. *Augustines* Meditations, which so affected him, that he often wept in the reading of them.

2. *In his devout Practices, even under Juvenility.* As soon as he was entred upon the Divine Life, he did inure and accustom himself to the Duties thereof, with very much Zeal; which did so awaken that grand *Enemy* of Souls, the *Devil*, that he neglected nothing in his power to nip him in the Bud, continually assaulting him with divers Terrors and Affrightments, both sleeping and waking, endeavouring thereby to discourage and take him off from that fervent pursuit of the way of Godliness. This looked the more terrible, because he never met with any thing of it before, but he *constantly applied himself to Prayer*, to be delivered from these Satanical Delusions and Assaults, and at length *was heard in that he feared*, by being freed from them, and strengthened against them, with more than ordinary support and comfort; which took such an impression in him, as to abide fresh in his Memory in his *elder Years*. The Devil now finding that he could not be *frighted* out of his course of Godliness, made use of another Engine, which was to allure him with the *flattering sweets of Pleasure*; some of his Friends teaching him to *play at Cards*, wherewith he became so much delighted, that it not only took place of the *love to his Book*, but began to grow into competition with *his love to God*, and to play the *Rival* with that better Part which Grace had newly planted within his Soul; which being seasonably discovered to him by the Spirit of God, he presently gave over this way of Recreation, and never plaid at it any more.—At the Age of fourteen (being judged fit for, and admitted to the Sacrament of the *Lord's Supper*) he was very strict in his preparing himself for that Holy Ordinance: His usual custom was, the afternoon before he was to receive, to separate himself into some private place, and there to search into himself by a *close and thorough Examination*, and there to exercise penitential humiliation for all his Sins; which was so operative, that streams of *Tears* ran from him: This he often reflected upon, as an exemplary provocation, and censure of himself when he was of *elder Years*.—There was a certain place by a Water-side, whither he frequently resorted sorrowfully to recount his Sins, and with floods of Tears to pour out *Confessions*, and *bewailings* of them; the Fruit whereof he experienced so *sweet to his devout Mind*, that he longed for all occasions of such a retirement and sequestration, and usually on the *Saturday* in the afternoon he was employed in this happy custom. Among other Sins, he much lamented his excessive love to *his Book*, and humane Learning, because he found himself as glad when *Monday* came, that he might renew his *Studies*, as he was when the *Lord's Day* came, in which he was to apply himself to the *Service of God*; this, even at that Age, cost him many a Tear, groaning in his Spirit that he could not enjoy higher flames of Devotion towards the things of God than those of Learning.—About the Age of fifteen, he lying under some fears of *God's Love* towards him, because he had no external *Afflictions nor troubles of Conscience*, (occasioned by
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some inconsiderate Passages in some Writers he met withal) did for a long time trouble and afflict himself about it.—I might give you other Instances, but these are competent to prove, That his devout Practices in his Youth (which I need not tell you he continued to his dying-day) were very frequent and fervently performed.

3. *In his Reverence to Divine Ordinances.* This appeared in his preparation, which was always serious and thorow; and, when in the exercise of them, he would always behave himself as if he had been really (with *Moses*) on the Mount with God, where he had heard and seen things filled with wonderful *Majesty, Terror, and Glory*. He never came where *Divine Things* were performing, but he always behaved himself with extraordinary seriousness and gravity, working up his Affections to such a noble strain, till they produced both in his Soul and Body a very gracious deportment and respect, without affectation, or much external shew.

4. *In his Contempt of the World.* This was notably seen, in one great Instance I gave you before, in his passing over the benefit of a fair Estate left him by his Father, to his Brothers and Sisters, suffering his Uncle to take Letters of Administration for that end, resolving to cast himself upon the gracious Providence of God, to whose Service he had devoted himself in the Work of the Ministry: The doing of this was not the result either of weakness or rashness, but of his most considerate Thoughts. You may also see how little the things of this World seemed in his eye, if you consider his refusal of the Provostship of the Colledge of *Dublin*, especially if you remember that he was then in the flourish of Age, when such Preferments, if it was but meerly for the honour of them, seem very taking with the most of his standing in the World. I might give you many such Instances, but I'll take up with one in the close of his time, when necessity might have invited him to an acceptance; He being reduced to some lowness in worldly things, was offered, by the *States of Holland*, the place of *Professor Honorarius* in the University of *Leyden*; which was not an empty Title, but had a good Stipend belonging to it; but now he thought himself too old to catch at the most pleasing Bait referring to the present Life. The World was so far from being obeyed as a *Lord*, that it was never admired nor embraced as a *Friend*, but ever used as a *Servant*: which he witnessed by his vast Expences about good Designs, laying out even the whole of what Providence brought him in, to advance Learning and Religion.

5. *In his Self-denial.* Self was denied in what is just said, but shall be further in what follows; A little before the Parliament in *Ireland* 1634, there was a Letter sent over from our late Sovereign *Charles the First*, to the Lord-Deputy and Council, for determining the Question, *Of the Precedency between the Primate and the Arch-Bishop of Dublin*; the Question referr'd nothing to their *Persons*, but their *Sees*. This good Man, out of his great humility, was with much
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difficulty drawn to speak to that Argument, (which of later times had been much discusst) but being commanded to speak, he shewed a great deal of *Learning*, and rare *Observations* in matter of *Antiquity*, so that the Business was determin'd on his side; who afterward, by another Letter, (procured wholly without his seeking) had the precedence given him by the Lord *Chancellor*. These things took little with him, but were rather burthens to him, because he really was an Enemy to any thing that might so much as seem to lift up *Carnal-Self*. It was familiar with him to abound with humble Expressions of his own meanness and unworthiness, and to demean himself as if he had been the least of all Saints, which he would express with many Tears. Although he was οὐδεν ὑπερ τοῦ ἱερωτάτου ἐπισκόπου, yet he ever thought himself to be ἐλαχίστερον πάντων τῶν ἁγίων. His constant Speech and Deportment testified that he had high thoughts of others, and as low of himself, and that in every condition of Life, both in Prosperity and Adversity. As he was a Man of the highest worth in his time, so he was as truly of the most humble and self-denying Conversation.

6. *In his Charity, and readiness to communicate.* He obeyed that of the Apostle, *To do good, and to communicate, forget not.* He had the true Character of Goodness in being diffusive. This appeared to all that had to do with him; for he was very communicative, not only of his Studies, for the advantage of their Minds, but of part of his Stipend for the relief of their Bodies. It's well said of him by One, being no less than his true merit, *That in Works of Charity he always rather needed a Bridle than a Spur.* Mr. Leigh in his Epistle Dedicatory to Him, before his Treatise of *Religion and Learning*, saith, One thing I look upon as your great Accomplishment, Your readiness to communicate your self to all; which appeared in your sending to *Samaria* for several Copies of the *Samaritan Pentateuch*, bringing them first into *Europe*, and dispersing them many ways; and also your purchasing at a dear rate the *Syriack Bible*, and many other *Syriack Books* from *Syria*, and your free imparting them to such as were skilful in that Language: This is deservedly celebrated by Mr. Selden, in his Preface *ad Marmora Arundeliana*; De Dieu, in his Epistle Dedicatory to the *Acts*; and Dr. Boot in his *Ju.dex Autorum*, before his *Animadversiones Sacrae*. Your liberality to such as are in a necessitous condition, is also well known.

7. *In his humble, amicable, peaceful Mind and Life.* For his humility of Mind and Life, abundance hath been already said; A great Scholar and Divine professeth, That he and others once standing by and observing the wonderful humility and self-annihilation of this miraculous sort of Man, with the Tears he shed about his own unworthiness, emptiness, and uselessness; *We were (saith he) very much awakened and imprest with the sense of what we our selves were, finding our selves so exceedingly beneath him.* Another in an Epistle to him saith,
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Your humble affable Disposition, in a free admission, and ready opening your mind to the very meanest of Men, I look upon as a noble quality, and more especially because practised by you when you were at your highest.—But for his amicable peaceful Mind and Life, I have more to say; This temper is the happiness of the World, the Church of God, and of him that hath it; envious Minds, and turbulent Dispositions, take it for Neutrality and Softness; but they are among the choicest Men in the World that have this true Evangelick Temper. This displayed it self in this happy Man.

1. In his being an hearty lover of all good Men; though in some disputable lesser Matters not wholly of his own Mind. One says of him, *He was no Dictator, nor would impose upon other Mens Judgments or Consciences, but was as ready to receive from others, as to impart to them; and would much incline [in many things] to Vulgar Christians, rather than unto others that were more Learned.* Godly Persons, of what Rank soever, had great power with him; he would put them in his Bosom, visit them in their Sickness, supply their Wants, beg their Prayers, and countenance their Cause and Persons. He would as soon, and with as much cheerfulness, admit into his Chamber, and entertain discourse with any that had the Life and Power of Godliness in them, though of the lowest Rank, in any place where he came, as those that were much above them in Worldly things, being inferior in Spirituals; and would as soon be put upon preaching in any Town where he lodged upon the Road by One such an ordinary conscientious Person, as by the Mayor or Head of the Town. Whereby he demonstrated that his delight was in the Saints, and that he was a Companion of all them that feared God, (*Cl. in vit. ejus.*) He was ever an Advocate and Patron to all Godly Conscientious Men, and could not abide to have such abused and trampled on by Great Men of differing and furious Principles. It was a noble saying of his own, *If I (saith he) had all Mens Consciences in my keeping, I could, in disputable Cases, give Laws unto them, as well as unto my self; but it's one thing what I can do, and another thing what all other Men must do.* This he spake, to take off that fierceness which was in some Churchmen against those that could not in disputable things harmonize with them, because he saw they were of very Holy Lives. Dr. Bernard saith of him, He was not wanting, with St. Paul, to magnifie his own Office, but he did it without partiality; and in what most nearly concern'd himself, rather in the Wane than in the Full: He was not so severe as to disown the Ministry of other Reformed Churches, but did declare, *He did love and honour them as true Members of the Church Universal, and was ready, both for the Ministers of Holland and France, to testifie his Communion with them.* He was (saith he) a Man of a most exemplary Moderation, Meekness, Humility, and Ingenuity; according to which, if others concerned in some late Transactions had been tempered, it had been the better for the whole: He had in 1641, drawn up an Expedient, by way of Accommodation

commodation in some Ecclesiastical Affairs ; which some moderate Persons of each Party were ready to subscribe. Indeed, in Matters of *Doctrine for Substantials*, no Man was more resolute and constant than he, *not giving place, by way of subjection, no not for an hour* ; but he thought the case was altered in *Circumstantials*, that it was our duty, with *St. Paul*, to *please all Men, and not our selves in all such things*, to Edification and Concord. In a word, He was without *wavering*, always one and the same, *holding fast the form of sound Words*, in *Doctrine and Practice* to his last. He was of an Apostolical Saint-like Spirit, and walked in the *old Path, and good Way* ; and *there is none that hath drunk of the Old Wine, that straightway desires the New* ; for he saith the Old is better. Thus far that Reverend Doctor, who knew him far above most. He dearly loved Men of such a temper, and kept up correspondence with them, and intimate converse when nearer them ; such as *Dr. Sibbs, Dr. Preston*, and many other *London Ministers*.

2. *In his being a Reconciler of Differences, not jarring with sound Faith and Life.* This desire and endeavour in him, did show that he was of an *Harmonious Mind* ; that his *Soul* dwelt in a smooth and quiet Region, where the stormy Winds of *Pride, Self-seeking, Faction, and Passion*, did not use to blow. He could not be perswaded, but the Divisions and Animosities of Men were at best enkindled by that turbulent Spirit that hates the peace of Man-kind, because he never enjoys any such thing himself ; but especially when the vexatious brawl and scuffle is made about *Trifles*, and matters no more but *indifferent*, even in the judgment of those who bestow their warmest Zeal upon them. This *Good Man* used to act to his utmost to preserve peace among *Protestants in Ireland* : I'll give you one Instance in his younger days ; Some of the *highest Church-men in Ireland* combined together, and obtained of *King James* a *Commission*, to reduce that Kingdom to the same Ecclesiastical Government with that of *England*, and to set up the same *Courts, Canons, and High Commission* ; the King in the Commission, ordered the calling of a great Assembly of the whole Nation, and required them to consult with *Mr. Usher*, whose *Learning, Judgment, and Esteem*, would much conduce to the promoting of that Work ; but if he approved it not, the King required that they should proceed no further, for that he would not be the Author of any *Innovation* amongst them : This reserve stuck sore in the Minds of some that first hatched the Project, therefore they concealed it from him they feared, till the very day before the Assembly was to meet ; which displeased that prudent Governor, who was then *Lord Deputy*, when *Mr. Usher* came but the day before the Assembly was to meet to ask him the reason of that Convention ; Well, *Mr. Usher*, (saith he) I wonder what they mean, for without you all the rest are but Cyphers, for the King hath referr'd the whole Business to your Judgment, Whether the Power of the Hierarchy shall be established here

here as it is in *England*: Well, but the day comes, and Mr. *Usher* hearing the Kings Commission and Letters read in the Assembly, tells them, That his Majesty did not so strongly interest him in a business of such great Concernment, without convenient time to weigh the thing very well in his mind before he delivered his Opinion; but they being unwilling to grant him that favour, he urged for an uninterrupted hearing, liberty to answer those that were unsatisfied, and that at that time the whole Business might be finally determined. These being all granted, Mr. *Usher* undertook to prove, That such a Jurisdiction could not be introduced into that Kingdom, neither by the Laws of God, nor by the Civil or Ecclesiastical Constitutions of that Kingdom; nor yet without the violation of the Kings Prerogative in that Nation: All which he performed with wonderful admiration and applause, (*Vid. plu. in Cla. in vit. ejus.*) By what is said, you may see what Spirit this Holy Man was of, even in the day when the World hugged him, and Preferments (up to the highest degree of them) stood with Arms wide open to give him entertainment, and kind embraces; when one would have thought he should rather have pleaded for, than against that which would have heightened the Grandeur and Dominion of the highest Ecclesiasticks, into which number he might easily expect to rise. Any one that desires to see more of the Endeavours of this truly Evangelical Bishop, in reconciling the Differences of some Protestant Divines about their Dignities and Government, may see a Book published by Dr. Bernard, entituled, *The Judgment of the late Arch-Bishop of Armagh*. It treats upon various Subjects, which shew his reconciling Temper; but there is two of them that look immediately at the thing in hand, viz. *His Judgment of the Ordination of the Ministers in France and Holland*; upon this Dr. Bernard hath writ *Animadversions*; and *De Reductione Episcopatus ad formam regiminis Synodici, in Antiqua Ecclesia recepti*, in English. This was subscribed by the Arch-Bishop himself, and Dr. Holdsworth, published to the World by Dr. Bernard, and largely noted upon in Latin by the Learned Hoornbeck, Professor of Divinity in Leyden. Dr. Bernard hath there also shewed of what a reconciling temper he was, in several Matters referring to Doctrine, Discipline, and other Subjects; and that he had ever been of the same mind, notwithstanding he not only approved of Episcopacy, and Set-Forms of Prayer, &c. as lawful, but necessary, and not the Blemish, but Perfection of a Church, when wisely managed. We stand in need to wish, as that Holy Divine did, That in these divided Times, wherein each Party hath a great and reverend Opinion of him, they would shew it by taking his Spirit of Moderation for their Copy to write after.—But though he was for reconciling Differences, yet it was only among them that were of sound Faith and Life; for he was so far from reconciling the Papists to the Protestants, that when the thing was moved in the year 1626, he would not yeeld so much as to a Toleration of their Religion, but set forth a Protestation against it, subscribed

subscribed by himself and the rest of the Bishops of Ireland; which take as follows. The Judgment of the Arch-Bishops and Bishops of Ireland, concerning Toleration of [the Popish] Religion.—*The Religion of the Papists is Superstitious and Idolatrous; their Faith and Doctrine, Erroneous and Heretical; their Church, in respect of both, Apostatical: To give them therefore a Toleration, or to consent that they may freely exercise their Religion, and profess their Faith and Doctrine, is a grievous Sin, and that in two respects.—For, 1. It is to make our selves accessory, not only to their Superstitions, Idolatries, Heresies, and in a word, to all the abominations of Popery, but also (which is a consequent of the former) to the perdition of the seduced People, which perish in the Deluge of the Catholick Apostacy.—2. To grant them a Toleration in respect of any Money to be given, or Contribution to be made by them, is to set Religion to sale, and with it the Souls of the People, whom Christ our Saviour hath redeemed with his most precious Blood. And as it is a great Sin, so also a matter of most dangerous Consequence. The consideration whereof we commend to the Wise and Judicious; Beseeching the Zealous God of Truth, to make them who are in Authority, zealous of God's Glory, and of the Advancement of true Religion; Zealous, Resolute, and Courageous against all Popery, Superstition, and Idolatry. Amen.*

Jac. Armachanus.
Mal. Caschellen.
Anth. Medensis.
Tho. Hern. & Laghlin.
Ro. Dunensis, &c.
Georg. Derens.

Rich. Cork, Cloyn, Rosses.
Aud. Alachadens.
Tho. Kilmore & Ardagh.
Theo. Dromore.
Mic. Waterford, & Lyfmore.
Fran. Lymerick.

This was published by the Bishop of Derry in *Christs-Church*, in the midst of his Sermon, before the Lord Deputy and Council; after which the People gave their Votes with a general Acclamation, crying, *Amen*. He often stood in the gap, in opposition (to his utmost) of Errors and False-Doctrines; he withstood, to the face, any toleration of Popery and Superstition, by whomsoever attempted; like *Shammah*, one of the prime Worthies of *David*, defending a Field of Lentils from the breaking in of a whole Troop of *Philistins*. Once in an Assembly of the whole Nation, he averr'd, That the *Magistrates* yeelding to meet the *Papists* as far as they might in their own way, in the first Reformation in England, had (upon the experience of many years) rather hardned them in their Errors, than brought them to a liking of our Religion; this being their usual saying, *If our Flesh be not good, why do you drink of our Broth?* Many years after this was spoken in *Dublin*, he being to preach before the King in *Oxford*, on the 5th of November, in the last unhappy War, took for his Text, *Nehem. 4. 11.* And our Adversaries said, they shall not know, neither see, till we come in the midst among them, and slay them, and cause their Works to cease. A most apt Text for the day, but
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one passage in his Sermon against the Papists, offended some Persons there attending, he *advising not to repose any trust in them*, said, *That upon the first opportunity they will serve us here as they did the poor Protestants in Ireland.*— Thus you have seen he was a Reconciler of Differences, not jarring with sound Faith and Life: The last time he was in London, he much lamented, *with great thoughts of Heart*, the disjoynting of Affections, and the hatred he saw kindling in the Hearts of Men one against another, by the several Opinions in matters of Religion; affirming, That he was confident these were begot and blown up by Popish *Emissaries* in various disguises, and could only end in their *advantage*, but the lamentable *disadvantage*, if not ruin, of Protestantism.— Thus you have seen his Religion made apparent, in his being of an humble, amicable, peaceful Mind and Life; and this illustrated, by his being an hearty lover of all Good Men, and in his being a Reconciler of Differences, not jarring with sound Faith and Life. If I had not taken these things to be of very vast importance, I had not said so much to them; and yet I find so very much referring to these things in the passages of his Life, that I found it very difficult to say so little.

8. And lastly; *In his love to, and labour after, Souls.* This must of necessity be one of the best endeavours of Life, (when prudently managed) especially for a Man of his *Function*. Though he was importunate in pressing this upon all other Ministers that came within his Converse and Advice, yet he was not like them who love to be instructing others, but do not themselves practise their own Instructions: for he used to be one of the forwardest in doing the Duties of the Ministry, and was ever full and constant in his endeavours, to bring over the Souls of Men unto Jesus Christ, to yeeld up a compleat subjection to his Government.

His love to, and labour after, Souls, appeared in Catechising, Preaching, repetition of Sermons, and strenuous endeavours to convert the blind Followers of the Romish Antichrist.

1. *In Catechising.* This he set up in his own Family, and had it constantly performed; and not only there, but urged it much upon the Ministers within his Diocese, giving them directions for the best way of performing it with success; I have told you how in the Epistle to the Reader. He found the fruit of this to be very great and pleasing, even among the ordinary sort of People, upon their coming to receive the *Lord's Supper*, because they bringing in their Names, had constantly some account taken of their fitness, which was found to be considerable, and to derive it self very much from frequent catechising. He used constantly to have his own Family this way instructed, every Friday in the afternoon, for a full hour together; and the younger sort of his Auditors every Lord's Day before the Evening Prayer and Sermon. He found Catechising an excellent way to build up Souls in the most Holy Faith; and that none were more sound

found and serious Christians, than those who were well instructed in these Fundamental Principles. This was the way Reformation was advanced in *Europe*, and Christianity in the Primitive Days; and this will be found the principal way to keep them alive, to maintain their Vigour and Flourish. The first Reformers from the Popish Defection, laboured abundantly in this, and saw and rejoiced in the great success thereof: It's affirmed by *Egesippus*, in his *Ecclesiastical History*, That by virtue of Catechising, there were few Nations in the World, (I think he says none) but what had received an alteration in their Heathenish Religion within forty years after the Passion of Christ. And, I have read it as an usual complaint of some Jesuits, That they found there was but little hope of bringing back to the Romish Church, or of unsettling or discomposing such Reformed Churches as were constant and serious in the use of Catechising.

2. In Preaching. Herein also appeared his love to Souls; though some make but a slight business of this great Engine of converting Souls to the Gospel-Life and Doctrine, yet he was really of St. Paul's mind, *ὅσαί μοι εἰν' ἂν μὴ εὐαγγελίζωμαι*, *Wo is me if I preach not the Gospel*; which words he made the Motto of his Episcopal and Archiepiscopal Seal, the rather to bind himself unto that great Work: He knew that it hath pleased God, by the foolishness of Preaching, to save Souls, as *1 Cor. 1. 21.*

His Preaching was very effectual, usually prevailing upon very many of his Auditors, to address themselves to the Divine Life, and to make further progresses therein. His Preaching was attended with some Circumstances, which made it usually so powerful and prevailing; as in this Work he used to be *Full, Plain, Zealous, and Constant.*

1. *Full.* He was a pithy Preacher: though he was the Master of excellent Language, when he pleased to use it; yet his Matter for the most part excell'd his words, and the riches thereof was rather Divinity than Philosophy; though he would, upon some extraordinary occasions, (as upon Fasting-days, &c.) continue at least two hours in Preaching, and more than ordinary extend himself in Prayer; yet his Matter was ever as large as his Time: the Wine at the latter end of the Feast would equallize, if not over-match, that which was poured forth at the beginning thereof: He mightily loved *fit words* and expressions, rather than those that had little to commend them, excepting that they were *gay* and *fine*: His Language usually was attended with the Spirit and with Power. He loved always to speak wisely, and yet *home*; not to spin out time with impertinent trifles, but to fill his Discourses with things of the highest worth and use.

2. *Plain.* I do not mean slovenly and clouterly Language, but such as was clean and smoothly intelligible to ordinary Capacities. Mr. Gower, one of his Chaplains, says of him, That although he was

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an *Apollos*, an *Eloquent Man*, and mighty in the *Scriptures*, yet he in his *Sermons* in *Oxford*, did much deny himself, that *Christ* might have the more glory; and did there rebuke that affected frothy way of strong Lines (as some used to call it) which was there practised among the *University Preachers*. In a *Sermon* of his before *King James*, he hath a considerable passage looking this way; *Great Scholars* (said he) possibly may think it not for their credit to stoop so low, &c. but let the most learned of us all try it whenever we please, we shall find that to lay this ground-work right, that is, to apply our selves to the capacity of the common *Auditory*, and to make an ignorant *Man* to understand these *Mysteries* in some good measure, will put us to the tryal of our skill, and trouble us a great deal more, than if we were to discuss a *Controversie*, or to handle a subtil *Point of Learning* in the *Schools*.

3. *Zealous*. His fervour in his *Preaching*, was not like mettle in a blind *Horse*, that rusheth against any thing in the way, but always was managed with great discretion: But yet in this *Work*, when labouring about the *Souls of Men*, you might see that (like *Paul*) at *Athens*, His Spirit would be exceedingly stirred in him, striving to bring them to their greatest happiness comprehended in the *Holy Life*. One who knew him well, saith of him, That he would be so fervent in his *Preaching*, that what the *Psalmist* says, might fitly be applyed to him; *The Zeal of thy House hath eaten me up*. He was much like *Moses*, of a meek and cool Constitution, yet his zeal in labouring after *Souls*, would easily convert his *Words* into *Thunder*, and his *Actings* into *Lightning*, as is said of one of the *Fathers* of the *Primitive Church*. He hath often acknowledged, that sometimes that which he hath fully resolved in his *Sermon* not to utter, when he came to it, was like *Jeremiah's Fire*, shut up in his *Bones* that he could not forbear, unless he would have stood mute, and have proceeded no further: which shewed what a wonderful degree of *Zeal* God used to kindle and blow up in him, in the mighty concernment of saving the *Souls of Men*.

4. *Constant*. He preached once a week, and many times oftner, even to the end of his *Life*, if not hindered by sickness; no *Preferments*, no *Business*, used to hinder this: Though his *Places* and *Offices* were such, that the *Law* for the most part of his *Life*, would have exempted him from the laborious and troublesome toyl of *Preaching*, yet he would not make use of this *Indulgence*, but gave himself up to the *Work*, spending himself very much in it. It is an usual *Maxim* or *Proverb*, That the greatest *Scholars* are not the best *Preachers*; *Queen Elizabeth* was wont to say, That she made a *Bishop*, and marr'd a *Preacher*: But (says *Mr. Leigh*, in his *Epistle* to him) you have really confuted both these by your plain and powerful *Preaching*, and by your constant labouring for above fifty years in that *Sacred Function*, even after the time, through a natural decay, you were unable to read your *Text*. Another *Learned Man* also saith of him, That when he found himself unable to continue his *Preaching*, he was mightily burthened with the sense thereof;

when *awake*, he could not be at quiet ; and when *asleep*, his Dreams disturbed him, so that he was resolved, if he had lived to have got some small Place, and have exercised his Ministry there as long as he could speak to be heard.

Thus you have seen how *Full*, how *Plain*, how *Zealous*, and how *Constant*, he used to be in preaching all along his Life. He could never endure to spare *sin*, but would rebuke it even in the greatest Presence in the World. Though none was more *loyal* than himself, neither were any more *observant*, and *tender* of that Sovereign Authority, under which he dwelt, yet he would venture in his preaching, to testify, with all humility, that he was more a Servant to Christ, than to any of the Grand *Rules* of the World ; so that they might expect, when he preached before them, to hear what was necessary for them to know, both referring to *Sin* and *Duty*, with the necessary rebukes to the first, and quicknings to the latter. When the Work of the great God, and of the greatest among Men in this Kingdom, did once accidentally a little interfere, he made no long dispute whether should be served first, as I'll give you one Instance, though I might give you several ; He, being once preaching in the Church of *Covent-Garden*, received a Message from the King to have him come then to Court, that his Majesty might speak with him ; upon the first intimation of this he descended from the Pulpit, but told the Messenger, *That he was then (as he saw) employed in God's Business, which as soon as he had done, he would attend upon the King to understand his pleasure.* Thus much for his *Preaching* ; which you see did highly testify his love to, and labour after, Souls. He testified these also

3. *In his Repetition of Sermons.* Which he endeavoured to advance where he came, knowing the slipperiness of most Mens Memories, what uncertain hold they take of Divine Things, he thought it highly necessary to befriend and help them, by the repetition of so good and precious Truths as Sermons comprehend. All Learning is this way attained ; and what Learning more difficult than that which is *Divine* ? Surely then none is more needful to be repeated to us again than this. While he preached in *St. Katherines* in *Dublin*, his custom was to draw up the sum of vvhhat he had delivered into Questions and Answers, and the next Sabbath Persons of good esteem voluntarily offered themselves to repeat the Answers before the whole Congregation. Every Lord's Day at Night he always had the Sermon he preached in the Morning, repeated to his own Family, and what number soever pleased to come besides. I never yet knew a Family eminent for Religion, where this Holy Practice was not in use, if there was but any One in it capable to perform it. This was the way of those noble *Bereans*, whom *Paul* commends above many other Professors of Christianity, for they did really repeat *Paul's* Sermons o're again, in order to the judging them by the *Scriptures*, and themselves by what he delivered.

4. *In Heavenly Discourse and Converse upon all Occasions.* This was another way, his love to, and labour after, Souls, did appear. If you took him upon the *Road*, he could easily spiritualize all Objects, and turn the Journey Heaven-wards: If in a *Visit*, he was more importunate to see and help the state of the Soul, than that of the Body: If at his *Table*, there you should find him clearing Difficulties of Scripture, especially when Learned Men did associate or visit him; however, improving every Subject exceedingly to the edification of his Hearers; the most Learned, or the meanest Capacities might very much improve by his Table-Talk: He was so excellent in this, that Dr. Bernard says, It often put him in mind of the Speech of the Queen of Sheba to Solomon, *Happy are these thy Servants that stand about thee, and continually hear thy Wisdom.*

His love to Souls, and labour after their chiefest good, did appear,

5. *And ult. In his strenuous endeavours to convert the blind Followers of the Romish Antichrist;* (As he was highly confident of the morality of the Sabbath, so also that the *Man of Sin*, spoken of by Paul, was the Bishop of Rome; and often wished that some of our Learned Men of late had spared their pains when they went about to prove the contrary). Oh how did he pity and mourn over those poor deluded Souls, who are kept in all the darkness possible, that they may not so much as whisper one syllable against the juggles and fooleries of that pretended Holy Church? All along the large Tract of his Ministry, he used all possible endeavours to do these miserable Souls good, to bring them to the Light, that they might importunately fly away from that eternal danger, even their very Religion leads them into: He laboured to gain the Souls of these Men by frequent *Writing*, constant *Preaching*, and very many private *Conferences*; and did now and then rescue some of the choicest of them out of the jaws of destruction: as, we have a famous Instance in that Lady in Ireland I mentioned before, who became not only a sound Protestant, but a very gracious Woman: Another we have in a great Lord in England, who was so converted by him, as to continue faithful to his dying hour; and one more, with which I'll cease to illustrate his love to, and labour after, Souls; which will notably discover what I intimated in the beginning, and am to say something to, viz.

That he was a very prudent manager of his endeavours for the good of Souls; which is a mighty requisite in a wise and successful Divine: without this all other endeavours, though numerous and proper, may never arrive at the desired end. The dear Jesus would not only have his Disciples *as harmless as Doves*, but also *as wise as Serpents*. The Instance take as follows; A Lords eldest Son, who from his Childhood had been trained up in Popery, but was the owner of excellent Parts and Learning, was at last prevailed with by his Father to sojourn for a while with this Learned Prelate in Drogheda. The Wise Prelate

studied nothing more than how he might take him by craft, (as Paul did the *Corinthians*) and therefore did not presently fall into discourse with him about his Religion, but recreated himself for a time in discoursing with him about some Philosophical Questions and School-Points, in which Studies he perceived the Gentleman was well versed, and much delighted: this he continued, till at last he gained so far upon his Affections, that of his own accord he moved some discourse about Matters of Religion; the Bishop then finding him studious, did not presently go to instruct him in the Truth, but sought to puzzle him with doubts about his own Religion, which had so happy an influence upon the Gentlemans Conscience, as to awaken it to such a degree, that his Scruples could not be removed, though he had recourse to a *Monastery* hard by where they were debated; so that at last he came with Tears to the Learned Primate for satisfaction, who promised to deal faithfully with him; But, saith he, *those whom you trust do not so, for they will not suffer you to see with your Eyes, nor to understand the Scripture but according to their Churches Commentary.* Well, but the issue was, that after the Gentleman had prayed, meditated, and conferred with the Primate for some time, he came into the Church unexpected, and after Sermon made a confession of his Faith, and proclaimed a hearty farewell to the *Romish Way*.

Thus you have sufficiently seen his love to, and labour after, Souls, with the prudent management of Actings referring unto them; which was the last thing to be spoke to in Matters of Religion. Now put all these things together, and we may really think that what has been said of him as to these Matters, has been rather short of him, than beyond his true worth and excellency therein. *Hoornbeck* says he was, *Magnus Vir & Ætate, Doctrinâ, ac Pietate excellens admodum atque venerandus.* A great Divine of our own, says, in the words of *Virgil* a little changed,

————— *O famâ ingens, ingenti r arte,
Armachane, quibus te Cælo laudibus æquem?
Doctrinamve tuam mirer, doctosque labores,
An Pietas laudanda prius? —————*

Sixthly, I am to give you any account of some extraordinary Providences that befel him, or referr'd to him. It would be very much if such an extraordinary Man should not have some extraordinary Things belonging to his Life. I'll give you an account of several of these with much brevity.

1. *His change of Study and Design.* It was no small Action of the Divine Hand, to give a young Man (capable of the Glory of the World) an unwearied inclination to the *humbling Work of the Ministry*; especially when his Father had designed him, even to his dying-day (without any change in his inclination to the last) for the State and Court;

Court; where his vast Endowments of Nature and Art would have raised him to Places and Degrees of the highest Rank: to see such an One (I say) unsatisfied in any thing else but such Projects as oblige a Man to humble himself even to the meanest Souls he meets withal to bring them to Christ, to make himself an Object to the buffetings of Men and Devils, to live in the constant denial of himself, to crucifie his desires and hopes unto great things in this lower World; to hugg and kiss the Cross of Christ without one whinch or murmur; and to betake himself as he did to these, like *Moses* vwhen things of the highest splendor offered themselves, and he by his Fathers death left to his own conduct, was great, and very great, and shewed an extraordinary appearance of God in the thing.

2. *The Temptations of Satan.* He's a crafty Enemy, as full of malignity as he can hold, and has arriv'd at a vast skill in the predicting of future things; and will be sure to oppose to the utmost all such as shall obstruct his Designs, as he easily concluded the rising greatness of this Man, both in Learning and Godliness, would endeavour and perform, if some way or other he did not divert him in his Labours and pious Inclinations; he therefore first set upon him with *Desperation*, as supposing the plausible pretences of Religion therein, God's Justice being most strict against that which all humane Nature is sadly defiled withal, and which an ingenuous Mind cannot but aggravate, and more especially when it first comes to the true Light of it self and God: Here the Impetuous Adversary plyed his business night and day, to the lamentable disturbance of him whose Conscience was but tender, and just before had known none of these things; but this he waded through, and in good time got to the quiet Shore. The next assault, was to loosen him in his Life and Labours, to take him off his zealous endeavours after Learning and Holiness, and to trifle away his Life in unuseful Recreations: this Temptation went a long way, and got but too much ground, but by the supply of the All-sufficient Grace of God, he not only conquered this, but prevented his most enraged Adversary from ever getting so much ground again. These things, though they seem small to some, yet were represented by himself in his more experienced and settled Age, *as very troublesome and dangerous to him; professing the conquest cost him many a Tear, extraordinary Prayer, Watching and Resolution, as has been said in part before.*

3. *Surprizing Business, which without preparation he performed to a wonder.* All surprises in things that are great, are difficult to manage wisely and with ease; yea, so difficult, as the most stick in the narrow Passage, and return baffled and disgraced: As for Instance, to extricate a Man's self out of false Reports very displeasing to the Mind of a jealous King, but this he did; and not only by a short converse, to beget a good Opinion of himself in the King's Mind, but to be highly honoured with his favour, and immediately advanced to

to considerable Dignity. Further, to engage in some of the most Scholastical (and sometimes Political) Controversies and Disputations, and that with some of the most learned (or crafty) Men in the World, without time to prepare himself in, if not almost to know of what he was to do before he entered upon the Work; and yet here also to come off with glory and success: to do Grand Actions before Persons or Assemblies of the highest grandeur, and that when altogether unpremeditated, and yet with great dexterity to succeed, does add much Fame and Greatness to a Mans History and Worth.

4. *His Power in Prayer.* He was like Jacob, that could upon any emergency wrestle all night with God, and at last prevail. This was the way he delivered himself from the forementioned Temptations, and fitted himself for surprizing Business, as I could give you particulars, but shall forbear, because I must draw to a period, *Vid. in ejus Vit. Ber. p. 24. & Cla. p. 286. in fol.* One that knew him, and conversed with him above most, saith, *His experiences in Prayer were many, and very observable in the return of his desires in kind, and that immediately when he had been in some distresses.* And I may add, when Protestantism in Ireland hath been under great Distresses, it hath been supposed (by many that made a critical observation of him and these times) that his most incessant Prayers hath turned the Scales to the weakening of Popery, and cutting off its Designs, to cut off all besides it self by Rebellion, Blood, and War. The very first Prayers he put up after he was ordained, was on a Fasting-day, at which time the Battel of Kinsale was fought, and being his *first Fruits*, and most fervently managed, *I know no reason (says one) why the success might not very much be ascribed to his Prayers;* for God gave the Victory on the better side. So his Prayers were wonderful night and day, with deep groans, that the barbarous Rebellion in Ireland in 1641, might not destroy the Protestant Religion there; which God graciously answered him in.

5. *The defection of his Mother from the Truth;* which will prove not a little strange, when you consider what a most knowing, holy, and humble Son he was; how observant and tender he was over her, and how fit above all her other Advisers, to give her the best Counsel for her Soul, and the Exercises of the devout Life: But this frail and weak Woman being ensnar'd by some Popish Priests in her Sons absence in England, continued to her dying day, persevering in her Vows to these Murderers of precious Souls, notwithstanding all the Tears, Advice, and Importunities her Son could use: This begat the boasting and triumphs of the Papists, but was one of the *greatest griefs* he ever met withal in his Life. Thus it was also with Dr. Whitaker, being not able to prevail in matter of Religion, either with his Father or Mother: but there are some single things which God denies the *greatest Men* for the exercise of their Graces, and to shew that they are but Men, and he is God.

6. *Prophetick Impulse.* He really gave out several true *Predictions* or *Prophecies* of things, a considerable time before they came to pass, and some not yet accomplished. He was one that abhorr'd *Enthusiastick Notions*; he was too great, considerate, rational, and knowing to admit of such idle freaks and whims; but he profess'd, *That several times in his Life he had many things imprest upon his Mind, concerning future Events, with so much warmness and importunity, that he was not able to keep them secret, but lay under an unavoidable necessity of making them known.* But seeing that *Wise and Learned Man*, Dr. Bernard, and some others really *Wise, Sober, and Orthodox*, have given us some particular account of these; I'll, in as few words as is possible, set them before you.

1. *He foretold the Rebellion in Ireland forty years before it came to pass, with the very time in which it should break forth.* In the year 1601, preaching before the State in Dublin in his Application he mourned over that Toleration which was just then allowed to the Popish Idolatry, and alluding to Ezek. 4. 6. concerning the Prophets bearing the Iniquity of Judah forty days, the Lord therein appointing him a day for a year; This by consent of Interpreters, signifying the time of forty years to the destruction of Jerusalem, and that Nation for their Idolatry; He made then this direct Application in relation to that connivance of Popery, viz. *From this year will I reckon the Sin of Ireland, that those whom you now embrace shall be your ruin, and you shall bear this Iniquity.* This Prediction was exactly true; for if you reckon from the year he preached it in, to the year the Rebellion (and destruction of Ireland) began, done by those Papists and Popish Priests then connived at, which was 1641, you'll find it was just forty years: And that which makes this much more observable is, That he then put a Note in the Margent of his Bible, and reserved the Notes of that Sermon, with the year and day he preached it, which was one of the last Sermons he wrote throughout word for word, ever after only writing the Heads, and putting all the rest to the strength of his Memory: And, which still heightens the observableness of it, is, what Dr. Bernard says, That for near twenty years time before the fulfilling of this, (that was from the Doctors first conversing with him) he always lived in the expectation of the fulfilling thereof; and the nearer the time approached, the more confident he was, *that it would be accomplish'd, and was even at the door*: This, says the Doctor, I often used to wonder and admire at, because there was no visible appearance of any thing that had a tendency that way: But more especially, says he, did I stand and wonder, when in the year before the Rebellion broke forth, he taking his leave of me, being called into England, advised me to a serious preparation for heavy sorrows and miseries I should see before I saw him again; this he delivered with as great confidence as if it had been within the view of sense: It put me in mind of that of Amos 3. 7. *Surely the Lord will do nothing but he will reveal it unto his Servants the Prophets*; at least to so great an One, and of that Nation.

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2. *The Changes and Miseries of England both in Church and State.* It would scarce seem credible to relate what a great number of years before any such thing made the least sign of appearance, he did confidently foretel the Changes that have since come to pass in *England*, both in Ecclesiastick and Civil Affairs; This was experienced by many that conversed with him. And there is also a Passage in his Tract *De Primordiis Ecclesiarum Britannicarum*, of the very same importance; where, after he hath at large related the manner of the utter destroying of this Church and State by the Saxons, about 550 years after Christ; one of the Reasons he gives for his prolixity therein, is, *His foresight of a like Judgment yet behind, if timely Repentance and Reformation did not prevent it.* He would often mourn upon the foresight of this, long before it came.

3. *He gave mournful intimations of the untimely death of our Sovereign, Charles the First.* He would often be speaking, when the King was in greatest success, of what he fear'd, and trembled at, concerning him; which was one Reason why he put up constant Prayers, and gave all the Advice he could, for the preventing of any thing that might have the least tendence that way. And once he spoke to this distinct enough in a publick Sermon in St. Marys in *Cambridg*, about twenty years time before it came to pass.

4. *He would often predict his own Poverty in worldly things.* It was a thing very much stranged at by many that knew him, to hear, in his greatest Prosperity, (when he had most, and was in all probability as well settled in the World as any Person in his Circumstances could be, to hear, I say) his humbling Predictions of that low and mean Estate he should be reduced to before his Death; of which his confidence was not to be diverted, notwithstanding all Arguments to the contrary.

5. *Upon the Confusions and Divisions in England in Matters of Religion, he would foretel sad Consequences as the punishment of them:* Many of which I my self have seen; I pray God neither I nor my Posterity may be convinced that he was a Prophet, in the fulfilling of what is yet unaccomplished. As he foretold these long enough before they broke forth, not only in private Converse, but also in a Sermon of his before a great Auditory, upon 1 Cor. 14. 33. So afterward when they were existent, he would frequently be telling of several fearful Judgments which would be the doom of them.

6. *And ult. That the greatest stroke to the Reformed Churches was yet to come.* I remember (says Dr. Bernard) a Speech of his in the year 1624, uttered before many Witnesses, which he hath often confirmed since, viz. That he was perswaded the greatest stroke to the Reformed Churches was yet to come; that the time of the utter ruin of the See of Rome should be, when she thought her self most secure; according to that Text Rev. 18. 7. His Farewel Sermon, in or near the place where he had lived and preached in *England*, upon James 1. 15. was much

much observed to speak the same things with the same *Emphasis*. Not long before his Death, he being asked whether he thought that great Persecution (which he had formerly spoken of, to fall upon the Protestant Churches) were past, or yet to come; He then turned his Eyes towards the Face of the Inquirer, and fixing them there in a strange kind of manner, as he used to do when he spake not his own words, and when the Power of God was upon him, said, Fool not your self with vain hopes of its being past: for I tell you, What you have seen is but the beginning of Sorrow, to that which is yet to come on all the Protestant Churches, which e're long will fall under a sharper Persecution than ever yet they have had upon them, and that by the cruel Hands of the Papists. One day he being found in his Room with many Tears in his Eyes, and upon his Face, and being asked the reason of them, told the Inquirer, That his thoughts were exercised in contemplating the great Misery and Persecution which were drawing nigh; and because he saw how sharp and bitter they should be, he could not, without a flood of Tears, lay out his Thoughts upon them. Many such things he spake of this nature to many differing Persons, and in differing Places, which I have seen in Manuscript by safe Hands; but I'll add no more, not so much as that preparatory Advice which he used to give his Friends, in order to their being ready for such sorrowful and lamentable Days. There are many Witnesses yet alive that have heard him speak on this Subject, with much confidence, and as much sorrow. I confess, my business here is only to be an *Historian*, otherwise were I to write upon the Subject, I should easily affirm I cannot tell how to be fond of Common and Modern Prophecies; but yet when I remember the words of a German Synod, in the year 1633. *Nondum ullam Ecclesiam, aut Consistorium, vel Accademiam, novas id genus Prophetias penitus rejecisse, aut condemnasse, &c.* That as yet no Church, or Consistory, or University, have altogether rejected or condemned such kind of new Prophecies, &c. Then certainly (to use the words of Dr. Spencer, *Van. Vulg. Proph. p. 111.*) it will ill become my privacy and obscurity to take the Chair, and pronounce confidently, That Folly is with them all, and that there is nothing of Divine Prophecy now in the World besides the vain noise and affectation thereof. I'll close with the words of Dr. Bernard, speaking on these things; Now, howsoever, I am as far from heeding of Prophecies this way as any, yet with me 'tis not improbable, that so great a Prophet, so sanctified from his youth, so knowing and eminent throughout the Universal Church, might have at some special times more than ordinary Motions and Impulses, in doing the Watchman's part, of giving warning of Judgments approaching.

The next Extraordinary Providence that befel, or referr'd to this Great Man, was,

7. *Reproach*. One would have thought that such a Man as this, from his wonderful *Humility*, should have been too low for *Envy*; and from his as wonderful *Accomplishments*, and transcending *Worth*,
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and most exact and critical *manner of living*, should have been too high for *Reproach*; but it seems nothing can elcape its malignant Tongue, no not *perfect Imocence* it self. But that which made this look the more extraordinary, was that this *Reproach* came from such as were obliged to have praised and admired him; and that when reproached he had even *Kings* to vindicate him: As, when he was reproached for being *Heterodox* to the *Discipline* of that Church in which he was born, he had King *James* to clear him; when accused once and again (even in print) to have given our late *Sovereign* some Advice about the Death of the *Earl of Strafford*, that had a very unlovely and un-theological Aspect; the King once hearing the Report, answered the Man that delivered it in *very great passion*, and with an Oath professed his *Imocency* therein. He was really a Man of very great *Imocence*, being constantly both sincere and just; what the *Apostle* saith of *Demetrius*, might be said of him, (with very little variation) viz. *That he merited a good Report of all Men, and of the Truth it self.*

8. *Succeß in his Labours.* He converted many from the *Romish Way* that were of great Parts, and strongly fixed in their Principles before he undertook them; he was so succesful herein, that the *Priests* prohibited the *People* from hearing or conversing with him, or coming near him, as if his Shadow had enjoyed a Power (something resembling that which was supposed to be in *Peters*, viz.) to *Heal and Cure*: His *Bow* turn'd not back, neither did his *Sword* return empty, but his *Weapons* were mighty through God to the pulling down strong Holds. Whilst he preached in *Oxford*, many young Scholars were brought under the true saving Principles and Practice of the Gospel, as many of them have declared in an after-Day; and several young Divines, of a more excellent qualification than ordinary, have profest themselves to receive, under God, their vitality in Religion from him. Towards his later end especially, it was common for a Sermon or two of his to convert many Souls from the folly of their ways unto God. One says of him, *God was mighty in him which way soever he bent himself, either in Conviction, Conversion, or Consolation; wherein he had the Tongue of the Learned given to him; witness the many Souls who were and are his Epistle, known and read of all Men; witness again, the succesß God gave to divers of his Encounters with Adversaries to the true Religion*

9. *Preservation from, or in danger.* His coming out of *Ireland* into *England*, upon the invitation of some Eminent Persons, is much to be taken notice of, in the year 1640, being but just before the Rebellion; as if (according to the Angels Speech to *Lot*) *nothing could be done till he were gone forth thence.* There is no doubt to be made, but if he had continued there, the bloody *Papists* would have aimed at, and endeavoured more his destruction than any other Mans in that Kingdom; so that his absence made his preservation great. In the year 1645, he being upon a Journey, was barbarously used by some *Souldiers*, but yet through the Gracious and Almighty Providences, he escaped

escaped their hands without any considerable harm to his Person: Not long after he fell into a painful sickness, wherein he bled four days together, so that he swooned, and all hopes of Life was past: his Death was in most places lamented, and so believed at Court, that a Letter came out for a Successor in his Primacy in Ireland; but he recovered again, and wholly escaped so great a danger, to the admiration of all that saw him in it.

10. And lastly, *Supply in Want*. The Rebellion in Ireland destroyed that which belonged to his Primacy, and also his *Personal Estate*; so that he was reduced to great straits: Concerning which a *Learned Man* says, *Quem, Hibernia parens ingrata, tali Filio & Presule indigna, bonis (præterquam Animi) omnibus exutum, in exilium misit*. Yet after this he had some supply in Places where he Preached, as *Covent-Garden* and *Lincolns-Inn*; some supply from that Eminent faithful Friend of his the Countess of *Peterborough*; but the largest supply was that *Annual Stipend* which the *Parliament* for some years bountifully gave him: and though this was suspended the two last years of their sitting; yet, when they were dissolved, it was renew'd by *Cromwel*, and so by him he was supplied with a competent Allowance to his dying day; and also had now and then very considerable *Sums extraordinary* bestowed upon him. You remember I told you before, that he had sufficient Supplies offered him both in *Holland* and *France* if he would have accepted them; so that God raised him up Supplies among *Acquaintance* and *Strangers*, *Friends* and *Enemies*.

Thus I have set before you some of those *Extraordinary Providences* that befel him, or referr'd to him. The

Seventh and last thing is, *His Death*. That which fore-run it was his loss of *Sight*, which was so great that no *Spectacles* could help him; only when the *Sun* shone he could see at a *Window*, for which reason he used to follow the shining of it from Room to Room, and in *Winter* the *Window* was often opened for him to write at, so greedy he was of improving every remaining moment of *Life*, and every remaining part of *Sense*, to the *Glory of God*, and *Advantage of his Church*: But when he was thus employ'd, his *strength* was much decay'd, and the *Powers of Nature* began to sink. That day he entred upon his closing *Sickness*, (*viz.* March 20.) he had been, as every day, well employ'd, labouring, as long as he had *Light*, in his *Chronologia Sacra*; from which Work he went to visit a *Gentlewoman* sick in the *House*, to whom he gave most excellent *Advice* to furnish her for the dying hour; in which he was so *Practical* and so *Divine*, that you would have taken him to have spoken forth of *Heaven* before he came there. That night about eight a clock he complained of his *Hip*, the next morning of a great pain in his *Side*, which the *Physicians* could not remove, so that his *Spirits* decaying, he applyed himself to *Prayer*, getting others to do the same for him; and upon every little abatement of *Torture*, he was giving most *Heavenly Instruction* to all

those that attended him. When the Morning was well got on, he had a Minister to assist him in *Prayer* for a while, but then desired to be left to his own *private performance*: The last words he was heard to speak, were about one a Clock in the Afternoon, presently after which he died, begging forgiveness of Sin, with a low Voice, but with importunity, he raised it as high as he could, and said, *But, Lord, in special forgive me my Sins of Omission.* In this he had his wish, for he often desired that he might leave the World as Mr. Perkins did, *crying for Mercy and Forgiveness.* But was it *Omission* he begged the forgiveness of with his most fervent last Breath of Life? and that He who was never known to omit an *hour*, but always employed, even the Shred-ends of his Life, in the Service of his Great Lord and Master? Oh what shall we do, when we come to finish up our Course? We who have lost, or misemploy'd a great part of our days, however many and many an hour of Life? Thus, *March 21, A.D. 1655*, after he had enriched and blessed the World by his presence for *seventy five years*, this glorious *Sun* ceased to shine in this lower World, but ascended the higher, where it shall send forth most glorious and illustrious *Beams*, without any danger of the least obscurity imaginable. When this was done, he had been *Primate of Ireland* just 31 years, and a most powerful industrious *Preacher* for about 55 years. He had nothing to leave but his Library, and divers imperfect Copies of his intended Works. His *Funeral* was very splendidly performed at the Publick Charge in the Chappel of *Henry the seventh* at *Westminster*. His Death was lamented by all those in the *Christian World*, that had any respect to *Sobriety, Learning, or Religion*: The great *Forreign Divines* could not hear his Death mentioned for some years after without *Tears* in their *Eyes* and *Sobs* in their *Speech*; but much more reason had we of these *Nations* to be of the same Inclination and Practice, for the loss was more ours than theirs. Thus we saw this *Holy Man* leave the *Protestant World*, attended up to Heaven with the *Tears, Sighs, Praises, and Admirations* of all that valued *purer Christianity*, or such *Accomplishments* as contribute to advance the same: For Learning and Piety He was the *Glory of our Israel*; and for Strength and Support the *Chariot and Horsemen thereof*.

But I'll close with two *Characters* given Him by two *Great Divines* of our Church;—The one says, *A Divine and Apostolical Bishop he was, and next the Apostles, Evangelists, and Prophets, as great a Pastor and Teacher, and trusted with as much of God's Mind, as I believe any one since hath been; a Man so famous, as never to be named without some Preface of Honour.*—The other (among the highest Rank for Learning and Dignity) says,

Pietatem

Pietatem ejus insignem ; perpetuam in Legendo, Scribendo, Concionando industriam ; eruditionem in re Antiquaria, Theologia, & omni Humanioris Literaturæ genere summam, cum æquali Modestia conjunctam ; fusiùs Laudare, nec opus nec mihi animus ; Virtus enim Ulsteriana est sui ipsius Panegyrica, laudis nostræ non indiga. Vivit, æternùmque vivit in Scriptis suis cedro dignis, in Ore & Corde Doëtorum, in memoria Hominum, & Monumentis Temporum ; illumq; Posteritas sera venerabitur.

His excellent *Holiness*; continual diligence in *Reading, Writing, and Preaching*; choicest skill in *Antiquity, Theology*, and every kind of more Man-like *Learning*, matcht with equal *Humility*; there is not any need of larger Praises; nor have I a mind (or power) thereunto; for his rare Endowments are his own chiefest commendation, not wanting our praise. He lives, and shall live for ever in his own *Writings*, deserving an endless preservation, in the Mouth and Heart of the Learned, in the Memory of Men, and Monuments of Times; and Posterity at a long distance will (even adore, or at least highly) honour him.

And then closeth with the words of *Horace*, concerning a great Ancient Poet, but much better belonging to this glorious Modern Divine.

*Quo nihil majus meliùsve Terris
Fata donavère, bonique Divi ;
Nec dabunt, quamvis redeant in Aurum
Tempora priscum.*

Than whom a greater thing, or good,
Heaven hath not lent the Earth, nor shou'd
Though it refin'd the Age to th' old
Saturnian Gold.

F I N I S.

Postscript to the Reader.

Reader,

I Do not pretend to have set down in the foregoing *Life* every thing that might have been written concerning this most excellent Man, for that would have filled a large *Volumn*, but only to have given thee something of every thing I could find, which was what was expected of me by those that set me at Work. I could have said something more to many Passages of his *Life*, not only the Extraordinary Ones, but also some of a lower Rank; but some things I could not publish, without either displeasing or disgracing the Living or the Dead, it may be deservedly, yet neither of them looked pleasing in my eye; and therefore as much as was possible I endeavoured to pass them by without so much as taking notice of them.

The *Method* I have taken in what I have done, is not that which is Common and Natural, viz. to trace all his *Actions* from one Year to another till the period of his *Life*, blending things of the same kind with variety of other Matter; this would have been only to have performed

performed what hath been done before, which would have been (*crambe recocta*) insipid and nauseating, so that there would have been nothing new, but only the *hints* of additional things: but the *Method* I have here observed is *Artificial*, by which you find all things of the same Nature put together, though at differing Seasons of his *Life*; which the wary and intelligent *Reader* will see hath both its *use* and *pleasure*.

Some may fancy I have said too much in his Praise, but it must be because they are ignorant how near *Perfection* his *Attainments* and *Practice* were, and how extraordinary difficult it is to arrive at such things. You have seen before that he was *loved* and *admired* by all *Sorts* and *Seets* of Men that were industrious *Owners* of *Christianity*; I never heard of any Man that did in the least reflect on Him to his disgrace, but either he was of a selfish passionate untoward Spirit, or of a corrupt Life and Conversation; or at best, under a *gross Mistake*, and so foolish as to report *Uncertainties*.

Now, seeing that usually *Examples* teach more than *Precepts*, I pray God this noble and exact *One*, may enter into, and influence the *Hearts* and *Lives* of all those that are of his *Function*, That they may go and do likewise, for this Holy *Mans* Life, though he be dead, yet *speaketh*, and presseth this Duty upon them: And where in this later Age of the World can they have a better Example, for unwearied *Industry* about the best *Things*, such as really greaten a Man and make him most useful to the *Church* of Christ? for extraordinary *Learning*, he fully and distinctly comprehending the most things deserving the Knowledg of a *Linguist*, a *Philosopher*, an *Historian*, a *Chronologer*, a *Critick*, a *Divine*, &c? A Man whose *Worth* and *Greatness* could scarcely be over-match'd with any thing in these Times, found among *Men*, unless by his own *Humility*, *Meekness*, and *Self-denyal*: But I may say in the words of a *Learned Man*, (bearing his Testimony to anothers Praise of this Glorious *Usher*) *Omnia quæ meditemur Elogia multis parafangis superavit: Excelsum adeo & Sanctimonie & Doctrinæ apicem attigit, ut non immeritò ad Cælos ipsum laudibus evexit, &c.* that is, He very far exceeds all the *Commendations* we can contrive to give him; having arrived at such a noble (and lofty) pitch of *Holiness* and *Learning*, that he does not undeservedly carry him up as high as the *Heavens* in his *Praises*, &c.

Reader; If the perusal of these Things hath but stirr'd up thy more Divine Ambition and Endeavours constantly to do all thou canst THAT THOU MAYST EXCEL, He that drew them up will *rejoyce*; the *Angels* will *rejoyce*; and, which is above all other Joy to thee, thou shalt *rejoyce* throughout all the *Ages* of *Eternity*; and this I wish thee as a most hearty

Farewel.

As this was the last of his Works, it is not to be wondered at that it should have been only a

THE
PRINCIPLES
OF
Christian Religion ;
WITH A
BRIEF METHOD
OF
The Doctrine thereof.

Now fully Corrected, and much Enlarged by the
Author, JAMES USHER late Arch-Bishop
of ARMAGH.

2 TIM. I. 13.

*Hold fast the form of sound words, which thou hast heard
of me, in faith and love which is in Christ Jesus.*

L O N D O N,

Printed for Nathanael Ranew at the King's Arms in
St. Paul's Church Yard. 1678.

R_n



TO THE
READER.



When I was about the age of two or three and twenty years, I drew up these two short Summaries of the Heads of Christian Religion: The one containing the more necessary and plainer Principles thereof, fit to be known of all: the other, the methodical and more full declaration of some chief points thereof, framed to the capacity of such as had made a further progress in the knowledge of these Heavenly truths. I little then imagined, that such rude draughts as these were, should ever have been presented unto the publick view of the world. But seeing, contrary to my mind, they have by many Impressions been divulged, and that in a very faulty manner: I have been perswaded at last, upon some revival of them, to let them now go a-

*broad in some more tolerable condition than they did before.
Hoping, that as at the first I had the favour from God,
that none did despise my Youth; so now these First-fruits
of mine will not altogether be contemned, being by me again
presented unto thee when my Head is gray,*

JAMES ARMAGH.



T H E
P R I N C I P L E S
O F
Christian Religion ;

- Question: **W**hat sure ground have we to build our Religion upon ? 2 Pet. 1. 19.
1 Tim. 3. 15.
Ephes. 2. 20.
- Answer. The Word of God, contained in the Scriptures.
- Q. What are those Scriptures ? 2 Pet. 1. 21.
2 Tim. 3. 15, 16.
- A. Holy Writings, indited by God himself for the perfect instruction of his Church.
- Q. What gather you of this, that God is the Author of these Writings ? Luke 16. 29.
Gal. 1. 8.
- A. That therefore they are of most certain credit, and highest authority.
- Q. How serve they for the perfect instruction of the Church ? 2 Tim. 3. 15, 16, 17.
- A. In that they are able to instruct us sufficiently, in all points of faith that we are bound to believe, and all good duties that we are bound to practise.
- Q. What gather you of this ? a Deut. 31. 11, 12, 13.
Joh. 8. 35.
Joh. 5. 39.
b Acts 17. 11.
1 Cor. 4. 6.
- A. That (a) it is our duty to acquaint our selves with these holy writings, and (b) not to receive any doctrine that hath not warrant from thence.
- Q. What is the first point of Religion, you are to learn out of God's Word ? a Joh. 4. 24.
b Rev. 1. 8.
Act. 17. 24, 25.
Prov. 8. 14.
- A. The Nature of God.
- Q. What is God ? 1 Tim. 1. 17.
Job 9. 4, 11, 12, 13.
Jer. 10. 12.
Ex. 34. 6, 7. Pf. 145. 17.
- A. God is a (a) Spirit, most (b) perfect, most (c) wise, almighty and most holy.
- Q. What mean you by calling God a Spirit ? a 1 Tim. 1. 17.
Col. 1. 15.
Rom. 1. 23.
Deut. 4. 12, 15.
- A. That God (a) hath no body at all ; and therefore must not be thought to be like unto any thing which may be seen by the eyes of man.
- Q. Are there any more Gods than one ? A. No : 15.

- a* Eph. 4.5.6. *A.* No: there is (*a*) only one God: though in that one Godhead
1 Cor. 8.4. there be (*b*) three persons.
Deut. 4.35.39. *Q.* Which is the first of these persons?
b Mat. 28. 19. *A.* The (*c*) Father, who begetteth the Son.
1 Joh. 5. 7. *Q.* Which is the second?
c Heb. 1. 3, 5. *A.* The (*d*) Son, begotten of the Father.
d Heb. 1. 4. *Q.* Which is the third?
Joh. 1. 18. *A.* The (*e*) Holy Ghost, proceeding from the Father and the Son.
e Joh. 15.26. *Q.* What did God determine concerning his creatures?
Gal. 4. 6. *A.* He (*f*) did before all time, by his unchangeable counsel, ordain
f Acts 2.23. & whatsoever afterwards should come to pass.
15. 18. *Q.* In what manner had all things their beginning?
Eph. 1. 4, 11. *A.* In (*g*) the beginning of time, when no creature had any being, God
Psal. 33, 11. by his Word alone, in the space of six days created all things.
g Gen. 1.1. *Q.* Which are the principal Creatures?
Heb. 11. 3. *A.* Angels and Men.
Ex. 20.11. *Q.* What is the nature of Angels?
Rev. 4.11. *A.* They (*h*) are wholly spiritual, having no body at all.
h Col. 1. 16. *Q.* What is the nature of Man?
Heb. 1. 7,14. *A.* Man (*i*) consisteth of two divers parts; a Body, and a Soul.
i Gen. 2.7. *Q.* What is the Body?
Heb. 12. 9. *A.* The (*k*) outward and earthly part of man: made at the beginning
k Gen. 2.7.&3. of the dust of the earth.
19. *Q.* What is the Soul?
l Eccl. 12.7. *A.* The (*l*) inward and spiritual part of man; which is immortal,
Mat. 10.28. and never can die.
Rev. 8.29. *Q.* How did God make man at the beginning?
2 Cor. 5.8. *A.* According (*m*) to his own likeness and image.
m Gen. 1. 26. *Q.* Wherein was the Image of God principally seen?
& 5. 1. *A.* In (*n*) the perfection of the Understanding; and the freedom, and holi-
n Col. 3.10. ness of the Will.
Eph. 4. 24. *Q.* How many of mankind were created at the beginning?
Eccl. 7.31. *A.* Two; Adam (*o*) the man, and Eve the woman: from both whom,
o Gen. 1.37, all mankind did afterward proceed.
28. & 5. 2. *Q.* What doth God after the Creation?
1 Tim. 2.13. *A.* By (*p*) his Providence he preserveth and governeth his Creatures,
Act. 17.26. with all things belonging unto them.
p Joh. 5.17. *Q.* What befel unto the Angels after their creation?
Neh. 9.6. *A.* Some (*q*) continued in that holy estate wherein they were created;
Psal. 119.91. some of them fell, and became Devils.
Heb. 1.3. *Q.* May the good Angels fall hereafter?
Act. 17.26,28. *A.* No: (*r*) but they shall always continue in their holiness and happi-
Mat. 10.29,30. ness.
Prov. 16.33. *Q.* Shall the wicked Angels ever recover their first estate.
q Mat. 25.31, *A.* They (*s*) shall not: but be tormented in Hell world without end.
41. *Q.* How did God deal with man after he made him?
Jude 6. *A.* He (*t*) made a Covenant with Adam, and in him with all mankind.
Joh. 8.44. *Q.* What was man bound to do by his Covenant?
1 Joh. 3.8. *A.* To (*u*) continue as holy as God at the first made him, to keep all
1 Tim. 5. 21. God's Commandments, and never to break any of them.
Mat. 18.10. *Q.* What did God promise unto Man, if he did thus keep his Command-
Luk. 20.36. ments?
2 Pet. 2.4. *A.* (*x*) The continuance of his favour and everlasting life.
Jude 6. *Q.* What

Q. What

Q. What did God threaten unto Man, if he did sin and break his Commandments ?

A. His (z) dreadful curse, and everlasting death.

Q. Did Man continue in that obedience which he did owe unto God ?

A. No. (a) For Adam and Eve obeying rather the perswasion of the Devil than the Commandment of God, did eat of the forbidden fruit, and so fell away from God.

Q. Was this the sin of Adam and Eve alone ; or are we also guilty of the same ?

A. All (b) we, that are their children, are guilty of the same sin : for we all sinned in them.

Q. What followed upon this sin ?

A. The (c) loss of the perfection of the Image of God, and the corruption of nature in Man, called Original Sin.

Q. Wherein standeth the corruption of Man's Nature ?

A. In six things principally.

Q. What is the first ?

A. The (d) blindness of the Understanding ; which is not able to conceive the things of God.

Q. What is the second ?

A. The (e) forgetfulness of the memory ; unfit to remember good things.

Q. What is the third ?

A. The (*) rebellion of the Will ; which is wholly bent to sin, and altogether disobedient unto the will of God.

Q. What is the fourth ?

A. Disorder (f) of the Affections, of Joy, Heaviness, Love, Anger, Fear, and such like.

Q. What is the fifth ?

A. Fear (g) and confusion in the Conscience ; condemning where it should not, and excusing where it should condemn.

Q. What is the sixth ?

A. Every (h) member of the Body is become a ready instrument to put sin in execution.

Q. What are the fruits that proceed from this natural corruption ?

A. (i) Actual sins : whereby we break the Commandments of God in the whole course of our life.

Q. How do we thus break God's Commandments ?

A. In (k) thought, word and deed : not doing that which we ought to do, and doing that which we ought not to do.

Q. What punishment is mankind subject unto, by reason of Original and Actual Sin ?

A. He (l) is subject to all the plagues of God in this life, and endless torments in Hell after this life.

Q. Did God leave man in this woful estate ?

A. No : (m) but of his free and undeserved mercy entred into a New Covenant with Mankind.

Q. What is offered unto man in this New Covenant ?

A. Grace (n) and life everlasting is freely offered by God unto all that be made partakers of his Son Jesus Christ ; who alone is Mediator betwixt God and man.

Q. What are you to consider in Christ the Mediator of this Covenant ?

A. Two things : his Nature, and his Office.

Q. How many Natures be there in Christ ?

Gen. 2. 17.
Gal. 3. 10.
Lev. 26. 14.
15.
Deut. 28. 15.
16 & 29. 19.
20.
Eccl. 7. 29.
Gen. 3.
Joh. 8. 44.
Rom. 5. 14, 15.
b Rom. 5. 12.
14, 15, 16, &c.
c Rom. 5. 12.
14.
Gen. 3. 1, 3. &
8. 21.
Psal. 51. 5.
Rom. 7. 14, 17.
18, 23.
d 1 Cor. 2. 14.
Jer. 24. 7.
2 Cor. 3. 5.
Eph. 4. 17, 18.
e Deut. 32. 18.
Prov. 3. 1.
Psal. 119. 6.
* Rom. 5. 6. &
8. 7.
Phil. 2. 13.
Eph. 4. 19.
f Rom. 1. 26.
& 3. 12, 13.
Gal. 3. 24.
g Tit. 1. 15.
Heb. 10. 22.
Rom. 7. 9.
Joh. 16. 2.
h Rom. 6. 19.
Job. 31. 1.
2 Pet. 2. 14.
Psal. 119. 37.
Rom. 3. 13, 14.
15.
i Rom. 6. 16.
17. & 7. 5.
Gal. 5. 19, 20.
21.
Matt. 12. 34.
35, 36. & 15.
19.
k Acts 8. 22.
James 3. 2.
Mat. 25. 42, 43.
Esay 1. 16, 17.
l Deut. 1. 28.
45.
Luke 16. 23.
Mat. 25. 41.
m Ezek. 76. 6.
60.
Zach. 9. 11.
n Rom. 1. 24.
25, 26. & 5.
15, 16, 17, 19.
20, 21.
Eph. 2. 7, 8, 9.
Joh. 1. 12.
Rom. 5. 17.
Heb. 3. 14. 1 Tim. 2. 5.

A. Two :

- o 1 Tim. 3. 16. A. Two : (o) The Godhead, and the Manhood, joyned together in one person ; which is no other but the second person of the Trinity.
- Joh. 1. 1, 14.
Luke 1. 35.
Rom. 1. 3, 4.
& 9. 5.
p Gal. 4. 4.
Heb. 9. 14.
Acts 20. 28.
Rom. 7. 4. & 4.
4. 25. & 8. 34.
1 Cor. 15. 17.
1 Pet. 3. 18.
Joh. 2. 16, 21.
q Eph. 2. 1.
Col. 2. 13.
Joh. 5. 25. & 6.
63.
Rom. 8. 9.
1 Joh. 4. 13.
r Heb. 12. 24.
1 Tim. 2. 5.
1 Joh. 2. 1.
J Rom. 8. 3, 4. &
10. 4.
Gal. 4. 4, 5.
t Mat. 5. 17.
Heb. 5. 8, 9. &
10. 7, 9, 10.
Phil. 2. 7, 8.
Joh. 4. 34.
1 Pet. 2. 22, 23.
34.
Esay 53. 9, 10.
u Luke 1. 35.
1 Pet. 1. 19. &
2. 22. & 3. 18.
1 Joh. 3. 5.
Esay 53. 9.
Joh. 8. 29, 46.
& 15. 10.
w Gal. 3. 13.
1 Pet. 2. 23, 24.
Esay 53. 10, 11.
Mat. 26. 37, 38.
39.
Luk. 22. 43, 44.
Heb. 5. 7.
Phil. 2. 8.
Heb. 9. 14, 15.
26, 28. & 10. 10.
12, 4.
Joh. 1. 29. & 3.
16, 17.
x Joh. 1. 11, 12.
Rom. 5. 17.
Heb. 3. 6, 14.
Col. 2. 6, 7.
y Joh. 1. 12. & 6.
29, 35, 40, 47.
& 7. 37, 38.
Rom. 9. 30.
Eph. 1. 13.
z Joh. 6. 35, 54.
55, 56, 57.
Gal. 2. 20. & 3.
27.
Eph. 3. 17.
2 Cor. 13. 5.
a 1 Cor. 1. 30.
2 Cor. 5. 19, 21.
Rom. 4. 3, 4, 5.
6, 7, 8, 9. & 5.
11, 16, 17, 18.
19. & 19. & 8. 1.
2, 33, 34.
1 Joh. 1. 7.
b Phil. 3. 9. Rom. 3. 26, 27, 28. Gal. 2. 16. & 3. 8. 1 Cor. 6. 11. 1 Thes. 5. 23. Rom. 6. 6, 7, 14. Eph. 4. 22, 23, 24. Col. 5. 9, 10.
- Q. *Why must Christ be God ?*
A. That (p) his obedience and suffering might be of infinite worth and value, as proceeding from such a person, as was God equal to the Father : that he might be able to overcome the sharpness of death (which himself was to undergo) and to (q) raise us up from the death of sin, by sending his Holy Spirit into our hearts.
- Q. *Why must Christ be man ?*
A. Because the Godhead could not suffer : and it was further requisite, that the same nature which had offended should suffer for the offence ; and that our nature, which was corrupted in the first Adam, should be restored to his integrity in the second Adam, Christ Jesus our Lord.
- Q. *What is the Office of Christ ?*
A. To (r) be a Mediator betwixt God and Man.
- Q. *What was required of Christ for making peace and reconciliation betwixt God and man ?*
A. That (s) he should satisfie the first Covenant whereunto man was tyed.
- Q. *Wherein was Christ to make satisfaction to the first Covenant.*
A. In (t) performing that righteousness which the Law of God did require of Man ; and in bearing the punishment which was due unto Man for breaking of the same Law.
- Q. *How did Christ perform that righteousness which God's Law requireth of Man ?*
A. In (u) that he was conceived by the Holy Ghost, without all spot of original corruption ; and lived most holy all the days of his life, without all actual sin.
- Q. *How did he bear the punishment which was due unto Man for breaking God's Law ?*
A. In (w) that he willingly for man's sake made himself subject to the curse of the Law, both in body and soul : and humbling himself even unto the death, offered up unto his Father a perfect sacrifice for the sins of the world.
- Q. *What is required of Man for obtaining the benefits of the Gospel ?*
A. That (x) he receive Christ Jesus whom God doth freely offer unto him.
- Q. *By what means are you to receive Christ ?*
A. By (y) Faith, whereby I believe the gracious promises of the Gospel.
- Q. *How do you receive Christ by Faith ?*
A. By (z) laying hold of him, and applying him with all his benefits to the comfort of mine own soul.
- Q. *What is the first main benefit which we do get by thus receiving Christ ?*
A. Justification : (a) whereby, in Christ, we receive the forgiveness of our sins, and are accounted righteous : being by that means freed from the guilt of sin and condemnation, and estated in a new interest unto everlasting life.
- Q. *Whereby then must we look to be justified in the sight of God ?*
A. Only (b) by the merits of Christ Jesus, received of us by Faith.
- Q. *What other main benefit do we get by receiving Christ ?*
A. Sanctification ; (c) whereby we are freed from the dominion of sin, and the image of God is renewed in us.

Q. Wherein is this Sanctification seen?

A. In (d) Repentance and new Obedience springing from thence.

d. A. 25. 20.
Mat. 3. 8.

Q. What is repentance?

A. Repentance (e) is a gift of God, whereby a godly sorrow is wrought in the heart of the faithful, for offending God their merciful Father by their former transgressions; together with a resolution for the time to come, to forsake their former courses and to lead a new life.

e. 2 Tim. 2. 25.
Jer. 31. 18, 19.
2 Cor. 7. 10, 11.
A. 11. 23. &
26. 20.
Psal. 219. 106,
112.

Q. What call you new obedience?

A. A (f) a careful endeavour which the faithful have to give unfeigned obedience unto all God's Commandments, according to that measure of strength wherewith God doth enable them.

f. Luke 1. 6, 74,
75.
Psal. 119. 6.

Q. What rule have we for the direction of our obedience?

1 Pet. 4. 1, 2, 3.
1 Joh. 3. 3.

A. The (g) the Moral Law of God: the * summ whereof is contained in the ten Commandments.

g. Ezek. 20. 18,
19.

Q. What are the chief parts of this Law?

Mat. 15. 6, 9.
Psal. 119. 105,
105.

A. The (h) duties which we owe unto God, set down in the first Table: and that which we owe unto Man in the second.

Deut. 5. 32. &
12. 32.

Q. What is the summ of the first Table?

Num. 15. 29.

A. That (i) we love the Lord our God, with all our heart, with all our soul, and with all our mind.

Jer. 19. 5.
Exod. 34. 27,
28.

Q. How many Commandments belong to this Table?

Mat. 22. 40.

A. Four. (k).

b. Mat. 22. 37,
38, 39, 40.

Q. Which is the first Commandment?

Mat. 12. 30, 31,
33.

A. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

Luke 1, 75. &
10. 27.

Q. What duty is enjoined in this Commandment?

Eph. 4. 24.

A. That in all the inward powers and faculties of our souls, the true eternal God be entertained, and he only.

1 Tim. 22.

Q. Which is the second Commandment?

i. Mat. 22. 37,

A. Thou shalt not make unto thee any graven image, &c.

38.

Q. What duty is enjoined in this Commandment?

Luke 10. 27.
Deut. 6. 5.

A. That all outward means of religious and solemn worship be given unto the same God alone; and not so much as the least degree thereof (even the bowing of the body) be communicated to any Image or representation either of God, or of any thing else whatsoever.

k. Exod. 20.

Q. Which is the third Commandment?

A. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that takes his name in vain.

Q. What is enjoined in this Commandment?

A. That in the ordinary course of our lives, we use the Name of God, (that is, his titles, word, works, judgments, and whatsoever he would have himself known by) with reverence and all holy respect; that in all things he may have his due glory given unto him.

Q. Which is the fourth Commandment?

A. Remember the Sabbath day, to keep it holy, &c.

Q. What doth this Commandment require?

A. That we keep holy the Sabbath day; by resting from the ordinary businesses of this life, and bestowing that leisure upon the exercises of Religion, both publick and private.

Q. What is the summ of the second Table?

Mat. 22. 39.

A. That (l) we love our Neighbours as our selves.

Rom. 13. 9.

Q. What Commandments belong to this Table?

James 2. 8.

A. The six last.

Gal. 3. 12.

Q. Which is the fifth Commandment?

Lev. 19. 18.

A. Honour thy father and thy Mother: that thy days may be long

in the land which the Lord thy God giveth thee.

Q. What kind of duties are prescribed in this Commandment, which is the first of the second Table?

A. Such duties as are to be performed with a special respect of superiours, inferiours, and equals: as namely, reverence to all superiours, obedience to such of them as are in authority; and whatsoever special duties concern the Husband and Wife, Parents and Children, Masters and Servants, Magistrate and People: Pastors and Flock, and such like.

Q. Which is the sixth Commandment?

A. Thou shalt not kill.

Q. What doth this Commandment injoyne?

A. The preservation of the safety of mens persons, with all means tending to the same.

Q. Which is the seventh Commandment?

A. Thou shalt not commit adultery.

Q. What is required in this Commandment?

A. The preservation of the chastity of mens persons: for the keeping whereof, Wedlock is commanded unto them that stand in need thereof.

Q. Which is the eighth Commandment?

A. Thou shalt not steal.

Q. What things are ordered in this Commandment?

A. Whatsoever concerneth the goods of this life; in regard either of our selves, or of our Neighbours.

Q. How in regard of our selves?

A. That we labour diligently in an honest and profitable calling; content our selves with the goods well gotten, and with liberality employ them to good uses.

Q. How in regard of our Neighbours?

A. That we use just dealing unto them in this respect, and use all good means that may tend to the furtherance of their estate.

Q. Which is the ninth Commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What doth this Commandment require?

A. The using of truth in our dealing one with another; especially to the preservation of the good name of our Neighbours.

Q. Which is the tenth and last Commandment?

A. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

Q. What doth this Commandment contain?

A. It (*m*) condemneth all wandring thoughts, that disagree from the love which we owe unto our Neighbours; although we never yield consent thereunto.

Q. What means doth God use to offer the benefit of the Gospel unto men, and to work and encrease his graces in them.

A. The (*n*) outward Ministry of the Gospel.

Q. Where is this Ministry executed?

A. In (*o*) the visible Churches of Christ.

Q. What do you call a visible Church?

A. A company of men that live under the outward means of salvation.

Q. What are the principal parts of this Ministry?

A. The (*q*) administration of the Word and Sacraments.

Q. What is the Word?

A. That (*r*) part of the outward Ministry, which consisteth in the delivery of doctrine.

Q. What is a Sacrament?

m Exod. 20. 17.

with Mat. 5. 28.

& Rom. 7. 7.

n Rom. 11. 15,

16. & 10. 14,

16, 17.

1 Cor. 1. 21. &

12. 28.

2 Cor. 3. 3.

Eph. 4. 11, 12.

o Mat. 18. 17,

18.

A&t. 11. 26. &

14. 23. & 15.

22. & 20. 17,

28.

1 Cor. 4. 17. &

14. 23, 28, 33,

34.

p A&t. 2. 47. &

20. 17, 20, 21,

32.

1 Cor. 1. 2, 18,

31, 24.

q Mat. 28. 19.

A&t. 2. 41, 42, &

20. 7.

r Tit. 1. 9.

1 Tim. 1. 3.

4. 11, 12. & 5.

17.

2 Tim. 2. 15. &

4. 2.

Rom. 10. 14,

16, 17.

1 Cor. 1. 18, 21,

23, 24.

A&t. 14. 21. &

20, 20, 21, 27,

31, 32.

A. A (f) Sacrament is a visible sign, ordained by God to be a seal for confirmation of the promises of the Gospel unto the due receivers thereof.

Q. Which are the Sacraments ordained by Christ in the New Testament?

A. Baptism (t) and the Lords Supper.

Q. What is Baptism?

A. The (u) Sacrament of our admission into the Church; sealing unto us our new birth, by the communion which we have with Christ Jesus.

Q. What doth the element of Water in Baptism represent unto us?

A. The (x) blood and spirit of Jesus Christ our Lord.

Q. What doth the cleansing of the body represent?

A. The (y) cleansing of the Soul by the forgiveness of sins and imputation of righteousness.

Q. What doth the being under the water, and the freeing from it again, represent?

A. Our (z) dying unto sin, by the force of Christs death; and living again unto righteousness, through his resurrection.

Q. What is the Lords Supper?

A. The (a) Sacrament of our preservation in the Church; sealing unto us our spiritual nourishment and continual increase in Christ.

Q. What do the elements of Bread and Wine in the Lords Supper represent unto us?

A. The (b) Body and Blood of Christ.

Q. What doth the breaking of the Bread and pouring out of the Wine represent?

A. The (c) sufferings whereby our Saviour was broken for our iniquities; the shedding of his precious blood, and pouring out of his Soul unto death.

Q. What doth the receiving of the Bread and Wine represent?

A. The (d) receiving of Christ by faith.

Q. What doth the nourishment which our body receiveth by vertue of this outward meat and drink seal unto us?

A. The (e) perfect nourishment and continual increase of strength which the inward man enjoyeth by vertue of the communion with Jesus Christ.

Q. After the course of this life is ended; what shall be the state of man in the world to come?

A. Every (f) one is to be judged, and rewarded according to the life which he hath lead.

Q. How many kinds be there of this Judgment?

A. Two; the one particular, the other general.

Q. What call you the particular Judgment?

A. That (g) which is given upon the Soul of every man, as soon as it is departed from the body.

Q. What is the state of the Soul of man, as soon as he departeth out of this life?

A. The (h) Souls of Gods Children be presently received into Heaven, there to enjoy unspeakable comforts: The Souls of the wicked are sent into Hell, there to endure endless torments.

Q. What call you the general Judgment?

A. That (i) which Christ shall in a solemn manner give upon all men at once; when he shall come at the last day with the glory of his Father, and

25, 26. 1 Pet 3. 19. Efa. 22. 41. Joh. 8. 24. Mat. 13. 40, 41, 42, 43, 49, 50. & 19. 28. & 24. 30, 31, & 25. 31, 32, 33, 16. Act. 1. 11. & 3. 91, 21. & 17. 31.

Gen. 17. 10.
11.
Rom. 4. 11. 12
& 2. 28, 29.
1 Cor. 10. 1, 2,
3, 4, 16.
1 Cor. 10. 1, 2
3, 4. & 12, 13.
Act. 2. 41. 42. &
20. 7.
Mat. 3. 6. 11.
& 28. 10.
Act. 2. 38, 41. &
8. 36, 37.
Tit. 3. 5.
Gal. 3. 27.
1 Cor. 1. 13, 15.
& 12. 13.
1 Joh. 1. 7.
Heb. 9. 14.
1 Pet. 1. 19.
Rev. 1. 5. Mat.
3. 11.
Act. 2. 38. &
22. 16.
1 Cor. 6. 11.
Gal. 3. 26, 27.
1 Pet. 3. 21.
Rom. 6. 3, 4,
5, 6.
Col. 2. 11, 12.
Mat. 26. 26,
28.
1 Cor. 10. 16. &
11. 24, 25, 26,
& c.
Mat. 26. 26, 28.
1 Cor. 10. 16.
& 11. 24, 25,
& c.
Mat. 26. 26,
28.
1 Cor. 11. 24,
25, 26.
Efa. 53. 5, 10,
12.
1 Cor. 10. 16.
17. & 12. 13.
Joh. 1. 12. & 6
27, 29, 35, 36,
40, 47, 48, 63,
64. & 7. 37, 38.
2 Cor. 13. 5.
Eph. 3. 17.
Heb. 3. 14.
Joh. 6. 35, 50,
51, 54, 55, 56,
57, 58.
Eph. 4. 16.
Heb. 9. 27.
Rom. 14. 10,
12.
2 Cor. 5. 8, 9,
10.
Eccl. 12. 14.
Eccl. 21. 7.
Heb. 9. 27.
Luk. 16. 2, 23,
24, 25.
Luk. 16. 22;
25. & 23. 43.
Rev. 14. 13.
Efa. 57. 1, 2.
2 Cor. 5. 6, 8.
Joh. 5. 24.
Luk. 16. 23, 24,
25.

all men that ever have been from the beginning of the world until that day shall appear together before him, both in body and soul, whether they be quick or dead.

k Job 19.25,

26,27.

Dan.12.2,3.

Mat.23.30, 31,

32.

Joh.3.28.

29.& 11.24.

1 Cor.15. 12,

13,15.

1 Thes.4. 13,

14,15,16.

Rev.20.12, 13.

1 2 Tim. 4. 1.

1 Thes.4. 15,

16,17.

1 Cor.15. 51,

52,43.

2 Cor.5.4.

m Mat.5.34.

n Mat.25.41.

o 1 Cor.15.24,

28.

Q. How shall the dead appear before the judgment seat of Christ?

A. The (k) bodies which they had in their life time, shall by the almighty power of God be restored again, and quickened with their souls: and so there shall be a general Resurrection from the dead.

Q. How shall the quick appear?


A. Such (l) as then remain alive, shall be changed in the twinkling of an eye: which shall be to them instead of death.

Q. What sentence shall Christ pronounce upon the righteous?

A. Come (m) ye blessed of my Father; inherit the Kingdom prepared for you from the foundation of the world.

Q. What sentence shall be pronounce upon the wicked?

A. Depart (n) from me ye cursed, into everlasting fire, which is prepared for the Devil and his Angels.

 *Q. What shall follow this?*

A. Christ (o) shall deliver up the Kingdom to his Father, and God shall be all in all.

FINIS.



THE
METHOOD
OF THE
DOCTRINE
OF
CHRISTIAN RELIGION;

Shewing the conjunction of the chief Points thereof,
with a more particular Declaration of some particu-
lar Heads, which were but shortly touched in the for-
mer Summ.

Question.



*What certain rule have we left us, for our di-
rection in the knowledge of the true Religion;
whereby we must be saved?*

Answer. The holy Scriptures of the Old
and New Testament: which God deliver-
ed unto us by the ministry of his Servants
the Prophets and Apostles; to inform us
perfectly in all things that are needful for
us to know in matters of Religion.

*Q. What be the general heads of Religion, which in these holy writings are
delivered unto us?*

A. The (a) knowledge of God's Nature and Kingdom.

a Psal. 103. 8,
19. & 145. 3, 4,
11, 12.
1 Chron. 29. 11.
Mat. 6. 3.

Q. What

b Col. 2.9. Heb.
1.3. 1 Joh. 5.7.

Q. What are we to consider in Gods Nature ?

A. First (b) his essence or being, which is but one ; and then the persons, which are three in number.

Q. What do you consider in Gods essence or being ?

A. His Perfection and Life.

Q. How are we to conceive of God, in regard of his Perfection ?

c Job. 11.7,8.
1 Eim. 6.16.
Isa. 14.5,3.
Rev. 1.8.
Rom. 11.36.
Act. 17.24.

A. That (c) he is a Spirit, most single and infinite ; having his being from himself, and having need of nothing which is without himself.

Q. Why do you call God a Spirit ?

A. To declare his being to be such, as hath no body, and is not subject to our outward senses : That we admit not any base conceit of his glorious Majesty, in thinking him to be like unto any thing which can be seen by the eye of man.

Q. What understand you by the Singleness or Simplicity of Gods nature ?

d Rom. 1.23.
Jam. 1.17.
1 Joh. 1.5,7.
Esa. 43.25.
Prov. 8.14.
Mal. 3.6.
Jam. 1.17.

A. That (d) he hath no parts nor qualities in him ; but whatsoever is in him is God, and Gods whole essence.

Q. What gather you of this, that God hath no parts nor qualities ?

A. That (e) he neither can be divided, nor changed ; but remaineth alwaies in the same state without any alteration at all.

Q. In what respect do you call Gods essence infinite ?

A. In that it is free from all measure both of time and place.

Q. How is God free from all measure of time ?

f Rev. 1.8.
Psa. 90.2,4.
2 Pet. 3.8.
Joh. 8.58.

A. In (f) that he is eternal, without beginning and without ending, never elder nor younger ; and hath all things present unto him, nothing former or latter, past or to come.

Q. How is God infinite in regard of place ?

g 1 King. 8.27.
Psal. 145.3.
Jer. 23.24.

A. In (g) that he filleth all things and places, both within and without the World ; present every where, and contained no where.

Q. How is he present every where ? Hath he one part of himself here, and another there ?

A. No, for he hath no parts at all whereby he might be divided ; and therefore must be wholly wheresoever he is.

Q. What doe you call the Life of God ?

h Rev. 10.6.
Deut. 32.40.
Joh. 3.10.
Heb. 10.31. &
6,17.

A. That (h) by which the divine nature is in perpetual action, most simply and infinitely moving it self : in respect whereof the Scripture calleth him the Living God.

Q. What gather you from the comparing of this infiniteness and simplicity (or singleness) of Gods nature with his life and motion ?

A. That when Strength, Justice, Mercy, and such like, are attributed unto God, we must conceive that they are in him without all measure : and further also, that they be not (i) divers vertues whereby his nature is qualified, but that all they and every one of them is nothing else but God himself, and his intire essence.

i Pro. 8.14.
1 Joh. 4.17.
Esa. 43.25.

Q. Wherein doth the Life of God shew it self ?

A. In (k) his Alssufficiency, and in his Holy Will.

k Deut. 32.4.
Exod. 34.67.
Psa. 89.13,14.
& 145.7,17.
Jer. 32.17,18,
19.

Q. Wherein standeth his alssufficiency ?

A. In (l) his all-knowing Wisdom, and his almighty Power.

Q. Wherein doth his Wisdom consist ?

A. In perfect knowledge of all things, that either are or might be.

l Psalm. 147.5.
Prov. 8.14, Jer.
10.12,4. & 12.
13.

Q. In what sort doth God know all things ? Doth he, as we do, see one thing after another ?

A. No : (m) but with one sight he continually beholdeth all things distinctly, whether they be past, present, or to come.

m Heb. 4.13.
n Rev. 1.8.
Mat. 19.26.
Mar. 14.36.
Luk. 1.37.

Q. How is God said to be Almighty ?

A. Because (n) he hath power to bring to pass all things that can be ; howsoever to us they may seem impossible.

Q. Wherein

Q. *Wherein is the Holiness of his Will seen?*

A. In (p) his Goodness, and in his Justice.

Q. *Wherein doth he shew his Goodness?*

A. In (q) being beneficial unto his creatures, and shewing mercy unto them in their miseries.

Q. *Wherein sheweth he his Justice?*

A. Both (r) in his Word, and in his Deeds.

Q. *How sheweth he Justice in his Word?*

A. Because (s) the truth thereof is most certain.

Q. *How sheweth he Justice in his Deeds?*

A. By (t) ordering and disposing of all things rightly; and rendering to his creatures according to their works.

Q. *What do you call Persons in the Godhead?*

A. Such as having one essence (or being) equally common, are distinguished (not divided) one from another by some incommunicable property.

Q. *How cometh it to pass that there should be this diversity of Persons in the God-head?*

A. Though the essence or being of the God-head be the same, and most simple, (as hath been declared:) yet the manner of having this being is not the same, and hence ariseth the distinction of persons: in that beside the being, which is common to all and the self-same in all, they have every one some special property which cannot be common to the rest.

Q. *Which are these persons, and what are their personal properties?*

A. The first person in order is the Father, who begetteth the Son. The second is the Son, begotten of the Father. The third is the Holy Ghost, proceeding from the Father and the Son.

Q. *Doth the God-head of the Father beget the God-head of the Son?*

A. No; but the person of the Father begetteth the person of the Son.

Q. *Thus much of God's Nature: what are we to consider in his Kingdom?*

A. First, (u) the Decree made from all eternity: and then the Execution thereof accomplished in time.

u Eph. i. 11.
Act. 4. 28.

Q. *How was the Decree made?*

A. All things whatsoever should in time come to pass, with every small circumstance appertaining thereunto, was ordained to be so from all eternity, by God's certain and unchangeable counsel.

Q. *Did God then before he made man, determine to save some and reject others?*

A. Yes surely: (x) before they had done either good or evil, God in his eternal counsel set some apart, upon whom he would in time shew the riches of his mercy: and determine to withhold the same from others, upon whom he would shew the severity of his justice.

x Rom. 9. 11;
21, 22, 23.
Mat. 25. 34.
2 Tim. 2. 20.
Rev. 17. 8.

Q. *What should move God to make this difference between Man and Man?*

A. Only (y) his own good pleasure: whereby having purposed to create man for his own Glory, forasmuch as he was not bound to shew mercy unto any, and his glory should appear as well in executing of justice, as in shewing mercy; it seemed good unto his Heavenly Wisdom to chuse out a certain number towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

1 Thes. 5. 9.
y Rom. 9. 15;
16. 21, 22, 23.
Prov. 16. 4.
Mat. 11. 25, 26.
Eph. 1. 1, 11.
Jude v. 4.

Q. *Wherein doth the execution of God's decree consist?*

A. In (z) the works of the Creation and Providence.

Q. *What was the manner of the creation?*

z Neh. 9. 6.
Psal. 146. 5, 7, 8.
148. 5, 6.

a Gen. 11.
Mat. 10.6.
Joh. 1.1, 2, 3.
* Heb. 11.3.
Psal. 33. 6. &
& 148.5.
|| Gen. 1.31.
Exod. 20.11.
† Col. 1.1.6
‡ Gen. 1.31.
Eccles. 12.7.

A. In (a) the beginning of time, when no creature had any being, God by his * word alone, did in the space of || six days create all things, † both visible and invisible, ‡ making every one of them exceeding good in their kind.

Q. What are the Principal Creatures which were ordained unto an everlasting condition?

A. Angels, altogether Spiritual and void of bodies: and Man consisting of two parts, the body which is earthly, and the soul, which is Spiritual, and therefore not subject to mortality.

Q. In what regard is man said to be according to the likeness and image of God?

A. In regard especially of the perfections of the powers of the soul; namely, the wisdom of the mind, and the true holiness of his free-will.

Q. How are you to consider of God's Providence?

A. Both as it is common unto all the creatures; which are thereby sustained in their being, and ordered according to the Lord's will: and as it properly concerneth the everlasting condition of the Principal Creatures, to wit, Angels and Men.

Q. What is that which concerneth Angels?

A. Some of them remained in that blessed condition wherein they were created, and are by God's grace for ever established therein. Others kept it not, but willfully left the same; and therefore are condemned to everlasting torment in Hell, without all hope of recovery.

Q. How is the state of Mankind ordered?

A. In this Life by the tenor of a (b) twofold Covenant; and in the World to come, by the sentence of a twofold * Judgment.

b Gal. 3.10, 11,
12, 13, & 4. 24.
Rom. 3.27. &
10.5, 6.
* Heb. 9. 27.
Lnke 16.22,
23.
Rom. 14.10,
12.

Q. What is the first of these Covenants?

A. The Law, or the covenant of works: whereby God promiseth everlasting life unto man, upon condition that he perform entire and perfect obedience unto his Law, according to that strength wherewith he was endued by vertue of his creation; and in like sort threateneth death unto him, if he do not perform the same.

Q. What seal did God use for the strengthening of this Covenant?

Mat. 23.31, 32.
c Gen. 2.9.17.
& 3.3, 7, 11, 17,
22, 24.
Rev. 2.7.
Prov. 3.18.

A. The (c) two Trees which he planted in the middle of Paradise: the one of life, the other of knowledge of good and evil.

Q. What did the tree of life signifie?

A. That man should have assurance of everlasting life, if he continued in obedience.

Q. What did the Tree of Knowledge of good and evil signifie?

A. That if man did fall from obedience, he should be surely punished with everlasting death; and so know by experience in himself, what evil was, as before he knew by experience that only which was good.

Q. What was the event of this Covenant?

A. By (d) one man sin entred into the World, and Death by sin; and so Death went over all men, for as much as all have sinned.

Q. How did sin enter?

d Rom. 5. 12.
e Gen. 3.

A. Whereas (e) God had threatned unto our first Parents, that whatsoever day they did eat of the forbidden fruit they should certainly die: they, believing rather the word of the Devil that they should not die, and subscribing unto his reproachful blasphemy, whereby he charged God with envy towards their estate, as if he had therefore forbidden the fruit, left by eating thereof they should become like God himself, entred into rebellion against the Lord who made them, and openly transgressed his Commandment.

f Jam. 1.14, 15.
Gal. 5.19.
Col. 3.9, 10.

Q. What followeth from this?

A. First, (f) the corruption of nature, called original sin, derived by continual

continual descent from Father to Son; wherewith all the powers of the soul and body are infected, and that in all men equally: and then actual sin, arising from hence.

Q. Shew how the principal powers of the soul are defiled by this corruption of our nature.

A. First, the understanding is blinded with Ignorance and Infidelity. Secondly, the memory is prone to forget the good things which the understanding hath conceived. Thirdly, the Will is disobedient to the will of God understood and remembred by us, (the freedom of holiness, which it had at the first, being now lost) and is wholly bent to sin. Fourthly, the affections are ready to over-rule the Will, and are subject to all disorder. Lastly,* the Conscience it self is distempered and polluted.

* Tit. 1. 15.

Q. In what sort is the Conscience thus distempered?

A. The duties thereof being two especially; to give direction (*g*) in things to be done, and to give both witness and judgment in things done: for the first, it sometimes giveth no direction at all, and thereupon maketh a man (*h*) to sin in doing of an action otherwise good and lawful; sometimes it giveth a direction, but a wrong one, and so becometh a blind (*i*) guide, forbidding to do things which God alloweth, and commanding to do things which God forbiddeth. For the second, it sometimes giveth no (*k*) judgment at all, not checking the offender as it should, but being benumbed and as it were seared with an hot iron. It sometimes giveth judgment, but falsely; condemning where (*l*) it should excuse, and excusing where it should condemn; thereby filling the mind with false fear, or feeding it with vain comforts: and sometimes giveth true judgment, but uncomfortable (*m*) and fearful, tormenting the guilty soul as it were with the flashes of hell-fire.

g Rom. 2. 15.
2 Cor. 1. 12.
Joh. 8. 9.

h Rom. 14. 23.
i Gal. 1. 14.
1 Chro. 13. 9.
Joh. 16. 2.

k Eph. 4. 18, 19.
1 Tim. 4. 2.

l Col. 2. 21, 22.
Rom. 7. 9.

m Joh. 8. 9.
1 Joh. 3. 20.
Prov. 28. 1.

Q. What are the kinds of actual sin?

A. Such (*n*) as are either inward in the thoughts of the mind and lusts of the heart; or outward, in word or deed: whereby those things are done which should be omitted, and those things omitted which should be done.

A&C. 24. 26,
Jam. 1. 14, 15.
Eph. 2. 3.
Mat. 5. 28. & 12.
34. & 15. 19. &
25. 42.
Esa. 1. 16, 17.

Q. What is the death which all men are subject unto, by reason of these sins?

A. The (*o*) curse of God both upon the things that belong unto them (such as are their Wife and Children, Honour, Possessions, use of God's Creatures, &c.) and upon their own persons, in life and death.

Rom. 3. 12.
o Rom. 7. 10.
Gal. 3. 18.
Deu. 28. 15, 16.
&c. Psal. 109. 9;
10, 11, 12, &c.
Prov. 10. 7.

Q. What are the curses they are subject to in this life?

A. All (*p*) temporal calamities both in body (which is subject unto infinite miseries) and in soul, which is plagued sometimes with a terroure of a guilty Conscience, sometimes with a benumbed and seared Conscience, sometime with hardness of heart, which cannot repent; and finally, a spiritual slavery under the power of the World and the Devil.

p Deut. 28. 21,
22, &c. Levit.
26. 16, 17. &c.
Joh. 5. 14. Deu.
27. 28, 29, 30.
67. Psal. 69. 22.
1 Joh. 2. 16.

Q. What is the death that followeth this miserable life?

A. First, (*q*) a separation of the soul from the body: and then, an everlasting separation of the whole man from the presence of God; with unspeakable torments in hell-fire, never to be ended.

Eph. 2. 2. Col. 1.
13. 2 Cor. 4. 4.
q Heb. 2. 14, 15
& 9. 27. Rev. 6:
8. Luk. 16. 23,
24, &c. Rev. 21,
8, 2 Thes. 1. 9.

Q. If all mankind be subject to this damnation; how then shall any man be saved?

A. Surely (*r*) by this first Covenant of the Law, no flesh can be saved; but every one must receive in himself the sentence of condemnation. Yet the Lord, being a God (*s*) of mercy, hath not left us here; but entred into a second Covenant with mankind.

r Rom. 3. 19, 20.
& 8. 3. Gal. 2. 16,
& 3. 10, 21, 22.
Eph. 2. 3, 4, 5.
s Hof. 2. 18, 19.
Rom. 10. 5, 6, 9;
Gal. 3. 10, 13,

Q. What is this second Covenant?

A. The (*t*) Gospel, or the Covenant of grace; whereby God promieth everlasting life unto man, upon condition that he be reconciled unto him in Christ, for as the condition of the first, was the continuance of that

24.
t Gal. 3. 11, 17;
22.
Joh. 1. 13.
Rom. 5. 17.
Righteousness Eph. 2. 13, 14.

u Rom. 3.21,
22, & 10.3.
Phil. 3.9.

Righteousness which was to be found in mans own person: so the condition of (u) the second, is the obtaining of that righteousness which is without himself; even the righteousness of God which is by faith in the Mediator Jesus Christ.

Q. *What are we to consider in Christ our Mediator?*

A. Two things: his *Nature* and his *Office*.

Q. *How many natures be there in Christ?*

A. Two; the Godhead, and the Manhood; remaining still distinct in their substance, properties and actions.

Q. *How many persons hath he?*

A. Only one; which is the person of the Son of God, for the second person in the Trinity took upon him, not the *person* but the *nature* of man; to wit, a body and a reasonable soul; which do not subsist alone, (as we see in all other men) but are wholly sustained in the person of the Son of God.

Q. *What is the use of this wonderful union of the two Natures in one Person?*

A. Our nature being received into the union of the Person of the Son of God; the sufferings and the obedience which it performed became of infinite value, as being the sufferings and the obedience of him who was God, equal with the Father.

z 1 Tim. 2.5.

Q. *What is the Office of Christ?*

A. To (x) be a Mediator betwixt God and Man.

y Heb. 2.17. &
5.1. & 7.24.

Q. *What part of his office did he exercise in things concerning God?*

A. His (y) Priesthood.

Q. *What are the parts of his Priestly Office?*

A. The satisfaction of Gods Justice, and his Intercession.

Q. *What is required of Christ for the satisfaction of Gods justice?*

A. The paying of the price which was due for the breach of the Law committed by mankind; and the performance of that righteousness, which man by the Law was bound unto, but is now unable to accomplish.

z Zach. 13.7.
Phil. 2.7.8.
Gal. 4.4.

Q. *How was Christ to pay the price which was due for the sin of Mankind?*

A. By (z) that wonderful humiliation, whereby he that was equal with God, made himself of no reputation, and became obedient unto the death; sustaining both in body and soul, the curse that was due to the transgression of the Law.

Q. *What righteousness was there required of Christ in our behalf?*

A. Both *original*, which he had from his conception (being conceived by the Holy Ghost, in all pureness and holiness of nature:) and *actual*; which he performed by yielding perfect obedience, in the whole course of his life, unto all the Precepts of Gods Law.

4 Heb. 7.25. &
9.24.
Rom. 8.34.
Joh. 17.20, 24.
Exod. 28.38.
1 Pet. 2.5.

Q. *What is the Intercession of Christ?*

A. That (a) part of his Priesthood, whereby he maketh request unto his Father for us, and presenteth unto him both our persons, and our imperfect Obedience; making both of them (howsoever in themselves polluted) by the merit of his satisfaction, to be acceptable in Gods sight.

Q. *Thus much of that part of the Office of the Mediator which is exercised in things concerning God: how doth he exercise his Office in things concerning Man?*

b Rom. 5.15,
17, 19.
Joh. 5.21. &
17.2, 6.
Luk. 4.18.
c Deu. 18.18.
Joh. 1.18. & 6
26.
Esa. 61.1, 2.
Heb. 1.2. & 3.1.
2. Mat. 23.10.
Luk. 24.45.
A & 16.14.
1 Cor. 2.10, 11.
12.
13.

A. By (b) communicating unto man that grace and redemption which he hath purchased from his Father.

Q. *What parts of his Office doth he exercise here?*

A. His *Prophetical* and *Kingly* office.

Q. *What is his Prophetical office?*

A. That (c) whereby he informeth us of the benefits of our Redemption, and revealeth the whole will of his Father unto us; both by the outward means which he hath provided for the instruction of his Church,

Church, and by the inward enlightning of our minds by his holy spirit.

Q. What is his Kingly Office ?

A. That (d) whereby he ruleth his Subjects, and confoundeth all his Enemies.

Q. How doth he rule his Subjects ?

A. By (e) making the Redemption, which he hath wrought, effectual in the Elect: Calling those, whom by his Prophetical Office he hath taught, to embrace the benefits offered unto them; and governing them being called; both by these outward ordinances which he hath instituted (f) in his Church, and by the inward operation of his blessed spirit.

Q. Having thus declared the Natures and Offices of Christ, the Mediatour of the new Covenant: What are you to consider in the condition of mankind which hold by him ?

A. Two things: The participation of the grace of Christ, effectually communicated by the operation of Gods spirit unto the Catholick Church, which is the Body and Spouse of Christ, out of which there is no salvation; and the outward means ordained for the offering and effecting of the same vouchsafed unto the visible Churches.

Q. How is the Grace of Christ effectually communicated to the Elect, of whom the Catholick Church doth consist ?

A. By (g) that wonderful Union, whereby Christ and his Church are made one: So that all the Elect, being ingrafted into him, grow up together into one mystical body, whereof he is the Head.

Q. What is the bond of this union ?

The (h) communion of Gods Spirit: which being derived from the Man Christ Jesus unto all the Elect, as from the Head unto the Members, giveth unto them spiritual life, and maketh them partakers of Christ with all his benefits.

Q. What are the benefits which arise to Gods Children from hence ?

A. Reconciliation (i) and Sanctification.

Q. What is Reconciliation ?

A. That (k) grace, whereby we are freed from Gods curse, and restored unto his favour.

Q. What are the branches of Reconciliation ?

A. Justification (l) and Adoption.

Q. What is Justification ?

A. That (m) grace, whereby we are freed from the guilt of sin, and accounted righteous in Christ Jesus our Redeemer.

Q. How then must sinful man look to be justified in the sight of God ?

A. By (n) the mercy of God alone, whereby he freely bestoweth his Son upon him: Whereupon the sinner being possessed of Jesus Christ, obtaineth of God remission of sins, and imputation of righteousness.

Q. What is adoption ?

A. That (o) grace, whereby we are not only made friends with God, but also his Sons, and heirs with Christ.

Q. What is Sanctification ?

A. That grace, whereby we are freed from the bondage of sin remaining in us, and restored unto the freedom of righteousness.

Q. What be the parts of Sanctification ?

A. Mortification, (p) whereby our natural corruption is subdued; and Vivification or quickning, whereby inherent holiness is renewed in us.

Q. Is there no distinction to be made among them that thus receive Christ ?

A. Yes, for some are not capable of knowledge; as Infants, and such as we term naturals: other some are of discretion. In the former (q) sort, we are not to proceed further then Gods election, and the secret operation of the Holy Ghost. In the other there is required a lively faith, bringing forth fruit of true Holiness.

d Psal. 2, 6, 8, 9.

Joh. 18, 36, 37.

Eph. 1, 20, 21,

22, & 3, 23, 24.

Mat. 22, 3, 7, 13.

Luk. 19, 14, 15,

27.

Psal. 110, 1, 2.

1 Cor. 15, 25.

1 Cor. 15, 45.

Eph. 2, 1, 5, & 4.

1, 4, 15, 16.

Cor. 1, 13, & 2.

12.

Job. 5, 25, 26,

27, & 17, 2.

f 2 Cor. 13, 14.

Rom. 14, 17.

1 Cor. 12, 3, 4,

5.

g Joh. 17, 21,

22, 23.

h 1 Cor. 12, 13.

Eph. 5, 29, 30.

Joh. 15, 1, 2, 4,

5.

Com. 6, 5.

Eph. 4.

15, 16.

Col. 1, 18, & 2.

19.

i Cor. 12, 13.

1 Joh. 3, 24.

Rom. 5, 5, & 8.

9.

Eph. 2, 22.

Phil. 2, 1.

j 1 Cor. 6, 1.

1 Pet. 1, 2.

2 Pet. 1, 3, 4.

k Col. 7, 20, 21,

22.

Rom. 5, 10.

Eph. 2, 16.

l Gal. 4, 5, 6.

m Gal. 3, 8, 13,

14.

2 Cor. 5, 21.

Rom. 4, 25.

n Rom. 3, 24, 25,

26, 28, & 5, 15,

16, 17, 19.

Eph. 2, 8, 9.

Eia. 9, 6.

Gal. 2, 15.

Phil. 3, 8, 9.

Rev. 1, 5.

Col. 1, 14, 21,

22, & 2, 13.

o Acts 13, 38, 39.

p Rom. 8, 15, 17.

Gal. 3, 26, & 4, 6,

7.

Eph. 1, 5.

q Gal. 5, 24, 25.

Eph. 4, 22, 23.

Rom. 6, 2, 3, 4, 5

Col. 2, 12.

r Act. 2, 39.

1 Cor. 7, 14, &

12, 13.

Eph. 3, 17.

1 Thes. 1, 3.

Tit. 3, 8.

1 Tim. 1, 5.

2 Pet. 1, 5.

Act. 15, 9.

Q. Is it in mans power to attain this Faith and Holiness ?

A. No:(r)but God worketh them in his children, according to that measure which he in his wisdom seeth fit.

Q. What do you understand by Faith ?

A. A gift(s) of God, whereby a man being perswaded not only of the truth of Gods word in general, but also of the promises of the Gospel in particular, applyeth Christ, with all his benefits, unto the comfort of his own Soul.

Q. How are we said to be justified by Faith ?

A. Not as though we were just for the worthiness of this vertue, (for in such a respect Christ alone is our righteousness ;) but because faith, and faith only, is the instrument fit to apprehend and receive (not to work or procure) our justification, and so to knit us unto Christ, that we may be made partakers of all his benefits.

Q. What is that Holiness, which accompanieth this justifying faith ?

A. A gift(t) of God whereby the heart of the Believer is withdrawn from evil, and converted unto newness of life.

Q. Wherein doth this Holiness shew it self ?

A. First, in unfained Repentance ; and then in sincere Obedience springing from the same.

Q. What are the parts of Repentance ?

A. Two. A(u)true grief wrought in the heart of the believer, for offending so gracious a God by his former transgressions. And(x)a conversion unto God again, with full purpose of heart ever after to cleave unto him, and to refrain from that which shall be displeasing in his sight.

Q. What is the direction of that Obedience which God requireth of Man ?

A. The moral Law : whereof the ten Commandments are an abridgement.

Q. What is the sum of the Law ?

A. Love. (y)

Q. What be the parts thereof ?

A. The love which we(z)owe unto God, commanded in the first; and the love which we owe unto our Neighbour, commanded in the second Table.

Q. How do you distinguish the four Commandments which belong unto the first Table ?

A. They do either respect the conforming of the inward powers of the Soul to the acknowledgement of the true God, as the first Commandment; or the holy use of the outward means of Gods worship, as the three following.

Q. What are the duties which concern the outward means of Gods worship ?

A. They are either such as are to be performed every day, as occasion shall require ; or such as are appointed for a certain day.

Q. What Commandments do belong unto the first kind ?

A. The Second, concerning the solemn worship of Religion ; and the Third, concerning that respect which we are to have of Gods honour in the common carriage of our life.

Q. What Commandment belongeth to the second kind ?

A. The Fourth ; enjoying the special sanctification of the Sabbath day.

Q. How do you distinguish the six Commandments, belonging to the Second Table ?

A. The first five do order such actions as are joyned with consent of the mind at least : The last respecteth the first motions that arise in the heart, before any consent is given.

Q. What are the duties appertaining to the first kind ?

A. They are either due unto certain persons in regard of some special bond ;

bond; or unto all men in general, by a common right, the first sort is set down in the fifth Commandment: the other in the four next.

Q. What is the outward means whereby the Gospel is offered unto mankind?

A. The Ministry of the Gospel; which is exercised in the visible Church of Christ.

Q. Of whom doth the visible Church consist?

A. Of publick Officers, ordained to be (a) Ministers of Christ, and dispensers of Heavenly Things, according to the prescript of the Lord: and the rest of the Saints, who with obedience are to subject themselves unto the Ordinances of God.

Q. What are the parts of the outward ministry?

A. The administration of the Word, and of the Ordinances annexed thereunto; which are especially Sacraments and Censures.

Q. What is the Word?

A. That (b) part of the outward ministry, which consisteth in the delivery of Doctrine: and this is the ordinary instrument which God useth in begetting Faith.

Q. What order is there used in the delivery of the Word for the begetting of Faith?

A. First, the (c) Covenant of the Law is urged, to make sin and the punishment thereof known: whereupon the sting of conscience pricketh the heart with a sense of God's wrath, and maketh man utterly to despair of any ability in himself to obtain everlasting life. After this preparation, (d) the promises of the Gospel are propounded: whereupon the sinner conceiving hope of pardon, sueth unto God for mercy, and particularly applieth unto his own soul those comfortable promises; and hath wrought in him, by the spirit of God an earnest desire at the least to believe and repent.

Q. What is a Sacrament?

A. A visible (e) sign, ordained by God to be a seal for confirmation of the Gospel, unto those who perform the conditions required in the same.

Q. How is this done by a Sacrament?

A. By a fit similitude between the sign and the thing signified, the benefit of the Gospel is represented unto the eye, and the assurance of enjoying the same confirmed to such as are within the Covenant. Wherefore as the preaching of the Word is the ordinary means of begetting faith; so both it, and the holy use of the Sacraments, be the instruments of the Holy Ghost to increase and confirm the same.

Q. How many kinds of Sacraments be there?

A. Two, (f) the first of our Admission into the Church; the second of our Preservation and nourishment therein; to assure us of our continual increase in Christ. In which respect, the former is once only; the latter often to be administered.

Q. What do you understand by Censures?

A. The (g) order which God hath appointed for the confirmation of the threatenings of the Gospel against the disobedient.

Q. How are these Censures exercised?

A. First, by (h) word alone, in Admonition. Secondly, by inflicting a penalty: either by shutting up the offender in the Lord's prison, till such time as he sheweth tokens of repentance; or by cutting off the rotten member from the rest of the body.

Q. Hath this administration of the Gospel been always after the same manner?

A. For (i) substance it hath always been the same: but in regard of the manner proper to certain times, it is distinguished into two kinds; the old and the new.

Q. What call you the old Ministry?

A. That (k) which was delivered unto the Fathers: which was to continue

a Rev. 1. 20.
Phil. 1. 1.
Act. 20. 17, 28.
1 Pet. 5. 1, 2, 3.
1 Tim. 5. 12,
13.
Rom. 12. 7, 8.
1 Cor. 4. 1.
Heb. 13. 17, 24.
b 2 Chron. 17.
7, 8, 9.
Act. 2. 40, 41, &
11. 20, 26.
1 Cor. 3. 5.
Rom. 10. 17.
Eph. 1. 13.
c Rom. 3. 19, &
7, 9, 10.
Gal. 3. 22, 23.
Act. 2. 37.
Mat. 15. 34.
Psal. 33. 4, 5.
Luke 15. 17,
18, 19.
d Mat. 11. 28.
Gal. 2. 19, 20.
Heb. 4. 16.
Hos. 14. 2, 3.
Rom. 8. 15.
e 1 Cor. 10. 1,
2, 16.
Gen. 17. 10, 11.
Deut. 30. 6.
Mat. 3. 11.
1 Pet. 3. 21.
Col. 2. 11, 12,
13.
Act. 2. 41, 42.
Rom. 4. 11.
f 1 Cor. 10. 1, 2,
3, 4.
Exod. 12. 48.
g Mat. 18. 17,
18.
1 Cor. 5. 4, 5.
h Mat. 18. 15,
16, 17, 18.
2 Thes. 3. 14.
1 Cor. 5. 4, 5,
11, 13.
2 Cor. 2. 6, 7, 8.
1 Tim. 1. 20.
Joh. 9. 22.
1 Cor. 16. 22.
i Heb. 11. 2, 13.
& 13. 8.
Act. 10. 43. &
15. 11. & 26. 6,
7.
Luk. 16. 16.
Joh. 1. 17, 18.
Heb. 1. 1, 2. &
8. 8, 9, 10, 13. &
9, 10, 11.
2 Cor. 3. 6, 7, 8.
k Heb. 1. 1. & 9.
10.
Act. 7. 44.
2 Cor. 3. 7, it:

continue

Mal. 4. 4, 5. Jer. 31. 31, 32, 33. Heb. 11. 13. 2 Cor. 3. 13, 18. Heb. 8. 9, 13. 2 & 9. 1, 8, 9, 10. Cor. 2. 11, 13. Gal. 4. 3, 4. Col. 2. 16, 17. Luke 1. 54, 55. Psal. 147. 19, 20. Rom. 9. 4. & 13. 17. Deut. 4. 1, 6, 7, 8, 37. & 7. 6, 7, 48. & 14. 2. & 26. 18, 19. Joh. 1. 17. Exod. 24. 7, 8. Dent. 4. 12, 13. & 5. 2, 5. & 27. 26. Röm. 10. 5. Act. 7. 44, 45. 45, 46, 47. Heb. 9. 1, 2, 3. Exod. 12. 48. Joh. 7. 22. Gen. 17. 9, 10. pRom. 2. 28, 29. 4. 11. Col. 2. 11. Deut. 30. 6, 7, 8. 7 Exod. 12. 3, 4. Num. 9. 11, 12. Deut. 16. 2.

tinue until the fulness of time, wherein by the coming of Christ it was to be reformed.

Q. What were the properties of this Ministry?

A. First, the (l) Commandments of the Law were more largely, and the promises of Christ more sparingly and darkly propounded: these latter being so much the more generally and obscurely delivered, as the manifesting of them was further off. Secondly, the promises of things to come were shadowed with a multitude of Types and Figures; which when the truth should be exhibited, were to vanish away.

Q. What were the chief States and Periods of this old Ministry?

A. The first from Adam to Abraham; the second from Abraham to Christ.

Q. What were the special properties of the latter of these two Periods?

A. First, it (n) was more especially restrained unto a certain Family and Nation. Secondly, it had joyned with it a solemn repetition and declaration of the first Covenant of the Law. Thirdly, besides the Ceremonies (which were greatly enlarged under Moses) it had Sacraments also added unto it.

Q. What were the ordinary Sacraments of this Ministry?

A. The (o) Sacrament of Admission into the Church was Circumcision, instituted in the days of (p) Abraham; the other of continual Preservation and Nourishment was the (q) Paschal Lamb, instituted in the time of Moses.

Q. What is the New Administration of the Gospel?

A. That (r) which was delivered unto us by Christ: which is to continue unto the end of the World.

Q. What are the properties thereof?

A. First, (s) it is indifferently propounded unto all people, whether they be Jews or Gentiles; and in that respect it is Catholick or Universal. Secondly, it is full of grace and truth; bringing joyful tydings unto mankind, that whatsoever was formerly promised of Christ, is now performed: and so, instead of the ancient types and shadows, exhibiteth the things themselves; with a large and clear declaration of all the benefits of the Gospel.

Q. What be the principal points of the Word of this Ministry?

A. That (t) Christ our Saviour (whom God by his Prophets had promised to send into the World) is come in the flesh, and hath accomplished the work of our redemption. That he was conceived (u) by the Holy Ghost, born of the Virgin Mary, suffered (x) under Pontius Pilate, was crucified and died upon the Cross. That (y) the Body and Soul being thus separated, his body was laid in the grave, and remained under the power of death: and his soul went into the place appointed for the souls of the righteous; namely Paradise, the seat of the Blessed. That the (z) third day, body and soul being joyned together again, he rose from the dead, and afterwards ascended up into Heaven: where he sitteth at the right hand of his Father, until such time as from thence he shall come unto the last Judgment.

Q. What are the Sacraments of this Ministry?

A. The sacrament of Admission into the Church is Baptism; which seal-eth unto us our spiritual Birth: the other sacrament of our continual Preservation is the Lord's Supper; which sealeth unto us our continual nourishment.

Q. After the end of this life, what is to be looked for in the World to come?

A. A twofold Judgment, the one Particular, upon the soul of every man at the time of his Death; the other General, upon the souls and bodies of all men together at the time of their Resurrection.

[The particulars which concern the two Sacraments of the New Testament, and the twofold Judgment in the World to come, are to be supplied out of the latter end of the former Summ.]

1 Luk. 1. 35. Mat. 1. 18, 19, 21, 22, 23. xMat. 27. 2, 26. yMat. 12. 40. & 27. 59, 60. Joh. 19. 40, 41, 42. Rom. 6. 9. Luke 23. 43, 46. zMat. 16. 21. 1 Cor. 15. 4. 2 Tim. 2. 8. Mar. 6. 19. Act. 1. 2, 9, 10, 11. Eph. 4. 10. Heb. 1. 3. 2 Tim. 4. 1.

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The Heads of The Body of Divinity,

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1. **O**F Christian Religion, and the Grounds thereof; God's Word contained in the Scriptures. 2 Pet. 1. 19, 21.
1 Tim. 3. 15,
16, 17.
2. Of God and his Attributes, Perfection, Wisdom, and Omnipotency. 1 Tim. 1. 17.
Psal. 147. 5.
3. Of God's Goodness and Justice, and the Persons of the Trinity. Exod. 34. 6, 7.
1 John 5. 7.
4. Of God's Kingdom, and the Creation of all things. 1 Chron. 29. 11,
12. Psal. 145.
10, 11, 12.
5. Of the Creation of Man in particular, and the Image of God according to which he was made. Acts 17. 24.
Gen. 1. 26, 27.
6. Of God's Providence, and continual government of his Creatures. Psal. 66 7.
& 103. 19.
7. Of the Good Angels that stood, and the Evil Angels that forsook their first Integrity. Jude vers. 6.
Rev. 12. 7.
8. Of the Law of Nature, or the Covenant of Works made with Man at his Creation, and the event thereof in the fall of our first Parents. Gal. 3. 10.
Gen. 2. 17.
Eccles. 7. 29.
9. Of Original and Actual Sin, whereunto all Mankind by the Fall is become subject. Rom. 5. 12, 14.
10. Of God's Curse, and all the penalties due unto sin; whereunto Man is become subject as long as he continueth in his natural Estate. Gal. 3. 10.
Deut. 28. 45.
11. Of the Covenant of Grace, and the Mediator thereof, Jesus Christ our Lord; his two distinct Natures in one Person, together with his Conception and Nativity. Mat. 1. 21,
12, 23.
Gal. 4. 4, 5.
12. Of the State of Humiliation and Exaltation of our Saviour, his Office of Mediation, and calling thereunto. Phil. 2. 7, 8, 9.
Heb. 5. 4, 5.
13. Of his Priestly Office, and the two parts thereof, Satisfaction, and Intercession. Rom. 8. 34.
Heb. 10. 12.

The Heads of the Treatise.

- Luk. 4. 18, 19.
Isa. 9. 6, 7. 14. *Of his Prophetical and Kingly Office.*
- Heb. 3. 1.
2 Tim. 1. 9.
Heb. 12. 23. 15. *Of the calling of Men to partake of the Grace of Christ, both outward and inward; and of the Catholick Church thus called out of the World, with the Members and Properties thereof.*
- Cant. 2. 16.
John 17. 21,
22, 23, 24. 16. *Of the mutual Donation, whereby the Father giveth Christ to us, and us unto Christ: and the Mystical Union, whereby we are knit together by the Band of God's quickning Spirit; with the Communion of Saints arising from thence, whereby God for his Son's sake, is pleased of Enemies to make us Friends.*
- Rom 3. 14, 15,
26. & 4. 6, 7. 17. *Of Justification; and therein of justifying Faith, and forgiveness of Sins.*
- Rom. 8. 15, 16,
17, 23, 24, 25. 18. *Of Adoption; whereby in Christ we are not only advanced into the state of Friends, but also of Sons and Heirs: and therein of the Spirit of Adoption and Hope.*
- Ephes. 1. 4.
Col. 3. 9, 10,
12, 14. 19. *Of Sanctification; whereby the power of Sin is mortified in us, and the Image of God renewed: and therein of Love.*
- Mat. 22. 37,
38, 39, 40. 20. *Of the direction given unto us for our Sanctification, contained in the Ten Commandments; with the Rules of expounding the same, and of the distinction of the Tables thereof.*
- Exod. 20. 2, 3. 21. *The first Commandment, of the choice of the True God; and the entertaining him in all our thoughts.*
- Exod. 20. 4, 5, 6 22. *The second Commandment; of the solemn Worship that is to be performed unto God: and therein of Images and Ceremonies.*
- Exod. 20. 7. 23. *The third; of the glorifying God aright in the Actions of our common Life: and therein of Swearing and Blaspheming.*
- Exod. 20. 8,
9, 10, 11. 24. *The fourth; of the certain time set apart for God's Service: and therein of the Sabbath and Lord's Day.*
- Exod. 20. 12. 25. *The fifth; of the Duties we owe one unto another; in regard of our particular relation unto such as are our Superiors, Inferiors, and Equals.*
- Exod. 20. 13. 26. *The sixth; of the preservation of the safety of Mens Persons: and therein of Peace and Meekness.*
- Exod. 20. 14. 27. *The seventh; of the preservation of Chastity: and therein of Temperance and Marriage.*

28. The

The Heads of the Treatise.

28. The eighth; of the preservation of our own and our Neighbours Goods : *Exod. 10. 15.*
and therein of the maintaining of Justice in our dealing one with another.
29. The ninth; of the preservation of our own and our Neighbour's good *Exod. 10. 16.*
Name, and the maintaining of Truth in our Testimony, and Dealings.
30. The tenth; of the contentedness, and the first motions of Concupiscence; *Exod. 10. 17.*
which do any way cross that Love we owe to our Neighbour: Whereto for
conclusion may be added the use of the Law.
31. Of Repentance. *Afts 16. 26.*
32. Of the Spiritual Warfare, and Christian Armour. *2 Cor. 7. 10, 11.*
33. Of resistance of the Temptations of the Devil. *Jer. 31. 18, 19.*
34. Of resisting the temptations of the World, both in Prosperity and Adversity: and here of patient bearing of the Cross. *Ephes. 6. 10, 11, 12, 13.*
35. Of resisting the temptations of the Flesh. *1 Pet. 5. 8, 9.*
36. Of new obedience and good Works, and necessity thereof. *Gal. 6. 14.*
37. Of Prayer in general; and the Lord's Prayer in particular, with the Preamble thereof. *Rom. 8. 35, 36, 37.*
38. Of the three first Petitions which concern God's Glory. *Gal. 5. 16.*
39. Of the three latter, which concern our necessities. *Col. 3. 5, 6.*
40. Of the conclusion of the Lord's Prayer; wherewith is to be handled the point of Praise and Thanksgiving. *Levit. 1. 74, 75.*
41. Of Fasting. *Tit. 2. 11, 12, 13, 14.*
42. Of mutual edifying one another, and liberality towards the Poor. *Mat. 6. 6, to 14.*
43. Of Ministers, and Ministry of the Gospel; and therein of preaching and hearing the Word. *Mat. 6. 9, 10.*
44. Of the Appendants of the Word: Sacraments, which are the Seals of the Promises; and Ecclesiastical Censures, which are the Seals of the Threatnings of the Gospel. *Ver. 11, 12, 13.*
45. Of the Ministry of the Old Testament, before the coming of Christ, with the Word, Types, and Sacraments thereof. *Mat. 6. 13.*

Rom. 10. 14, 15.

Ephes. 4. 11, 12, 13.

Rom. 4. 11.
Mat. 18. 15, 16, 17.

Rom. 9. 1, 9, 10.
1 Cor. 10. 1, 2, 3, 4.

The heads of the Treatise.

John 1. 17.
Heb. 12. 27, 28.

46. Of the Ministry of the New Testament, and comparing the Word and Sacraments thereof with the Old.

Mat. 28. 19.
1 Pet. 3. 21.

47. Of Baptism.

1 Cor. 11. 23,
24, 25.

48. Of the Lord's Supper.

2 Thess. 2. 3, 4.
1 Tim. 4. 1, 2, 3.

49. Of the divers Estates of the Church in Prosperity and under Persecution, Integrity and Corruption, and the rending thereof by Schisms and Heresies.

Heb. 9. 27.

50. Of Death, and the particular Judgment following.

1 Thess. 4. 15,
16, 17.
1 Cor. 15.
51, 52.

51. Of the general Judgment: and therein of the Judge Christ Jesus his coming in Glory; and the Parties to be judged, both Quick and Dead, with the Resurrection of the one, and the Change of the other.

Mat. 25. 34, 35,
to the end.

52. Of the last Sentence and Execution thereof; of the Torments of the Damned, and Joys of the Blessed.





*The Connection of these Points together, and dependence
of them one upon another.*

IN Christian Religion we are to consider the

{ Ground thereof, contained in the Scripture.
Parts, which treat of God's

{ Nature, in his

{ Essence, considered absolutely in it self: where, the Doctrine of Divine At-
tributes; which respect either

His { Perfection: in his
{ Simpleness; whereby he is exempted from composition and division.
{ Infiniteness: whereby he is ex- { Time, by his Eternity.
empted from all measure of { Place, by his Immensity.
Life (whence he is called, The Living God) considered in his

{ All-suffi- { All-seeing Wisdom { Fore-knowledg.
ciency { Almighty Power. { Counsel.
{ Holy Will; wherein is seen his

{ Goodness; and therein his { Love unto his Creatures.
{ Mercy or Grace shewed them in
their misery.
Word; called his Truth.

{ Justice, in his { disposing of all things rightly.
{ Deeds { rendring to the Creatures according to
their Works.

{ Persons; subsisting in one and the same undivided Essence.

{ Kingdom, in his

{ Eternal Decree: which Men must not curiously pry into, but content themselves
with what is made manifest.

{ Execution thereof, in the Works of

{ Creation of things { Invisible { The highest Heavens.
{ Angels.
{ Unreasonable Creatures.
{ Visible, { Reasonable, Man: consisting of { Body.
{ Soul.

{ Providence.

{ Common, unto all Creatures.

{ Proper, respecting the everlasting condition of the principal Creatures:

{ Angels { Good.
{ Bad.

{ Men, who are ordered in

{ This Life by the tenor of a two-fold Covenant;

{ Nature or Works: where we are to consider the

{ Conditions

{ Events { Sin: { Primary; the fall of our first Parents.
{ Nature; called Original Sin.
{ Secondary; the
corruption of { Actions: in { Omission.
{ actual sins of { Commission.

{ Death; comprehending all the Curses of the Law,
whereunto the Nature of Man standeth subject.

A

B

Grace

A

B

{ Grace, wherein we are to consider the state of
Christ the Mediator, in his
Person; and therein his

{ Natures; and their

{ Union: where of his { Conception.
Nativity.

{ Distinction.

{ Two-fold state of

{ Humiliation.
Exaltation.

{ Office, with his

{ Calling thereunto.

{ Execution thereof: respecting

{ God the Party offended: wherein his *Priestly*
Office is exercised. The parts whereof are
Satisfaction; giving contentment to God's
Justice by his
Obedience to the Law.
Suffering for our sin.
Intercession, soliciting God's Mercy for those
he hath redeemed.

{ Man the party offending, to whom he commu-
nicates the Grace

by him purchased, by his { *Prophetical* } Office.
Kingly

{ The rest of Mankind, who are called by participation of his Grace:
where we are to consider,

{ 1. The Company thus called out of the World, the Catholick
Church of Christ: where such as obey this Calling in
Outward profession alone, hold only external Communi-
on with it.

{ Inward Affection also, Internal with the
Head Christ Jesus, there being a

{ Mutual donation, whereby

{ Christ to them.

{ the Father gives

{ them to Christ.

{ Mystical Union, whereby they are knit together by
God's quickning Spirit.

{ The rest of the Body, whence ariseth the Communication
of Saints.

{ 2. Grace whereunto they are called:

{ Justification: where, of Justifying Faith.

{ Reconciliation

{ Adoption, and therein of Hope.

{ Sanctification, and therein of Love: here consider the

{ Rule of Holiness, the Moral Law, contained in the Ten
Commandments; wherein are to be considered

{ General Rules to be observed in the Exposition of
them.

{ Distinction of them into two Tables, containing the Du-
ties we owe unto

{ God: namely,

{ Having the true God, and entertaining him in all
the Powers of the Soul, Com. 1.

{ Honouring him with that Worship which is to be
given from Men to him,

{ Every day as occasion requireth, either in

{ Solemn Worship, prescribed in the 2. Com.

{ Glorifying his Name in the common course of
our Life, in the 3. Com.

{ One day certain in the Week, prescribed in the
4th Com.

C

D

E

Man

A

C

D

(Man respecting,

(Such Acts as are joyned with advised consent : in
Duties which we owe unto

Special Persons in regard of some particular relation which we bear unto them, prescribed in the 5th Com.

(All Men in general, for the preservation of their
Safety, in the 6th Com.

Chastity, in the 7th Com.

Goods, in the 8th Com.

Good Name, in the 9th Com.

The first thoughts and motions of Evil towards our Neighbour, that do arise from the corruption of our Nature, in the 10th Com.

Exercise thereof

§ Repentance.

{Fruits thereof, in

Resistance of sin by Christian Warfare: where, of the
Spiritual

Armour :

Conflict with the World } Prosperity } Here, of bearing
Flesh } in } the Cross.
Devil } Adversity.

Devil

in good

(Abounding in good Works, especially towards

God in

(Prayer, the Rule whereof is contained in the
Lord's Prayer. Wherein are to be considered
the

1. Preamble.

2. Petitions

2. Touching our Necessities.

(Fasting.

Our Brethren { Edification, in respect of their
Souls.
Alms-giving, for the good of their
Bodies.

Alms-giving, for the good of their Bodies.

3. Means, whereby they are called: The outward Ministry of the Gospel, wherein consider

(1. The Ministers.

2. Parts of the Ministry.

§ Word.

Seals annexed thereunto, viz.

Sacraments for confirming the Promises to the Obedient, which are either of

§ Initiation or admission into the Church.

Continual nourishment.

Censures for ratifying of Threatnings towards the Disobedient in

Word, by Admonition.

Suspension.

{Deed, by} Excommunication.

A

C

F

{ 3. The kinds thereof: namely, the

{ Old Ministry before Christ, called the Old Testament; where, of

1. The Word of the Gospel more sparingly; and darkly delivered.

2. Types and Ceremonies.

3. Sacraments

{ Initiation; Circumcision.

{ Nourishment; Paschal Lamb.

{ New from the coming of Christ unto the end of the World, called, The New Testament; wherein is to be considered, the clearness and efficacy of the

{ Word.

{ Sacraments of

{ Initiation; Baptism.

{ Nourishment; The Lord's Supper.

{ 4. Divers states of the Church.

{ The World to come, by the Sentence of a two-fold Judgment.

{ Particular, upon every Soul as soon as it departs from the Body.

{ General, upon all Men at once both in Soul and Body. Wherein is to be considered the

1. Judgment; Christ coming with the Glory of his Father.

2. Parties to be judged

{ Quick; of whom there shall be a change.

{ Dead; of whom there shall be a Resurrection.

3. Sentence and execution thereof: where, of

{ The Torments of the Damned.

{ The Joys of the Blessed.



A

A LARGE
EXPLICATION
Of the BODY of
Christian Religion.

1 TIM. 4. 15.

Meditate upon these things ; give thy self wholly to them, that thy profiting may appear to all.



What is that which all Men especially desire ?

Eternal Life and Happiness.

How do Men look to obtain Happiness ?

By Religion : which is a thing so proper to Man, that it doth distinguish him more from Beasts than very Reason, that is made his form. For very Beasts have some sparkles or resemblance of Reason, but none of Religion.

All Men desire eternal Happiness.

Religion the means to obtain Happiness.

Is Religion so generally to be found in all Men ?

Yes : For the very Heathens condemned them to death that denyed all Religion : and there is no People so barbarous, but they will have some form of Religion to acknowledg a God ; as all India, East and West, sheweth.

May a Man be saved by any Religion ?

No ; but only by the true, as appeareth by John 17. 3. This is Life Eternal to know thee, and, whom thou hast sent, Jesus Christ : and, He that knoweth not the Son, knoweth not the Father.

No Salvation but by the true Religion.

Which are the chief false Religions that are now in the World ?

Heathenism, Turcism, Judaism, and Papisim.

What do you observe out of this diversity of Religions in the World ?

The misery of Man, when God leaveth him without his Word. An Example whereof may be seen in the Idolaters, 1 Kings 18. 28. 2 Kings 17. 25. and Rom. 1. 22, 23. and some making a Stick or a Straw, other some a Red Cloth for their God, as the Lappians.

Divers kinds of false Religions

Seeing then there are so many Religions in the World, and every one looketh to obtain happiness by his own Religion : Of what Religion are you ?

I am a Christian.

What is Christian Religion ?

It is the acknowledgment of the only true God, and of Jesus Christ whom he hath sent.

What Christian Religion is,

How prove you that ?

By that saying of our Saviour Christ, Joh. 17. 3. This is Life Eternal (which is the Reward of Christian Religion) that they may know thee to be the only true

God, and Jesus Christ whom thou hast sent. Where he meaneth not a bare contemplative Knowledg, but a thankful acknowledging, which comprehendeth all Christian Duties, consisting in Faith and Obedience. For he that being void of the fear of God, (which is the beginning and chief point of Knowledg, *Prov. 1. 7.*) abideth not in God, but sinneth, hath not seen God, nor known him, *1 John 3. 6.*

What do you call that Doctrine which sheweth the way unto everlasting Life and Happiness?

It is commonly termed *Theology* or *Divinity*: and the familiar declaration of the Principles thereof (for the use especially of the ignorant) is called *Catechising*, *Heb. 5. 12, 13, 14. & 6. 1, 2.*

What is Catechising?

Of Catechising, what it is.

A teaching by Voice and Repetition of the Grounds of Christian Religion, *Gal. 6. 6. Acts 18. 25, 26. 1 Cor. 14. 19.*

Where should it be used, and by whom?

Where to be used, and by whom.

Both at home by the Master of the House, and in the Church likewise by the Minister.

Why at home?

Because Houses are the Nurseries of the Church.

The necessity of it.

Shew some Reasons and Arguments to prove the necessity of Catechising and Instructing in Religion.

1.

First, God accounteth of Abraham for his care in this Duty, *Gen. 18. 19.*

2.

Secondly, He commandeth all Parents to perform this Duty to their Children, *Deut. 6. 6, 7. Ephes. 6. 4.*

3.

Thirdly, All Children are made blind in the knowledg of God and of Religion by Adam's fall; and consequently they must be enlightned and informed by teaching, if they will not die so; which Solomon therefore commandeth, *Prov. 22. 6.* and our Saviour Christ biddeth Children be respected, *Mark 10. 14, 15, 16.*

4.

Fourthly, The Examples of the Godly for this Duty, in bringing their Children with themselves to Holy Exercises. So Hannah brought up Samuel to the Tabernacle, *1 Sam. 1. 24.* and Mary, Jesus to the Temple, when he was twelve years old, *Luk. 2. 42.* by which we perform the effect of Consecrating our Children to God, *Exod. 13. 2.*

5.

Fifthly, Common equity should move Parents to this Duty. For as their Children receive from them Original Sin, by which they are made so blind in God's Matters: It is equity they should labour to remove that blindness, by teaching them after God's Word.

6.

Sixthly, God promiseth as the greatest blessing to Men, that their Children should speak of him under the Gospel, *Joel 2. 28. Acts. 2. 17.*

But is it not some disgrace and baseness, that Men of years and place should be catechised?

If Men will be Christians, which is their greatest honour, they must hold it no disgrace to learn Christ. Noble Theophilus held it none, who was thus catechised, as Luke sheweth, *Chap. 1. 4.* likewise Apollos, *Acts 18. 26.*

To come then to the Declaration of Christian Religion: tell me, Wherein doth the happiness of Man consist?

* Eccles. 1. 2, 3.
† Psal. 37. 4.
& 37. 25.

Not * in himself, nor in any other Created Thing; but only † in God his Creator, who alone being Infinite, is able to fill the Heart of Man.

How may we come to enjoy God?

* Job 22. 21.
† John 17. 3.
Gal. 4. 9.
† Eccles. 12. 13.
* 2 Cor. 5. 9.
† 1 Sam. 2. 30.

By being joyned unto him, and so partaking of his Goodness. For Happiness is to be found by * acquaintance and fellowship with him, who is the Fountain of Blessedness: Man † so knowing him, or rather being known of him, that he † may serve him, and be * accepted of him; † honour him, and be honoured by him.

By what means come we to the Knowledg of God?

By

By such means as he hath revealed himself. For God dwelleth in the Light Means to know God. that no Man can come unto; whom no Man hath seen nor can see, (1 Tim. 6. 16.) except he shew himself unto us. Not that he is hidden in the Darknes, (for he dwelleth in the Light) but that the dulness of our sight, and blindness of our hearts, cannot reach unto that Light, except he declare himself unto us: Like as the Sun is not seen but by his own Light, so God is not known but by such means as he hath manifested himself.

By what means hath God revealed himself?

By his Divine * Works, and by his Holy † Word. As the Prophet David By his Divine Works, and Holy Word. plentifully and distinctly expresseth in the nineteenth Psalm, *The Heavens declare the Glory of God, and the Firmament sheweth his Handy-Work*; and so continueth unto the seventh verse, touching his Works: And from thence to the end of the Psalm concerning his Word. *The Law of the Lord is perfect, converting the Soul; the Testimony of the Lord is sure, making wise the simple.*

What gather you of this?

That all curious searching to know of God, more than he hath shewed of himself, is both vain and hurtful to the Searchers; especially seeing by his Works and Word he hath declared as much as is profitable for Men to know for his Glory and their eternal Felicity. Therefore Moses saith, *Deut. 29. 29. The secret things belong unto the Lord our God, but those things which are revealed, belong unto us, and to our Children for ever.*

What be the Divine Works whereby God hath shewed himself?

The Creation and Preservation of the World and all things therein. So the Of the Divine Works of God. Apostle to the Romans saith; *That which may be known of God, is made manifest within them; for God hath made it manifest unto them: For the invisible things of God, while they are understood in his Works by the Creation of the World, are seen, even his eternal Power and Godhead, Rom. 1. 19, 20.* Also preaching amongst the gross idolatrous Lystrians, Acts 14. 17. he saith, *That God hath not left himself without Testimony, bestowing his Benefits, giving Rain and fruitful Seasons from Heaven, filling our Hearts with Food and Gladness.* And preaching among the Learned, and yet no less superstitious Athenians, he citeth and canonizeth the testimony of the Poets, to shew that God is not far from every one of us: *For in him we live, and move, and have our being, Acts 17. 27, 28.* For whosoever have not been wilfully blind among the Heathen Poets and Philosophers which professed Wisdom, have learned by contemplation of the Creatures of the World, that God is the maker and preserver of the same.

What use is there of the Knowledge obtained by the Works of God?

There is a double use. The one, to make Men void of excuse; as the Apostle The Uses of knowing God by his Works. teacheth, *Rom. 1. 20.* and so it is sufficient unto condemnation. The other, is to further unto Salvation; and that by preparing and inducing Men to seek God, *if happily by groping they may find him,* (as the Apostle sheweth, *Acts 17. 27.*) whereby they are made more apt to acknowledg him when he is perfectly revealed in his Word. Or after they have known God out of his Word, by contemplation of his infinite Power, Wisdom, and Goodness, most gloriously shining in his Works, to stir them up continually to reverence his Majesty, to honour and obey him, to repose their trust and confidence in him. And so the Children of God do use this Knowledge of God gathered out of his Divine Works; as appeareth in many places of the Scriptures, and especially of the Psalms, which are appointed for the exercise of the whole Church, *Psal. 8. Psal. 19. Psal. 95. Psal. 104. Psal. 136. &c.*

Are not the Works of God sufficient to give knowledge of the only True God, and the way unto Everlasting Happiness?

They may leave us without excuse, and so are sufficient unto condemnation; but are not able to make us wise unto Salvation: Because of things which are necessary unto Salvation, some they teach but imperfectly, others not at all; as the distinction of the Persons in the Godhead, the fall of Man from God, and the way to repair the same.

Of Gods Holy
Word, the
Scriptures.

Where then is the saving Knowledge of God to be had perfectly?

In his Holy Word. For God, according to the riches of his Grace, hath been abundant towards us in all Wisdom and Understanding, and hath opened unto us the Mystery of his Will, according to his good pleasure, which he hath purposed in himself, as the Apostle teacheth, *Ephes. 1. 7, 8, 9.*

How the Scri-
ptures were
delivered.

What course did God hold in the delivery of his Word unto Men?

In the beginning of the World he delivered his Word by *Revelation*, and continued the knowledge thereof by *Tradition*, while the number of his true Worshipers were small: But after he chose a great and populous Nation, in which he would be honoured and served, he caused the same to be committed to writing for all Ages to the end of the World. For about the space of two thousand five hundred years from the Creation, the People of God had no written Word to direct them. Thence, for the space of three thousand one hundred years, unto this present time, the Word of God was committed unto them in writing: yet so, that in half that time God's Will was also revealed without writing extraordinarily, and the Holy Books indited one after another, according to the necessity of the times; but in this last half, the whole Canon of the Scriptures being fully finished, we and all Men, unto the Worlds end, are left to have our full instruction from the same, without expecting extraordinary Revelations, as in times past.

Revelations.

Were these Revelations in times past delivered all in the same manner?

No. For (as the Apostle noteth, *Heb. 1. 1.*) at sundry times, and in divers manners, God spake in times past unto the Fathers by the Prophets. The divers kinds are set down in *Numb. 12. 6.* and *1 Sam. 28. 6.* and may be reduced to these two general heads; *Oracles* and *Visions*.

Oracles.

What call you Oracles?

Those Revelations that God as it were by his own Mouth delivered to his Servants: and that ordinarily by *Urim* and *Thummim*, or by *Prophets* extraordinarily called.

Visions.

What do you understand by Visions?

Those Revelations whereby God signified his Will by certain Images and Representations of things offered unto Men: as may be seen in the Visions of *Daniel*, *Ezekiel*, *Jeremy*, &c.

How are these Visions presented unto Men?

Sometime to Men *Waking*, sometime to Men *Sleeping*; sometime to the *Mind*, sometime to the *Eyes*. To the imagination of Men *sleeping*, were offered *Divine Dreams*: in expounding whereof we read, that *Joseph* and *Daniel* excelled. But now they, together with all other extraordinary Revelations, are ceased.

Where then is the Word of God now certainly to be learned?

Only out of the Book of God, contained in the Holy Scriptures; which are the only certain Testimonies unto the Church of the Word of God. *John 5. 39. 2 Tim. 3. 15.*

Why may not Men want the Scriptures now, as they did at the first from the Creation until the time of Moses, for the space of 2513 years?

1. First, Because then God immediately by his Voice and Prophets sent from him, taught the Church his Truth: which now are ceased, *Heb. 1. 1, 2.*
2. Secondly, Tradition might then be of sufficient certainty by reason of the long life of God's faithful Witnesses. For *Methusalem* lived with *Adam*, the first Man, 243 years, and continued unto the Flood. *Sem* lived at once with *Methusalem* 98 years, and flourished above 500 years after the Flood. *Isaac* lived 50 years with *Sem*, and died about 10 years before the descent of *Israel* into *Egypt*. So that from *Adam's* death unto that time, three Men might by tradition preserve the purity of Religion. But after the coming of *Israel* out of *Egypt*, Man's Age was so shortened, that in the days of *Moses*, (the first Penman of the Scriptures) it was brought to 70 or 80 years; as appears by *Psal. 90. 10.*

Thirdly,

Thirdly, God saw his true Religion greatly forgotten in *Ægypt*, (*Israel* then falling into Idolatry, *Ezek.* 20. 8.) and having brought *Israel* his People from thence, did not only restore, but also increased it; adding thereunto many more particulars concerning his Service; which were needful for Mens Memories, to be written.

3.

Fourthly, God having gathered his Church to a more solemn Company than before; it was his pleasure then to begin the writing of his Will. And therefore first with his own Finger he wrote the Ten Commandments in two Tables of Stone: and then commanded *Moses* to write the other words which he had heard from him in the Mount, *Exod.* 34. 27, 28.

4.

Fifthly, Thus God provided that the Churches of all Ages and Times might have a certain rule to know whether they embraced sound Doctrine or no; and that none should be so bold as to coin any new Religion to serve him with, but that which he had delivered in writing.

5.

What is Scripture then?

The Word of God written by Men inspired by the Holy Ghost, for the perfect Building and Salvation of the Church: or, Holy Books written by the inspiration of God to make us wise unto Salvation. *2 Tim.* 3. 15, 16. *2 Pet.* 1. 21. *John* 20. 31.

what Scripture is.

If the Scriptures be written by Men, which are subject unto Infirmities; How can it be accounted the Word of God?

Because it proceeded not from the Will or Mind of Man, but Holy Men set apart by God for that Work, spake and writ as they were moved by the Holy Ghost. Therefore God alone is to be accounted the Author thereof, who inspired the Hearts of those Holy Men, whom he chose to be his Secretaries; who are to be held only the Instrumental Causes thereof.

2 Pet. 1. 20, 21.

When Jeremy brought the Word of God to the Jews, they said it was not the Word of the Lord, but he spake as Baruc the Son of Neriah provoked him, Jer. 43. 2. and so some perhaps in these days are so ungodly as to take the Jews part against Jeremy and all his Fellows. How may it appear therefore, that this Book which you call the Book of God, and the Holy Scripture, is the Word of God indeed, and not Mens Policies?

By the constant testimony of Men in all Ages, from them that first knew these Penmen of the Holy Ghost with their Writings, until our Time: and Reasons taken out of the Works themselves, agreeable to the quality of the Writers. Both which kinds of Arguments the Holy Scriptures have as much, and far more than any other Writings. Wherefore, as it were extream impudency to deny the Works of *Homer*, *Plato*, *Virgil*, *Tully*, *Livy*, *Galen*, and such like, which the consent of all Ages have received and delivered unto us; which also by the Tongue, Phrase, Matter, and all other Circumstances agreeable, are confirmed to be the Works of the same Authors whose they are testified to be: so it were more than brutish madness to doubt of the certain truth and authority of the Holy Scriptures, which no less, but much more than any other Writings, for their Authors, are testified and confirmed to be the sacred Word of the ever-living God. Not only testified (I say) by the uniform Witness of Men in all Ages, but also confirmed by such Reasons taken out of the Writings themselves, as do sufficiently argue the Spirit of God to be the Author of them. For we may learn out of the Testimonies themselves, (as *David* did *Psal.* 119. 152.) that God hath established them for ever.

That the Scriptures are the Word of God.

Let me hear some of those Reasons which prove that God is the Author of the Holy Scriptures.

First, The true Godliness and Holiness, wherewith the Writers of the Scriptures shined as Lamps in their times, and far surpassed all Men of other Religions: which sheweth the work of God's Spirit in them; and how unlike it is that such Men should obtrude unto the Church their own inventions instead of God's Word.

Reasons to prove God to be the Author of the Holy Scriptures.
1. Efficient, Instrumental.

Secondly,

Secondly, The simplicity, integrity and sincerity of these Writers, in matters that concern themselves, and those that belong unto them: *doing nothing by partiality*, (1 Tim. 5. 21.) neither sparing their Friends nor themselves. So *Moses*, for example, in his Writings, spareth not to report the reproach of his own Tribe, *Gen. 34. 30. & 49. 5, 7.* nor the Incest of his Parents, of which he himself was conceived, *Exod. 6. 20.* nor the Idolatry of his Brother *Aaron*, *Exod. 32.* nor the wicked Murmuring of his Sister *Miriam*, *Numb. 12. 1.* nor his own declining of his Vocation by God to deliver the Children of *Israel* out of *Egypt*, *Exod. 4. 13, 14.* nor his Murmuring against God, and Impatience, *Numb. 11. 11, 12, 13, 14.* nor his want of Faith, after so many wonderful confirmations, *Numb. 20. 15. & 27. 14. Deut. 32. 51.* And though he were in highest Authority, and had a promise of the People to believe whatsoever he said, (*Exod. 19. 8. & 20. 19. & 24. 3.*) he assigneth no place for his own Sons to aspire, either to the Kingdom or to the High Priesthood; but leaveth them in the mean degree of common Levites. All which things declare most manifestly, that he was void of all earthly and carnal Affections in his Writings, as was meet for the Penman and Scribe of God. Whereunto also may be added, that he writeth of himself, *Numb. 12. 3.* that he was *the meekest of all the Men that were upon the face of the Earth*: which no wise Man would in such sort report of himself, if he were left to his own direction.

Thirdly, The quality and condition of the Penmen of these Holy Writings: some of whom were never trained up in the School of Man, and yet in their Writings shew that depth of Wisdom, that the most learned Philosophers come not nigh unto; some also were before professed Enemies to that Truth, whereof afterwards they were Writers. *Amos* was no Prophet, but an Herdsman, and a gatherer of Wild Figs, *Amos 7. 14.* *Matthew* a Publican, employed only in the gathering of Toll, *Mat. 9. 9.* *Peter*, *James*, and *John* Fishermen, whose liberty of Speech, when the chief Priests and Elders of *Jerusalem* beheld, and understood that they were unlettered and ignorant Men, it is recorded, *Acts 4. 13.* that *they marvelled, and took knowledge of them, that they had been with Jesus.* *Paul* from a bloody Persecutor converted to be a Preacher and Writer of the Gospel, shewed by that sudden alteration, that he was moved by a command from Heaven to defend that Doctrine which before he so earnestly impugned.

2. Matter.

Fourthly, The Matter of the Holy Scripture being altogether of Heavenly Doctrine, and favouring nothing of an Earthly or Worldly Affection, but every where renouncing and condemning the same, declareth the God of Heaven to be the only Inspirer of it.

Fifthly, The Doctrine of the Scripture is such as could never breed in the brains of Man; *Three Persons in one God; God to become Man; the Resurrection*, and such like, Man's Wit could never hatch: or if it had conceived them, could never hope that any Man could believe them.

Sixthly, The sweet concord between these Writings, and the perfect coherence of all things contained in them; notwithstanding the diversity of Persons by whom, Places where, Times when, and Matters whereof they have written. For there is a most holy and heavenly consent and agreement of all Parts thereof together, though written in so sundry Ages, by so sundry Men, in so distant Places. One of them doth not gain-say another, as Mens Writings do: and our Saviour Christ confirmeth them all, *Luke 24. 44.*

Sevently, A continuance of wonderful Prophecies, foretelling Things to come so long before, marked with their Circumstances, not doubtful like the Oracles of the Heathen, or *Merlin's* Prophecies, but such as expressed the Things and Persons by their Names: which had all, just in their Times, their certain performance. And therefore unto what may we attribute them, but to the Inspiration of God? *Vide Calvins Instit. lib. 1. c. 8.* Thus was the Messiah promised to *Adam* 4000 years before he was born, *Gen. 3. 15.* and to *Abraham*

ham 1917 years before the accomplishment, *Gen.* 12. 3. The deliverance of the *Israelites* from *Egypt*, to the same *Abraham* 400 years before, *Gen.* 15. 13, 14. The Prophecies of *Jacob*, *Gen.* 49. concerning the twelve Tribes, were not fulfilled till after the death of *Moses*; and that of the continuance of the Tribe and Kingdom of *Judah* held until the coming of Christ. In the first Book of *Kings*, chap. 13. 2, 3. there is delivered a Prophecy concerning *Josias* by name, 331 years; and in *Esay* 45. 1. concerning *Cyrus*, 100 years before either of them were born. *Daniel's* Prophecies, and that especially of the 70 Weeks, in the ninth chap. are wonderful. So likewise are those of the Rejection of the Jews, the Calling of the Gentiles, the Kingdom of Antichrist, &c. which now we see fulfilled.

Eightly, The great Majesty, full of Heavenly Wisdom and Authority, such as is meet to proceed from the Glory of God, shining in all the Holy Scriptures: yea, oftentimes under great simplicity of words, and plainness and easiness of stile; which nevertheless more affecteth the hearts of the Hearers, than all the painted eloquence and lofty stile of Rhetoricians and Orators, and argueth the Holy Ghost to be the Author of them, *1 Cor.* 1. 17, 21, 24. & 2. 15. 3. The form and manner of writing.

Ninthly, In speaking of Matters of the highest nature, they go not about to persuade Men by Reasons, as Philosophers and Orators; but absolutely require credit to be given to them, because the Lord hath spoken it. They promise Eternal Joy to the Obedient, and threaten Eternal Woe to the Disobedient: they prescribe Laws for the Thoughts, to which no Man can pierce: they require Sacrifice, but they prefer Obedience; they enjoyn Fasting, but it is also from sin; they command Circumcision, but 'tis of the Heart; they forbid Lusting, Coveting, &c. which is not to be found in any Laws but in his that searcheth the Heart.

Tenthly, The end and scope of the Scriptures, is for the Advancement of God's Glory, and the Salvation of Man's Soul. For they intreat either of the noble Acts of God and of Christ, or the Salvation of Mankind. And therefore by comparing this with the former Reason, we may frame this Argument: If the Author of the Scriptures were not God, it must be some Creature; If he were a Creature, he was either Good or Bad; If a Bad Creature, why forbids he evil so rigorously, and commands good so expressly, and makes his mark to aim at nothing but God's Glory and our good? If he were a Good Creature, why doth he challenge to himself that which is proper to God only, as to make Laws for the Heart, to punish and reward eternally, &c. If it were no Creature, Good nor Bad, it must needs be God. 4. End.

Eleventhly, The admirable Power and Force that is in them to convert and alter Mens Minds, and to incline their Hearts from Vice to Vertue, (*Psal.* 19. 7, 8. *Psal.* 119. 111. *Heb.* 4. 12. *Acts* 13. 12.) though they be quite contrary to Mens Affections. 5. Effects.

Twelfthly, The Scriptures, as experience sheweth, have the Power of God in them, to humble a Man when they are preached, and to cast him down to Hell, and afterward to restore and raise him up again, *Heb.* 4. 12. *1 Cor.* 14. 25.

Thirteenthly, The Writers of the Holy Scriptures are the most ancient of all others. *Moses* is ancients than the Gods of the Heathen, who lived not long before the Wars of *Troy*, about the time of the Judges: and the Youngest Prophets of the Old Testament match the Ancientest Philosophers and Historians of the Heathen. 6. Adjuncts.

Fourteenthly, The deadly hatred that the Devil and all wicked Men carry against the Scriptures, to cast them away and destroy them, and the little love that most Men do bear unto them, prove them to be of God. For if they were of Flesh and Blood, then Flesh and Blood would love them, read them, practise them, and every way regard them more than it doth. For the World loveth his own, as our Saviour Christ saith, *John* 15. 19. but we (being but carnal and earthly) favour not the things that be of God, as the Apostle *Paul* saith, *1 Cor.* 2. 14. And until the Lord open our Hearts, and we be born again

again of God's Spirit, and become as new born Babes, we have no desire unto them, 1 *Pet.* 2. 2.

Fifteenthly, The marvellous preservation of the Scriptures. Though none in time be so ancient, nor none so much oppugned; yet God hath still by his Providence preserved them, and every part of them.

7. The consonant testimony of Men of all times.

Show now how the Holy Scriptures have the consonant testimony of Men of all times since they were written, that they are the most Holy Word of God.

First, *Joshua* the Servant of *Moses*, the first Scribe of God, (to whom God spake in the presence and hearing of six hundred thousand Men, besides Women and Children) who was an eye Witness of many Wonders by which the Ministry of *Moses* was confirmed, testifyeth his Writings to be the undoubted Word of God. The same do the Prophets which continued the History of the Church in the time of the Judges, both of *Moses* and *Joshua*.

Likewise all the Prophets who successively recorded the Holy Story and Prophecy by Divine Revelation, from *Samuel* unto the Captivity; and from the Captivity to the building again of the Temple and of the City, and sometimes after; receiving the same Books of Heavenly Doctrine from the former Age, delivered them to their Posterity: And *Malachy*, the last of the Prophets, closeth up the Old Testament with a Charge and Exhortation from the Lord, to remember the Law of *Moses* delivered in *Horeb*, and to use the same as a School-master to direct them unto Christ, until he came in Person himself, *Mal.* 4. 4.

Finally, From that time the Church of the Jews, until the coming of Christ in the Flesh, embraced all the former Writings of the Prophets as the Book of God. Christ himself appealeth unto them as a sufficient testimony of him, *John* 5. 39. The Apostles and Evangelists prove the Writings of the New Testament by them: and the Catholick Church of Christ from the Apostles time unto this day, hath acknowledged all the said Writings both of the Old and New Testament, to be the undoubted Word of God.

Thus have we the testimony both of the Old Church of the Jews, God's peculiar People and First-born, to whom the Oracles of God were committed, (*Acts* 7. 38. *Hos.* 8. 12. *Rom.* 3. 2. & 9. 4.) and the New of Christians: together with the general account which all the Godly at all times have made of the Scriptures, when they have crossed their Natures and Courses, as accounting it in their Souls to be of God; and the special testimony of Martyrs, who have sealed the certainty of the same, by shedding their Blood for them. Hereunto also may be added the testimony of those which are out of the Church; Heathens, out of whom many ancient Testimonies are cited to this purpose, by *Josephus contra Appion*. Turks, Jews, (who to this day acknowledg all the Books of the Old Testament) and Hereticks, who labour to shroud themselves under them, &c.

8. Divine Testimonies.

Are there not some Divine Testimonies which may likewise be added to these?

Yes. First, the known Miracles (which the Devil was never able to do) that did so often follow the Writers and Teachers of the Scriptures. Secondly, The manifold Punishments, and destruction of those that have reviled and persecuted the same.

Are these Motives of themselves sufficient to work saving Faith, and persuade us fully to rest in God's Word?

The testimony of the Spirit in the hearts of Men.
1 *Cor.* 2. 10.
& 14. 37.
Ephes. 1. 13.

No. Besides all these, it is required, that we have the Spirit of God, as well to open our eyes to see the Light, as to seal up fully unto our hearts that Truth which we see with our eyes. For the same holy Spirit that inspired the Scriptures, inclineth the Hearts of God's Children to believe what is revealed in them, and inwardly assureth them, above all Reasons and Arguments, that these are the Scriptures of God. Therefore the Lord by the Prophet *Isaiah*, promiseth to joyn his Spirit with his Word, and that it shall remain with his Children for ever, *Esa.* 59. 21. The same promiseth our Saviour Christ unto his Disciples concerning

concerning the Comforter, which he would send to lead them into all Truth, to teach them all things, and to put them in mind of all things which he had said unto them, *John* 14.26. & 15.26. & 16.23. The Lord, by the Prophet *Jeremiah*, also promiseth to give his Law into their Minds, and to write it in the Hearts of his People, *Jer.* 31.33. And St. *John* saith to the Faithful, that by the anointing of the Holy Spirit which is on them, they know all things, *1 John* 2.20.

This Testimony of God's Spirit in the Hearts of his Faithful, as it is proper to the Word of God, so is it greater than any humane Perswasions grounded upon Reason or Witnesses of Men; unto which it is unmeet that the Word of God should be subject, as Papists hold, when they teach that the Scriptures receive their Authority from the Church. For by thus hanging the Credit and Authority of the Scriptures on the Churches Sentence, they make the Churches Word of greater Credit than the Word of God. Whereas the Scriptures of God cannot be judged or sentenced by any: and God only is a worthy Witness of himself, in his Word, and by his Spirit; which give mutual testimony one of the other, and work that assurance of Faith in his Children, that no humane Demonstrations can make, nor any Perswasions or Inforcements of the World can remove.

Shew some farther Reasons, that the Authority of the Scriptures doth not depend upon the Church.

That the Authority of the Scriptures doth not depend on the Church.

First, To believe the Scripture, is a Work of Faith; But the Church cannot infuse Faith.

Secondly, Any Authority that the Church hath, it must prove it by the Scripture; Therefore the Scripture dependeth not upon the Church.

Thirdly, If an Infidel should ask the Church, How they are sure that Christ died for them? if they should answer, Because themselves say so, it would be ridiculous, &c.

What Books are the Holy Scriptures; and by whom were they written?

What are the Books of Holy Scriptures.

First, The Books of the Old Testament, in number nine and thirty, (which the Jews, according to the number of their Letters, brought to two and twenty) written by *Moses* and the Prophets, who delivered the same to the Church of the Jews, *Rom.* 3. 2.

Secondly, The Books of the New Testament, in number seven and twenty; written by the Apostles and Evangelists, who delivered them to the Church of the Gentiles, *Rom.* 1. 16. *Rev.* 1. 11.

What Language were the Books of the Old Testament written in?

In what Language the Old Testament was written.

In Hebrew; which was the first Tongue of the World, and the most orderly Speech, in comparison of which all other Languages may be condemned of barbarous confusion: but chosen specially, because it was the Language at that time best known unto the Church (teaching, that all of them should understand the Scriptures). Only some few Portions by the later Prophets were left written in the *Chaldean* Tongue, (understood by God's People after their carrying away into *Babylon*:) namely, the 11th vers. of the 10th Chapter of *Jeremy*; six chapters in *Daniel* (from the 4th vers. of the 2d chapter, to the end of the 7th chapter) and three in *Ezra*, (the fourth, fifth, and sixth.)

Had the Hebrew Text Vowels or Points from the beginning, as now it hath?

That the Scriptures of the Old Testament were first written with Vowels and Pricks.

Our Saviour saith, *Mat.* 5. 18. that not one Jot or Prick of the Law shall perish. Whereby it should appear, that the Law and the Prophets (for of both he speaketh immediately before) had Vowels and Pricks. God also by *Moses* commanded the Law to be written upon two great Stones at the entrance of the People into the Land of Promise, that all Strangers might read and know what Religion the Children of *Israel* professed: and he commanded that it should be written well and plainly, or clearly, *Deut.* 27. 8. which could not be performed, except it were written with the Voweling Points. Whereunto also belong all those places of Scripture, which testify of the clearness and certainty

certainty of the Scripture, which could not at all be, if it lacked Vowels.

What are the Books of the Old Testament?

The Books of *Moses* (otherwise called the Law) and the Prophets. For so are they oftentimes divided in the New Testament; as *Mat.* 5. 17. & 7. 12. & 22. 40. *Luke* 16. 29. & 24. 27. *John* 1. 45. *Acts* 13. 15. & 24. 14. & 26. 22. & 28. 23. Where it is to be understood, that the Law is taken for the whole Doctrine of God delivered by *Moses*, which containeth not only the Law, but also Promises of Mercy in Christ, as he himself testifyeth, *John* 5. 46. *If ye did believe Moses, you would also believe me; for Moses wrote of me.* And whereas our Saviour Christ, *Luk.* 24. 44. unto the Law and the Prophets addeth the *Psalms*, which are a part of the Prophets, it is because they were most familiar to the Godly, and generally known of the People by the daily exercise of them, the former division notwithstanding being perfect.

Which are the Books of Moses?

The Books of
Moses.

Five in number; which are called *Genesis, Exodus, Leviticus, Numbers, Deuteronomy.*

How are the Books of the Prophets distinguished?

The Books of
the Prophets.

Into *Historical* and *Doctrinal*; the former whereof contain the explication of the Law by Practice principally, the latter by Doctrine chiefly.

How many Historical Books be there?

The Histori-
cal Books.

Twelve in number, viz. the Book of *Josbua*, the Book of *Judges*, the Book of *Ruth*, the two Books of *Samuel*, the two Books of *Kings*, the two Books of *Chronicles*, the Book of *Ezra*, the Book of *Nehemiah*, and the Book of *Esther*.

How are the Doctrinal Books distinguished?

The Doctrinal
Books.

Into *Poetical* and *Prosaical*. Which distinction is thought of many to be observed by our Saviour Christ, *Luke* 24. 44. where he under the name of *Psalms* comprehendeth all those Books that are written in the Holy Poetical Style.

Which are the Poetical Books?

The Poetical
Books.

Such as are written in Meeter or Poesie; containing principally, Sage and Holy Sentences, (whence also they may be called Sentential) and they are five in number, viz. the Book of *Job*, the *Psalms*; and *Solomons* three Books, the *Proverbs, Ecclesiastes*, and the *Canticles*.

Which are the Prosaical Books?

The Prosaical
Books.

Such as are for the most part written in Prose, and foretel things to come, (whence also more specially they are termed Prophetical or Vaticinal). Of which kind are sixteen Writers in number; four whereof are called the *Greater Prophets*, viz. *Isaiab, Jeremiah*, (to whose Prophecy is annexed his Book of *Lamentations*, though written in Meeter) *Ezekiel* and *Daniel*; and twelve are called *Smaller Prophets*, viz. *Hosea, Joel, Amos, Obadiab, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechary, Malachy*. Which twelve of old were reckoned for one Book; and therefore *Acts* 7. 42. *Stephen* citing a place out of *Amos* 5. 25. useth this form; *As it is written in the Book of the Prophets.*

Be there no other Canonical Books of the Scripture of the Old Testament besides these that you have named?

The Apocry-
phal Books.

No; for those other Books which Papists would obtrude unto us for Canonical, are Apochryphal, that is to say, such as are to lie hid, when there is proof to be made of Religion.

How prove you that those Apocryphal Books are no part of the Canonical Scriptures?

1.

First, They are not written first in Hebrew, the Language of the Church before Christ, which all the Books of the Old Testament are originally written in.

2.

Secondly, They were never received into the Canon of Scripture by the Church of the Jews before Christ, (to whom alone in those times the Oracles of God were committed. *Rom.* 3. 2.) nor read and expounded in their Synagogues. See *Iosephus contra Appion. lib.* 1. & *Ensebins lib.* 3. 10.

Thirdly,

Thirdly, The Jews were so careful to keep Scriptures intire, as they kept the number of the Verses and Letters: within which is none of the Apocrypha. 3.

Fourthly, The Scripture of the Old Testament was written by Prophets, (Luke 24. 27. 2 Pet. 1. 19.) But *Malachy* was the last Prophet: after whom all the Apocrypha was written. 4.

Fifthly, They are not authoris'd by Christ and his Apostles, who do give testimony unto the Scriptures. 5.

Sixthly, By the most Ancient Fathers and Councils of the Primitive Churches after the Apostles, both Greek and Latin, they have not been admitted for tryal of Truth, though they have been read for instruction of Manners. As may appear by *Enseb. lib. 6. cap. 18.* (out of *Origen*) the Council of *Laodicea*, *Can. 59.* (which is also confirmed by the sixth General Council of *Constantinople*, *Can. 2.*) and many other Testimonies of the Ancient Fathers. 6.

Seventhly, There is no such constant Truth in them, as in the Canonical Scriptures. For every Book of them hath falshoods in Doctrine or History. 7.

Shew some of those Errors in the particular Books.

In the Book of *Tobit*, the Angel maketh a lye, saying, That he is *Azariah* the Son of *Ananias*, *Tob. 5. 12.* which is far from the Spirit of God, and the Nature of Good Angels that cannot sin. There is also the Unchast Devil *Asmodeus*; the seven Angels which present the Prayers of the Saints, *Tob. 12. 15.* and the Magical Toys of the Fishes Heart, Liver, and Gall, for driving away of Devils, and restoring of Sight; not favouring of the Spirit of God. The Errors of the Apocryphal Books.

Judith in her Prayer commendeth the Fact of *Simeon*, *Gen. 34.* which the Holy Ghost condemneth, *Gen. 49. 5.* and prayeth God to prosper her feigned Tales and Lies, *Jud. 9. 13.*

Baruc saith, He wrote this Book in *Babylon*, *Chap. 1. v. 1.* whereas it appeareth by *Jeremiah 43. 6.* that he was with *Jeremiah* at *Jerusalem*, and went not from him. Likewise he writeth for Offerings and Vessels, after the Temple was burned. And in the 6th Chapter, *v. 3.* *Jeremiah* writeth, that the continuance of the Jews in *Babylon* shall be for seven Generations; whereas the Canonical *Jeremiah* prophecieth but of 70 years, *Chap. 29. 10.* For ten years cannot make a Generation, neither is it ever so taken in the Canonical Scriptures.

The Story of *Susanna* maketh *Daniel* a Young Child in the days of *Astyages*; and to become famous among the People by the Judgment of *Susanna*. Whereas *Daniel* himself writeth otherwise of his carriage into *Babylon* in the days of *Jehoiakim* under *Nebuchadnezzar*, and of the means by which he was known first to be a Prophet; *Dan. 1. & 2.*

The Story of *Bell* and the *Dragon* speaketh of *Habakkuk* the Prophet in the days of *Cyrus*; who prophesied before the Captivity of *Babylon*, which was 70 years before *Cyrus*.

The first Book of *Maccabees*, writing an History of things said and done, doth not much interlace his own Judgment; and therefore doth err the less: yet is his Narration contrary to the second Book of *Maccabees* in many places, and to *Josephus* in some things. For Example; The first Book of *Maccabees* saith, That *Antiochus* died at *Babylon* in his Bed, being grieved in Mind for Tidings brought unto him out of *Persia*, *1 Mac. 6. vers. 8, & 16.* But in the first Chapter of the second Book of *Maccabees*, *v. 15, 16.* it is said, That he was cut in pieces in the Temple of *Nanea*: and in the ninth Chapter of the same Book, That he died of a grievous Disease of his Bowels in a strange Country in the Mountains, *2 Mac. 9. 28.*

The second Book of *Maccabees* is far worse. For the Abridger of *Jasons* Chronicle, who set it forth, doth not only confound and falsify many Stories, (as it is easy to be proved out of the first Book of *Maccabees*, *Josephus* and others) but also whilst he giveth his Sentence of divers Facts, doth more bewray the weakness of his judgment. As he commendeth *Razis* for killing himself,

2 *Maccab.* 14. 42. and *Judas* for offering Sacrifice for the Dead, that were polluted with Idolatry, 2 *Mac.* 12. 45. whereas it is to be thought rather, that the Sacrifice was offered to pacify the Wrath of God for them that were alive, that they should not be wrapped in the Curse of the Wicked, as in the Story of *Achan*, *Josh.* 7. Yet he is the more to be born withal, because he confesseth his insufficiency: (2 *Matth.* 15. 38.) which agreeth not with the Spirit of God.

The Additions unto *Esther* are fabulous, convinced of many Untruths by the Canonical Book: As namely, 1. In the Apocryphal *Esther*; *Mordecai* is said to dream in the second year of *Ahasuerus*, (*chap.* 11. 2.) but in the Canonical, the seventh year, (*Esther* 2. 16.) and *Bellarmino* making the Dream in the seventh year, and the Conspiracy in the second, maketh five years difference, and is contrary to the 11 *chap.* 2. The True saith that *Mordecai* had no Reward, (*Esther* 6. 3.) the False saith he had, (*chap.* 12. 5.) 3. The True calleth *Haman* an *Agagite*, (*Ester* 3. 1.) that is, an *Amalekite*: the False calleth him a *Macedonian*, (*chap.* 16. 10.) Also the Author of those Additions describeth the countenance of the King to be full of Cruelty and Wrath, (*chap.* 15. 7.) yet he maketh *Esther* to say, it was glorious like an Angel of God, and full of Grace, (*ver.* 13, 14.) either lying himself, or charging *Esther* with impudent lying and flattering.

The Book of *Wisdom* is so far off from being any Book of the Old Testament, that it is affirmed by divers Ancient Writers, that it was made by *Philo* the Jew, which lived since Christ, as *St. Jerom* witnesseth in his Preface to the *Proverbs*: Howsoever the Author would fain seem to be *Solomon*, (*chap.* 9. 8.) See his cruel Sentence against Bastards, in the end of the third Chapter.

Jesus the Son of *Sirach* sheweth the frailty of Man in divers places of *Ecclesiasticus*; and namely, *chap.* 46. 20. where he acknowledgeth that *Samuel* indeed, and not a wicked Spirit in the shape of *Samuel*, was raised by the Witch of *Endor*, 1 *Sam.* 28: Also *chap.* 48. 10. he understandeth the Prophecy of *Malachy*, of the Personal coming of *Elias*, which our Saviour Christ doth manifestly refer unto *John* the Baptist, *Mat.* 11. 14.

The third Book of *Esdras* is full of impudent Lyes and Fables, convinced by the Book of *Ezra*, *Nehemiah*, *Haggai*, and *Esther*. For example; *Ezra* saith, That all the Vessels of Gold and Silver which *Cyrus* delivered *Sheshbazzar*, were by *Sheshbazzar* carryed from *Babylon* to *Jerusalem*, *Ezra* 1. 11. This *Esdras* saith, they were only numbred by *Cyrus*, not sent, but afterwards *Darius* delivered them to *Zerubbabel*, and by him they were brought to *Jerusalem*, 1 *Esdras* 4. 44, 55.

The fourth Book of *Esdras* is now rejected of the Papists themselves, as it was of *Hierom*; containing also many Falsities, Dreams and Fables, *chap.* 6. 49, 50. & 13. 43, 44, &c. and 14. 21, 22, &c.

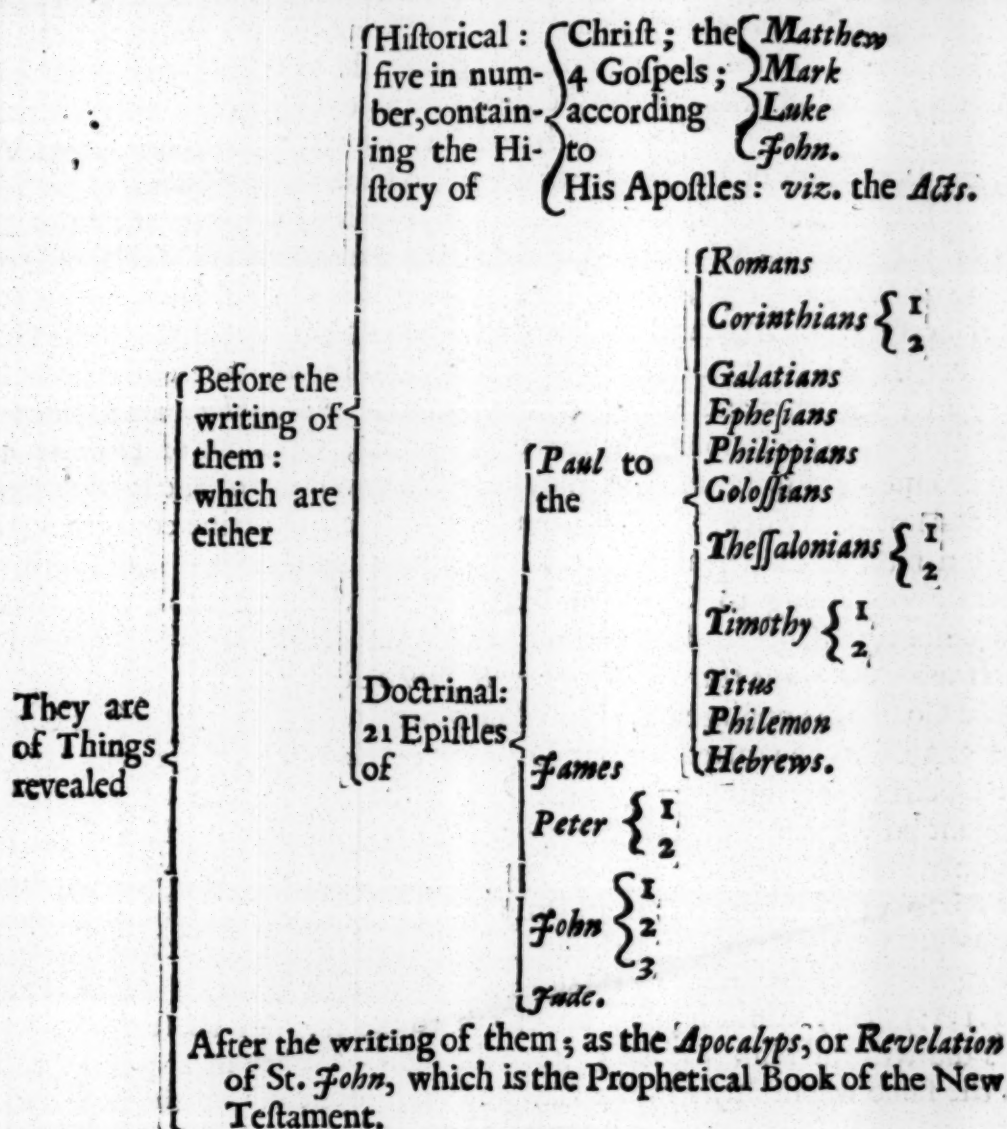
Of the Books
of the New
Testament.

Thus much for the Books of the Old Testament. In what Language were the Books of the New Testament written?

In Greek, because it was the most common Language, best known then to Jews and Gentiles; teaching, that all Kingdoms should have the Scriptures in a Language which they understand.

How are the Books of the New Testament distinguished?

They



Is it agreed that all these Books, and they alone, are the Holy Scriptures of the New Testament ?

Yes : Howsoever in Ancient Time they have not been all received with like consent. Yet they have the testimony of all Ages ; and there is nothing in any of them repugnant to the rest of the Canonical Scriptures.

Were there never any Books of Canonical Scripture lost ?

No, Heaven and Earth shall perish, before one Jot or Tittle of them shall perish.

What say you to the Books of Gad and Nathan, (2 Chron. 9. 29.) of Ahijah and Iddo, (2 Chron. 9. 29.) and Paul's Epistle to the Laodiceans, Col. 4. 16.

These Books often mentioned in the Old Testament, were not Canonical Scripture, but Civil Chronicles, wherein the Matters of the Common-Wealth were more largely written ; as the Chronicles of the *Medes* and *Persians*, Esther 10. 2. And the Epistle mentioned *Col. 4.* was rather of the *Laodiceans* to *Paul*, than of *Paul* to the *Laodiceans*.

What are the Properties of the Holy Scriptures ?

First, They are perfectly Holy in themselves, and by themselves : whereas all other Writings are profane, further than they draw some Holiness from them ; which is never such, but that their Holiness is imperfect.

The Properties
of the Holy
Scriptures,
As, 1. Holy.

Secondly, The Authority of these Holy Writings, inspired of God, is highest in the Church, as the Authority of God ; whereunto no Learning or Decrees of Angels or Men, under what name or colour soever it be commended, may be accounted equal, (*Gal. 1. 8, 9. 2 Theſſ. 2. 2.*) neither can they be judged or sentenced by any.

2. The highest
in Authority.

Thirdly,

3. Sufficient in themselves.

Thirdly, The Books of Holy Scripture are so sufficient for the knowledge of Christian Religion, that they do most plentifully contain all Doctrine necessary to Salvation. They being perfectly profitable to instruct to Salvation in themselves; and all other imperfectly profitable thereunto, further than they draw from them. Whence it followeth that we need no unwritten Verities, no Traditions or Inventions of Men, no Canons of Councils, no Sentences of Fathers, much less Decrees of Popes, for to supply any supposed defect of the Written Word, or for to give us a more perfect direction in the Worship of God, and the Way of Life, than is already expressed in the Canonical Scriptures, *Mat. 23. 8. John 5. 39. Mat. 15. 9.* Finally, These Holy Scriptures are the Rule, the Line, the Square, and Light, whereby to examine and try all Judgments and Sayings of Men and Angels, *John 12. 48. Gal. 1. 9.* All Traditions, Revelations, Decrees of Councils, Opinions of Doctors, &c. are to be embraced so far forth as they may be proved out of the Divine Scriptures, and not otherwise. So that from them only all Doctrine concerning our Salvation must be drawn and derived: that only is to be taken for Truth, in Matters appertaining to Christian Religion, which is agreeable unto them; and whatsoever disagreeeth from them is to be refused.

That the Scriptures are a perfect Rule, for Doctrine, Life, and Salvation.

How do you prove that the Scripture is such a Rule?

Since God hath appointed the Holy Scriptures, which bear witness of Christ, (*John 5. 39.*) to be written for our Learning: (*Rom. 15. 4.*) He will have no other Doctrine pertaining to Eternal Life to be received, but that which is consonant unto them, and hath the ground thereof in them. Therefore unto them only is the Church directed for the saving Knowledge of God, *Esa. 8. 20. Luke 16. 29, 31.* Inasmuch that all Prophecies, Revelations, and Miracles, are to be judged by their consent with the Law of God written by *Moses*; to which nothing is to be added, nor any thing to be taken away from it, (*Dent. 12. 32. & 13. 1, 2.*) Yea, Christ himself appealeth to the tryal of those things which *Moses* did write of him, (*John 5. 46.*) being none other in any respect, but even the same whom *Moses* in the Law and the Prophets (which were the Interpreters, and Commentators upon the Law written by *Moses*) did write of (*John 1. 45.*) And his Apostles preaching the Gospel among all Nations, taught nothing beside that which *Moses* and the Prophets had spoken to be fulfilled in Christ, as *Paul* testifieth, *Acts 26. 22.* seeing as he taught, all the rest of the Apostles did teach.

Where do you find that the Scriptures are able to instruct us perfectly unto Salvation?

The Apostle *Paul*, in *2 Tim. 3. 15.* doth expressly affirm it; and the Reasons which may be gathered out of the two Verses following, do plainly prove it.

What are these Reasons?

1. God being Author of these Books, they must needs be perfect, as he himself is. Who being for his Wisdom able, and for his Love to his Church willing to set down such a Rule as may guide them to Eternal Life, hath not failed herein.

2. They are profitable to teach all True Doctrine, and to confute the False; to correct all Disorder private and publick, and to inform Men in the way of Righteousness.

3. The Man of God, that is, the Preacher and Minister of the Word, is thereby made compleat and perfect, sufficiently furnished unto every good Work or Duty of the Ministry.

How doth this last Reason hold?

Most strongly. For the People being to learn of the Minister, what to believe and what to do; and more being required of him that must be the Eye and Mouth of all the rest: if he may be perfectly instructed by the Scriptures, they are much more able to give every common Man sufficient instruction. Again, seeing the Minister is bound to disclose the whole Counsel of God to his People,

People, (*Acts 20.27.*) he being thereunto fully furnished out of the Treasury of the Word of God; it followeth that by him out of the Scriptures, they may also be abundantly taught to Salvation.

What further proof have you of the Sufficiency of the Scriptures?

The five Books of *Moses*, which was the first Holy Scripture delivered to the Church, was sufficient for the instruction of the People of that Time, in all that God required at their hands. As appeareth by that they were forbidden to add any thing unto it, or to take any thing from it, but to do that only which was prescribed by the Law, (*Deut. 12.32.*) The Prince and the People are commanded to be directed thereby altogether, and not to depart from it, either to the right hand or to the left, (*Deut. 17.*) How much more the Law and the Prophets (which did more at large set forth the Doctrine delivered by *Moses*, both in Precepts and Promises, in Practice and Example) was sufficient for the time that succeeded until *John the Baptist*? *Mat. 11.12. Luke 16.16.*

What more can you alleadg for this purpose?

Psal. 19.7. David saith, The Law of the Lord is perfect, converting the Soul. 1.
And *Psal. 119.96. I have seen an end of all Perfection: but thy Commandment is exceeding large.*

Luke 16.29. Abraham in the Parabolical Story testifieth, that Moses and the Prophets were sufficient to keep Men from Damnation. 2.

John 5.39. Our Saviour Christ affirmeth of the Scriptures of the Old Testament, that they were Witnesses of him, in whom our Salvation is perfect. 3.

Acts 17.11. The Bereans are commended for examining the Doctrine of the Apostles by the Scriptures of the Old Testament. 4.

Acts 26.22. Paul taught nothing but that which Moses and the Prophets had written of Christ to be fulfilled. 5.

John 1.1, 2, 3. John saith, That what they had heard and seen, that they delivered. 6.

Gal. 1.8, 9. Paul wisheth, That if an Angel from Heaven came and taught any other Doctrine, we should hold him accursed. 7.

Apos. 22.18, 19. There is a Curse pronounced against him that addeth any thing, or taketh away any thing from Scripture. 8.

1 Cor. 4.6. Paul saith, That no Man must presume above that which is written. 9.

John 20.31. St. John saith, That these things are written that we might believe that Jesus is the Christ the Son of God, and that believing we might have life through his Name. 10.
Where he speaketh not only of his Gospel, but being the survivor of the rest of the Apostles, of all their Writings. Seeing then that Faith by those things that are written, and eternal Salvation by Faith may be attained: it ought to be no Controversie amongst Christians, that the whole Scriptures of the Old and New Testament doth most richly and abundantly contain all that is necessary for a Christian Man to believe and to do for Eternal Salvation.

Object. 1. Yet our Adversaries quarrel against this most rich and plentiful Treasury of the Holy Scriptures: alledging that we receive many things by tradition which are not in Scripture, and yet we believe them. As *Maries perpetual Virginity, and the Baptism of Infants.*

Objections against the sufficiency of the Holy Scriptures, answered.

We make not *Maries perpetual Virginity* any Matter of Religion, but a likely Opinion so far as it can be maintained, that it were an unseemly and unfitting thing for a sinful Man to use to the Act of Generation, that Vessel which was chosen and consecrated by the Holy Ghost to so high an use, as was the bringing forth of the Saviour of the World: it hath warrant from the Apostle's Charge, *Phil. 4.8.* of doing whatsoever is honest, whatsoever is of good report, whatsoever is praise-worthy, &c. As for Baptism of Infants, it is sufficiently warranted by Reasons of Scripture, though not by Example.

Object.

Object. 2. *They Object that it is by Tradition, and not by Scripture, that we know such and such Books to be Scripture.*

Though new Beginners do first learn it from the Faithful; yet afterwards they know it upon grounds of Scripture. As an ignorant Man may be told of the King's Coin: but it is not that telling, but the King's Stamp that maketh it currant and good Coin.

Object. 3. *It is Objected, That it was by Tradition and not by Scripture, that Stephen knew Moses to be 40 years old when he left Pharaoh, Acts 7.23. That Luke knew a great part of the Genealogy of Christ, Luk. 3. That Jude knew Satan's striving for Moses Body, Jude v. 9. and the Prophecy of Enoch, vers. 14. That Paul knew Jannes and Jambres, 2 Tim. 3.8. and the saying of Christ, That it is more blessed to give than to receive, Acts 20. 35.*

Such particular Histories or Speeches might be received from hand to hand: but no different Doctrine from that which was written.

Object. 4. *The Apostles testimony is objected, 1 Cor. 15. 3. & 2 Theff. 2. 15. Hold the Traditions which you have been taught, whether by Word or our Epistle.*

He meaneth the Doctrine he delivered unto them, which was nothing different from that which is contained in the Scriptures.

The Scriptures you say are a Rule and a Line: but are they not (as the Church of Rome imagineth) like a Rule of Lead which may be bowed every way at Mens pleasures?

They are as a Rule of Steel, that is firm and changeth not, (*Mat. 5. 18. Psal. 119. 9.*) For seeing they are sufficient to make us wise unto Salvation, (as is before proved): it followeth of necessity, that there is a most certain Rule of Truth for instruction both of Faith and Works, to be learned out of them, by ordinary means of Reading, Prayer, Study, the Gifts of Tongues, and other Sciences; to which God promiseth the assistance of his Grace, (*John 5. 39. James 1. 5.*) And this Sword of the Spirit, which is the Word of God written, (as the Example of Christ our General Captain sheweth, *Mat. 4.*) is delivered unto us by the Holy Ghost, both to defend our Faith, and to overcome all our Spiritual Enemies, which are the Devil and his Instruments, false Prophets, Hereticks, Schismatics, and such like, (*Ephes. 6. 12.*) Therefore the Holy Scriptures are not as a Nose of Wax, or a Leaden Rule, (as some Papists have blasphemed) that they may be so writhed every way by impudent Hereticks, but that their folly and madness (as the Apostle saith, *2 Tim. 3. 9.*) may be made manifest to all Men.

Are the Scriptures then plain and easie to be understood?

There are some hard things in the Scripture that have proper relation to the time in which the Scripture was written and uttered, or which are Prophecies of things to be fulfilled hereafter; which if we never understand, we shall be never the worse for the attaining of everlasting Salvation. There are other things in Scripture, belonging unto the saving Knowledge of God: all which are dark and difficult unto those whose eyes the God of this World hath blinded, (*2 Cor. 4. 4. 2 Pet. 3. 5. John 8. 43.*) But unto such as are by Grace enlightned, and made willing to understand, (*Psal. 119. 18.*) howsoever some things remain obscure (*2 Pet. 3. 16.*) to exercise their diligence; yet the *fundamental Doctrines* of Faith, and Precepts of Life, are all plain and perspicuous. For all Doctrine necessary to be known unto Eternal Salvation, is set forth in the Scriptures most clearly and plainly, even to the capacity and understanding of the simple and unlearned: so far is it that the Scriptures should be dangerous to be read of the Lay-folks, as Papists hold.

How prove you this which you have said?

Deut. 30. 10, 11, &c. Moses taketh Heaven and Earth to witness, that in the Law which he had written, he hath set forth Life and Death, and that they can

Of the perspicuity of the Holy Scriptures.

can make no excuse of difficulty or obscurity. *This Commandement which I command thee this day, is not hidden from thee, neither is it far off, &c.* which Paul also, Rom. 10. 16. applieth to the Gospel.

Psal. 19. 8. The Prophet David testifieth, That the Law of the Lord is perfect, converting the Soul; the Testimonies of the Lord are true, giving Wisdom to the Simple: and Psal. 119. 105. Thy Word is a Lamp (or Candle) unto my Feet, and a Light unto my Path. 2.

Prov. 1. 4. It giveth subtilty to the simple, to the young Man knowledg and discretion: and Prov. 8. 9. All the words of Wisdom are plain to him that will understand. 3.

Esa. 45. 19. The Lord saith, I have not spoken in secret in a dark place of the Earth; I have not said in vain to the Seed of Jacob, Seek me. 4.

2 Cor. 4. 3. Paul saith; If our Gospel be hid, it is hid to them that are lost, &c. 5.

2 Pet. 1. 19. St. Peter commendeth Christians for taking heed to the Word of the Prophets, as unto a Light that shineth in a dark place, &c. 6.

The Scripture is our Fathers Letter unto us, and his last Will to shew us what Inheritance he leaveth us. But Friends write Letters, and Fathers their Wills, plain. 7.

It were to accuse God of Cruelty, or desire of Mans Destruction, to say that he should make the means of their Salvation hurtful unto them. 8.

Women and Children have read the Scriptures. In *2 Tim. 3. 15. St. Paul affirmeth that Timothy was nourished up in the Scriptures from his Infancy: namely, by his Grandmother Lois, and his Mother Eunice; whom the same Apostle commendeth, chap. 1. 5. If little Children are capable of the Scriptures by the small understanding they have, and less judgment: there is none so gross (which hath the understanding of a Man) but may profit by it, coming in the fear of God, and invocation of his Name.* 9.

But here the Papists have many things to object against you, to prove that the Scriptures are dark and hard to be understood: and,

Object. 1. *First, That the Matters contained in them are Divine, high and beyond mans reason; as the Trinity, the Creation of nothing, &c.*

These Matters indeed are above Humane Reason: and therefore are we to bring Faith to believe them, not humane Reason to comprehend them. But they are delivered in Scripture in as plain terms as such Matter can be.

Object. 2. *Peter saith, That some things in Paul's Epistles are hard, and wrested by unlearned and unstable Men, (2 Pet. 3. 16.)*

First, He saith not that all Paul's Epistles are hard, but something in them; which we grant. 1.

Secondly, They are the wicked and unsettled in knowledg that wrest them, as Gluttons and Drunkards abuse Meat and Drink. 2.

Object. 3. *If the Scriptures were not dark, what need so many Commentaries upon them? And why are they so full of Parables and Allegories as they are?*

The whole Doctrine of Salvation is to be found so plain, that it needeth no Commentary. And Commentaries are for other Places that are dark; and also to make more large use of Scripture than a new beginner can make of himself; which we see necessary in all Humane Arts and Sciences. Further, though the Speech of Scripture seem hard at first, yet by custom it becometh easie; as Reading doth to Children.

Object. 4. *The Godly Eunuch saith, he could not understand the Scripture without an Interpreter, Acts 8. 31.*

Though he understood not some dark places, yet that hindred him not from reading plainer places.

Object. 5. *The multitude of Learned Men that fall into Heresies, which they labour to confirm by Scripture, proveth that the Scripture is dark.*

The Papists
Objections a-
gainst the per-
spicuity of the
Scriptures an-
swered.

It is their naughty hearts that come not with an humble and godly Affection that maketh them do so.

Object. 6. *But we see by experience that there are many that daily read the Scriptures, and yet understand not the thousandth part of them.*

They read them not with Care and Conscience, with Prayer and Study; but like the Women that are always learning, and never come to the knowledg of the Truth, 2 Tim. 3. 7.

Object. 7. *If the Scriptures be so plain and perspicuous; what need is there then of an Interpreter?*

First, To unfold obscure places, (Acts 8. 31.) Secondly, To inculcate and apply plain Texts, (2 Pet. 1. 12, 13. 1 Cor. 14. 3.)

Why God hath
left some place
of Scripture
obscure.

Why did God leave some places obscure in the Scriptures?

First, That we might know that the understanding of God's Word is the Gift of God; and therefore might beg it of him by continual Prayer.

Secondly, Lest we should flatter our own wits too much, if all things could presently be understood by us.

Thirdly, That the Word, for the high and heavenly Mysteries contained therein, might be accounted of: which for the plainness possibly might be less esteemed.

Fourthly, That profane Dogs might be driven away from these Holy Mysteries; which are Pearls prized highly by the Elect alone, (Mat. 13. 45.) but would be trodden under-foot by Swine, (Mat. 7. 6.)

Fifthly, That we might be stirred up to a more diligent search of the same.

Sixthly, That we might esteem more of the Ministry, which God hath placed in the Church, that by the means thereof we might profit in the knowledg of these Mysteries.

Of the Tran-
slation of Holy
Scriptures.

What assurance may be had of the right understanding the Holy Scriptures?

For the words, it is to be had out of the Original Text, or Translations of the same: for the sense or meaning, only out of the Scriptures themselves, (Nehem. 8. 8.) which by places plain and evident, do express whatsoever is obscure and hard touching Matters necessary to eternal Salvation.

Why must the interpretation of words be had out of the Original Languages?

Because in them only the Scriptures are, for the Letter, to be held authentical. And as the Water is most pure in the Fountain or Spring thereof: so the right understanding of the words of the Holy Scriptures is most certain in the Original Tongues of Hebrew and Greek, in which they were first written and delivered to the Church, out of which Languages they must be truly translated for the understanding of them that have not the knowledg of those Tongues.

What gather you from hence?

That all Translations are to be judged, examined, and reformed according to the Text of the Ancient Hebrew and Original Chaldee, in which the Old Testament was penned, and the Greek Text, in which the New Testament was written. And consequently that the vulgar Latin Translation, approved by the Tridentine Council for the only Authentical Text, is no further to be received of true Christians, than it agreeth with the Original of the Hebrew and Greek Texts.

But what say you of the Greek Translation of the Old Testament, commonly called the Septuagint, approved by the Apostles themselves?

The same that we say of other Translations. For although the Apostles used that Translation, which was commonly received and read among the Gentiles and Jews that dwelt amongst them, where it differed not in sense from the true Hebrew: yet where it differed from it, they left it; as by many Examples may be confirmed, (Vide Hieronym. Prolog. in Mat.)

An Objection
grounded on
various read-
ings, answered.

How can the certain understanding of the Scriptures be taken out of the Original Tongues: considering the difference of Reading, which is in divers Copies

Copies both of Hebrew and Greek ; as also the difficulty of some Words and Phrases upon which the best Translators cannot agree ?

Although in the Hebrew Copies there hath been observed by the *Massorites*, some very few differences of Words, by similitude of Letters and Points, and by the Learned in the Greek Tongue there are like diversities of Reading noted in the Greek Text of the New Testament, which came by fault of Writers : yet in most by circumstance of the place, and conference of other places, the true reading may be discerned. And albeit in all it cannot, nor the Translator in all places determine the true Interpretation : yet this diversity or difficulty can make no difference or uncertainty in the sum and substance of Christian Religion ; because the Ten Commandments, and the principal Texts of Scripture on which the Articles of our Faith are grounded, the Sacraments instituted, the Form of Prayer taught, (which contain the sum or substance of Christian Religion) are without all such diversity of Reading, or difficulty of Translating so plainly set down, and so precisely translated by consent of all Learned Men in the Tongues, that no Man can make any doubt of them, or pick any quarrel against them.

Why must the true sense or meaning of the Scriptures be learned out of the Scriptures themselves ?

Why the Scriptures must be expounded by the Scriptures.

Because the Spirit of God alone is the certain Interpreter of his Word, written by his Spirit. For *no Man knoweth the Things pertaining to God, but the Spirit of God*, 1 Cor. 2: 11. And, *no Prophecy of Scripture is of Mans own Interpretation : for Prophecy was not brought by the Will of Man, but the Holy Men of God spake as they were led by the Holy Ghost*, 2 Pet. 1: 20, 21. The Interpretation therefore must be by the same Spirit by which the Scripture was written : of which Spirit we have no certainty upon any Mans Credit, but only so far forth as his Saying may be confirmed by the Holy Scripture.

What gather you from hence ?

That no Interpretation of Holy Fathers, Popes, Councils, Custom or Practice of the Church, either contrary to the manifest words of the Scripture, or containing Matters which cannot necessarily be proved out of the Scriptures, are to be received as an undoubted Truth.

How then is Scripture to be interpreted by Scripture ?

According to the *Analogy of Faith*, (Rom. 12: 6.) and the scope and circumstances of the present place ; and conference of other plain and evident places, by which all such as are obscure and hard to be understood, ought to be interpreted. For there is no Matter necessary to eternal Life, which is not plainly and sufficiently set forth in many places of Scripture : by which, other places that are abused by the Devil or his Ministers, may be interpreted. As our Saviour Christ giveth us Example, *Mat. 4. 6, 7.* when the Devil abused the Text of Scripture, *Psal. 91. 11.* declaring that this place must be so understood, as it may agree with that most evident and express Commandment written in *Deut. 6. 16.* *Thou shalt not tempt the Lord thy God.*

What are the special Uses of the Scriptures rightly understood ?

The Uses of Holy Scriptures.

Two. First, To teach Doctrine, by laying out the Truth, and confuting Errors.

Secondly, To exhort out of it, by stirring us to good, and turning us back from evil. Whereunto belong those four Uses mentioned by the Apostle in *2 Tim. 3. 16.* two whereof are Theoretical, pertaining to the information of our Judgment in matters of Doctrine, viz. First, *Teaching of Truth* : Secondly, *Reproving or Convincing of Errors*. Two are practical, pertaining to the direction of our Life and Actions ; viz. First, *Reformation or Correction of Vice* : under which is comprehended *Admonition*. Secondly, *Instruction, or Direction to good Life* : under which is comprehended *Exhortation and Consolation*, which is a special Instruction to Patience in Adversities ; (Rom. 15. 4.)

Who must read
the Scriptures.

What Persons are meet to Read or Hear the Scriptures?

The Holy Scriptures are reverently and profitably to be read and heard of all sorts and degrees of Men and Women: and therefore to be truly translated out of the Original Tongues into the Language of every Nation which desireth to know them. For the Lay people as well as the Learned must read the Scriptures, or hear them read, both privately and openly, so as they may receive profit by them: and consequently in a Tongue they understand, (1 Cor. 14.)

That all must
read the Scrip-
tures, proved.

How do you prove that the Scriptures ought to be read and heard of all sorts of People?

1. First, *Deut. 31. 11, 12.* Moses commandeth the Book of the Law to be read unto all the Children of Israel, Men, Women, Children, and Strangers that dwelt amongst them: that they might thereby learn to fear the Lord their God, and diligently to observe all the words of the Law.
2. Secondly, *Joshua 8. 35.* There was not a word of all that Moses commanded, which Joshua read not before all the Congregation of Israel, with the Women and the little Ones, and the Strangers that were conversant among them. So likewise did *Josiah*, (2 Kings 23. 2. & 2 Chron. 34. 30.) and *Ezra*. (Nehem. 8. 2, 3.)
3. Thirdly, *Psal. 1. 2.* David sheweth this to be the property of a Godly Man, and pronounceth him to be happy, whose delight is in the Law of the Lord, and studieth therein day and night.
4. Fourthly, *Matth. 22. 29.* our Saviour teacheth that ignorance of Scriptures is the Mother of Error; not the Mother of Devotion, as Papists have affirmed.
5. Fifthly, *John 5. 39.* Christ commandeth all Men that seek eternal Life in him, to search the Scriptures. Search the Scriptures, for in them ye think to have eternal Life, &c.
6. Sixthly, *Acts 17. 11.* The Bereans are commended for searching the Scriptures.
7. Seventhly, *2 Tim. 3. 15.* The Apostle Paul approved in Timothy, that he had learned the Holy Scriptures from a young Child.
8. Eighthly, *2 Pet. 1. 19.* The Apostle Peter commendeth the Faithful for taking heed to the Scripture of the Prophets.
9. Ninthly, *Rev. 1. 3.* Blessed is he that readeth, and they that hear the Word of this Prophecy.
10. Tenthly, *Col. 3. 16.* Let the Word of Christ dwell in you richly in all Wisdom.
11. Eleventhly, *Rom. 15. 4.* Whatsoever things were written aforetime, were written for our Learning, that we through patience and comfort of the Scriptures might have hope. If the Scriptures be written for our Learning, they are necessarily to be read by us.
12. Twelfthly, *Rom. 7. 7.* Paul saith, He knew not sin but by the Law. But the knowledge of sin is necessary for all that will repent and be saved; therefore also is the knowledge of the Law necessary.
13. Thirteenthly, *Luke* saith, That he wrote the Gospel to *Theophilus*, that he might know the certainty of those things, which before he was catechised in, *Luke 1. 4.* But every one ought to labour to be most certain of their Salvation, &c.

The Papists
Objections a-
gainst reading
the Scriptures,
answered.

Divers things are opposed by the Adversaries against the necessity of the Scriptures, and the reading of them by all sorts: as first, That there were many Believers among the Gentiles in the time of the Old Testament, who yet wanted the Scripture, (which was kept in Jewry) as Job and his Friends. Those, if any such were after the Law, (for Job was before) were bound to have the Scripture when it was delivered by God: and the Eunuch had it and read it, Acts 8. 28.

Obj. 2. The Book of the Law was lost for many years: as appeareth by 2 King. 22. 1. and yet the Church was then: Therefore it may want it.

The

The loss of that Book doth argue rather the carelessness of the Priests, in not keeping it; and the sins of the People, in that God for a time deprived them of it.

Obj. 3. *The Church of Christians many years after Christ wanted the Scripture of the New Testament, and contented themselves with bare teaching.*

First, though the Church for certain years then had not the New, yet they had the Old.

Secondly, There passed not many years before the Gospels and the Epistles of the Apostles were written: and in the mean time their Heavenly Doctrine, inspired from God, sufficed till they wrote.

Obj. 4. *There are many poor Country-men, as Plough-men and Shepherds, which never learned to read: which yet are saved, though they never read Scripture.*

They ought to have learned to read: and being not able to read, yet they might hear the Scriptures read by others.

Obj. 5. *If all ought to read Scripture, then should they understand Hebrew and Greek, wherein Scripture was written.*

It were happy if they could understand the Hebrew and Greek: but howsoever, they may read Translations.

Will it not follow hereof, that Preaching and Expounding of the Scriptures may be neglected as unnecessary?

No. For God hath appointed not only Reading, but also Preaching of his Word; especially to apply it to the use of all sorts of Men to their eternal Salvation, *Rom. 10. 13, &c.* So were the Prophets Interpreters of the Law, (as is before shewed.) The Scribes and Pharisees taught in the Chair of Moses, *Mat. 23. 2.* The Eunuch could not understand the Prophecy of Isaiah without an Interpreter, *Acts 8. 31.* The Ministry of the Word therefore is necessary, as the ordinary means unto Salvation, *1 Tim. 4. 16.* and the People by reading and hearing of the Scriptures are better prepared to receive profit by Preaching, not discharged from hearing the Preacher.

What is the sum of all that hath been delivered hitherto?

That we should labour for a due knowledge of the True God, that we may know what we worship, and worship what we know, (*1 Chron. 28. 9. Joh. 4. 22. & 17. 3.*) That this knowledge of God is to be had partly by his Works, namely, so much as may serve to convince Man, and make him unexcusable, (*Rom. 1. 19, 20. Acts 14. 15.*) but most sufficiently by his Word contained in the Holy Scriptures, which therefore are called his Testimonies, (*Psal. 119. 14.*) because they testify of God (*Joh. 5. 39.*) what he is, and how he will be served of us. Lastly, That forasmuch as all that is written in the Word of God, is written for our instruction and learning, (*Rom. 15. 4.*) Therefore we (being prepared by true Prayer, sanctified with Faith, and seasoned with the Spirit of sobriety and humility) may safely learn so much as is revealed in the Scriptures for our profiting in the knowledge of God.

What is the first Point of Religion that we are taught in the Scriptures?

That there is a God.

That there is a God.

Why do you make this the first Point?

Because the Scripture saith, *He that cometh to God, must believe that he is,* *Heb. 11. 6.*

Have any called this into question at any time?

Yea, so saith the Prophet David: but he sheweth also that it was by wicked, proud, and foolish Men, whose lives were nothing else but abomination and corruption, (*Psal. 10. 4. & 14. 1.*)

What pretence of Reason might they have for this wicked imagination?

Because no Man ever saw God yet: by which foolish Argument they might deny also that there is any Wind, or that Man hath a Soul. For no Man yet ever saw them.

But

But how come you to perswade your self that there is such a God?

Beside infinite Testimonies of the Scriptures, as *Gen. 1. 1. Psal. 19. 1, &c.* the common consent of all Nations approveth this Truth, who rather worship any God or Gods, than none at all. And though Man by Nature doth desire to be exalted, and in respect of himself despiseth all other Creatures, as Wood and Stone: yet when a piece of Wood is framed out like a Man, and set in the Temple, and Man conceiveth an Opinion that it is a God, he falleth down and worshippeth it, (*Esa. 44. 15, 17.*)

How then cometh it to pass that the Wicked say there is no God? (Psal. 14. 1.)

First, Though upon a sudden passion they may seem to say so, as the Devil laboureth to tempt them; yet their very Conscience after doth check them.

Secondly, They deny rather God's Providence, than his Being; as appeareth by *Psal. 10. 4, 11.*

What other Reasons have you to prove that there is a God?

1. God's Works of Creation and Providence both ordinary and extraordinary. For first, the glorious frame of the World, the Heavens, and the Earth, and the Sea, and all that is in them, must needs argue that their Maker was God, (*Rom. 1. 19, 20. Acts 14. 17. Zach. 12. 1.*) it being evident that the World could not be made by the Creatures that are in it, neither could it make it self. As when a Man comes into a strange Country, and sees fair and sumptuous Buildings, and finds no Body there but Birds or Beasts: he will not imagine that either Birds or Beasts reared those Buildings, but he presently conceives that some Men either are or have been there.
2. The Creation of the Soul of Man, indued with Reason and Conscience, doth specially prove the same, *Zech. 12. 1.*
3. The preserving of things created, together with the wonderful and orderly Government of the World, Day and Night, Summer and Winter, &c. manifestly convince the same. For Example: Bread is no better in it self than Earth; yet Man is preserved by Bread, and if he eat Earth, he dieth. The reason whereof must be attributed to the Blessing of God, giving to the one force and power to nourish, more than to the other.
4. By the Order of Causes, even the Heathen Men have found out that there must be a God; seeing that of every Effect there must be a Cause, until we come to the first Cause, which is the Universal Cause of the Being of all Things, and is caused of none.
5. If we shall observe in God's Works an infinite Multitude, a wonderful Variety, (*Psal. 104. 24.*) as amongst so many millions of Men, never an one like another in the compass of the Face; a most constant Order, a seemly agreement, and an endless continuance or pleasant intercourse of things coming and going: and what exceeding Majesty is in them; we must needs attribute these things to a God.
6. The Consciences of Wicked Men after sin are perplexed with fear of being punished by some supream Judg, who disliketh and detesteth dishonest things, and exerciseth Judgment upon the Mind: which maketh the most ungodly Miscreants, will they, nill they, to acknowledg and tremble at him, &c. (*Rom. 2. 15. Esa. 33. 14. & 57. 20, 21. & 66. 24. Psal. 14. 5. & 53. 5.*) For a Man that commits any Sin, as Murder, Fornication, Adultery, Blasphemy, &c. albeit he conceal the Matter never so close that no Man living know of it; yet oftentimes he hath a griping in his Conscience, and feels the very flashing of Hell fire: which is a strong reason to shew that there is a God, before whose Judgment Seat he must answer for this Fact.
7. There is a Devil that suggesteth Temptations against God into the Minds of Men, and sometimes also really possesseth their Bodies. Which is a sufficient Argument to prove that there is a God.
8. The death of the Wicked, with God's apparent Judgments upon them, (besides the terror of their Conscience) and the dreadful punishment executed even

even in this World upon many Atheists that have laboured to deny it, prove that there is a God. This is *David's Argument*, *Psal. 9. 16. & 58. 10, 11.*

The same appeareth by the rewards of the Godly; and the merciful preservation of those that trust in God, above and against natural means.

By the wonderful Miracles which God hath wrought for his Church.

By the foretelling of things to come so many thousand years before they were accomplished.

By the divers Revelations he hath made of himself to Men: as to *Adam, Noah, Moses, &c.*

This ground being now laid, that there is a God: What doth Christian Religion teach us concerning him? Of the Nature of God.

It informeth us, first, Concerning his *Nature*; secondly, Concerning his *Kingdom*. And that respectively, as they have relation one to the other, (*Acts 8. 12. & 28. 23.*)

What is to be known concerning his Nature?

First, What his *Essence* is; and secondly, to whom, or what *Persons* it doth belong. In the first he is considered in his *Unity*; in the second, in *Trinity*. The former whereof in the Hebrew Tongue is noted by the singular name of *Jehovah*, betokening the simplicity of *Essence*: the latter by the plural term of *Elohim*, importing a distinction of *Persons* in the *Godhead*.

Can we understand what the Essence of God is?

Very imperfectly. For all Nature is not able to teach us what God is in himself, neither can Man in Nature comprehend him, *Job 36. 26. 1 Tim. 6. 16.*

Of God's Essence.

Why is not all Nature able to teach us what God is?

Because no Work is able perfectly to express the *Worker* thereof. But all Nature is a thing wrought by God: therefore it cannot perfectly teach us what God is.

How prove you that Man cannot comprehend him?

The less cannot comprehend the greater. But every Man is less than God; therefore no Man can comprehend God.

2. We cannot know the Things created; much less can we know the *Creator*. As for Example; We know that there are *Angels*, and that every Man hath a *Soul*; but what manner of things they are, we know not.

The Scripture saith, The *Judgments* of God are past finding out, *Rom. 11. 33.* therefore much more is God himself past finding out. And the joys of *Heaven* are unspeakable: much more therefore is God himself unspeakable.

How then can he be known of us being Incomprehensible?

Though his *Substance* be past finding out of Man or *Angels*, yet may he be known by his *Properties* and *Actions*, (*Amos 4. 13.*) and we may conceive of him by his *Name* (*Exod. 33. 19. & 34. 5, 6. Psal. 145. 1, 2. &c.*) expressing what an one he is to us; though we are not able to know him according to the excellency of his *Glorious Nature*, only known unto himself, (*Judg. 13. 18.*) Therefore he said to *Moses*, *Exod. 33. 20. My Face*, that is, the *Glory* of my Majesty, (he doth not say, thou mayst not, or thou shalt not, but) *thou canst not see; for there shall no Man see me, and live.* But thou shalt see my *back parts*, (*ver. 23.*) that is, some small measure of my *Glory*, so far as thou art able to comprehend it. And even as *Princes* have their *Secrets*, whereunto all their *Subjects* are not made privy, neither is it lawful for them to search into them; and yet do they so far forth publish their *Commandments* as is profitable for them to know: so the *Prince* of all *Princes* hath his *Secrets*, unto which we are not privy, and into which we may not search; yet he hath so far revealed himself unto us (by his *Works* and *Word*) as is necessary and profitable for us to know, *Deut. 29. 29.*

What doth the Scripture teach us concerning the Name of God?

Exod. 3. 13. Moses asketh this question of God: Behold, when I shall come unto

The Name of God.

unto the Children of Israel, and shall say unto them, The God of your Fathers hath sent me unto you: if they say unto me, What is his Name? What shall I say unto them? Whereunto God returneth this Answer in the next verse: *I AM THAT I AM*: Thus shalt thou say unto the Children of Israel, *I AM* hath sent me unto you.

What learn you out of Moses his Question?

First, That we be careful to be instructed in all things concerning our Calling, thereby to be able to answer all Doubts that may be moved. Secondly, That asking any thing concerning God, as of his Name or Nature, we must ask it of himself: who because now he speaketh not but by his Ministers, Interpreters of the Scriptures, (2 Cor. 5. 20. Hof. 12. 10.) we must have our recourse unto them.

What learn you out of God's Answer?

That the proper Name of God is, *I am that I am*; or (as the Hebrew soundeth) *I will be what I will be*; the Hebrews using the future time for the present, as that which noteth a continuance.

What is meant by these words?

Hereby is set forth the manner of the Being or Essence of God, far otherwise than the proper Names of Men; which declare either nothing of their Nature and Being, or else not the whole and full thereof.

Is there nothing of God to be known besides his Name?

Nothing as touching his Being, falling under our weak and shallow capacity.

What Names of God in the Scripture are derived from these words?

Two; the Name of *Jehovah*, and the Name *Jah*: both which being drawn from this description of God, do set forth his Essence and Being. Teaching us, that his Eternal and Almighty Being (which no Creature is able to conceive) dependeth of no other Cause, but standeth of himself.

How is God only said to Be, seeing the Creatures have their Being also?

God is said only to Be, because he only is of himself: all other things have their Being of him, so that in comparison nothing had a Being but God. Therefore the Prophet saith, *Esa* 40. 17. that all Nations before him are nothing, yea to him less than nothing: and if Men be nothing, for whom the World was made, how much more are all other Creatures in Heaven and Earth nothing before him, and to him less than nothing?

Can you from hence define what God is?

He must have the Art and Logick of God himself, that must give a perfect definition of God: but he may in such sort be described, as he may be discerned from all false Gods and all Creatures whatsoever.

Why can there no perfect definition of God be given?

Forasmuch as God is in himself Eternal, Infinite, and Incomprehensible, the first Cause of all Causes and Effects, there can no definition be given of him. Seing every Definition is an Explication of the Nature of the Thing defined, by words expressing the material and formal cause thereof. But of the first Cause there can be no Causes; therefore no words to express them. For these over-reaching terms of *Thing*, *Being*, *Somewhat*, *Nature*, &c. which seem to contain the word *God*, as well as all other things created by him, do not express any material cause of God: neither do they contain these words *God* and *Creature*, as the general doth his Specials or Kinds, but are spoken of them equivocally; so that the term only, and not the definition of the term doth agree to them. For in the kinds or specials of one general, there is no priority of Nature, as is between the Cause and Effect.

Neither is this word *Cause* affirmed of God, but as a term of the Art of Logick. And if *Substance* be that which upholdeth Accidents, as *Aristotle* teacheth: neither may God be called a *Substance*, for that in him are no Accidents. But if *Substance* be taken generally for a *Being*, it may be said that
God

God is a Substance; yet none otherwise than as he is a *Being, Thing, Nature*, &c. And if there be no material Cause, there can be no formal Cause of God. For although we read in the Scripture *the form of God*, Phil. 2. 6. yet the form is not there taken for any Cause of God; but either for that which God indeed is, or for that Glory which of right belongeth unto him. For in speaking of God, whom no words of Man are able to express, the Holy Ghost oftentimes condescending to the weakness of our Understanding, useth such terms, as being known to Men, do signifie something that is like to that, which God indeed is of himself; that we may understand so much as is expedient for us to know of him.

Whence may the Description of God be taken?

From the things whereby he doth manifest himself (called in Scripture his Name, *Psal. 145. 1, 2, 3. &c.*) among which the chief and principal are his Attributes or Properties.

What are the Properties or Attributes of God?

They are essential Faculties of God, according to the diverse manner of his working, *1 Pet. 3. 12. 1 Joh. 4. 16. Psal. 145.*

Are they communicable with the Creatures?

No. Yet of some of them there are some shadows and glimpses in Men and Angels, (as Wisdom, Holiness, Justice, Mercy, &c.) other some are so peculiar to the Divine Essence, that the like of them are not to be found in the Creatures, as Simpleness, Infiniteness, Eternity, &c.

How may these Properties be considered?

They may be considered either in themselves as they are Essential, or in their Works or Effects, which are all perfect, either as they be Absolute, or as they be Actual. Absolute in himself, by which he is able to shew them more than ever he will, (as he is able to do more than ever he will do, *Mat. 3. 9.* God is able of Stones to raise Children unto *Abraham.*) Actual, is that which he sheweth in the Creation and Government of the World, (as *Psal. 135. 7.* All things that he will, he doth, &c.) Again, something we may conceive of his Essence affirmatively, knowing that all Perfections which we apprehend must be ascribed unto God, and that after a more excellent manner than can be apprehended: as that he is in himself, by himself, and of himself; that he is One, True, Good and Holy. But much more by denial, or by removing all Imperfections whatsoever: as of Composition, by the titles of Simple, Spiritual and Incorporeal; of all circumscription of Time, by the title of Eternal; of all bounds of Place, by that of Infinite; of all possibility of Motion, by those titles of Unchangeable, Incorruptible, and such like.

What Description can you make of God by these Properties?

God is a Spirit Eternal. Or more fully: God is a Spiritual Substance, having his Being of himself, infinitely Great and Good, *John 4. 24. & 8. 58. Exod. 3. 14. & 34. 6, 7. Psal. 145. 3, 8, 9.*

What learn you hence?

To acknowledg both my Being and Well-being from him, and from him alone, *Acts 17. 28. 1 Cor. 10. 30. Ephes. 2. 10.*

What mean you when you say, That God is a Substance?

God is such a Thing as hath a being in himself, of himself, and which giveth a being to all other things.

What mean you by that addition of himself?

It hath a secret opposition to all Creatures which have a Being, but not of themselves: whereas God alone is he, in whom we live, and move, and have our Being, *Acts 17. 28.* which proveth that he alone hath his Being of himself.

How many things conceive you of God, when you say that he is a Spirit?

God a Spirit.

Six things.

First, That he is a Living Substance.

Secondly, That he is Incorruptible.

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Thirdly,

1.

2.

Of the Properties or Attributes of God.

A Description of God.

3. Thirdly, That he is incorporeal; without Body, Flesh, Blood, or Bones. For a Spirit hath no such Matter, *Luke 24. 39.*

4. Fourthly, That he is Invisible, *i. e.* he hath not been seen with any mortal eye, neither can any Man possibly see him.

5. Fifthly, That he is intangible, not felt.

6. Sixthly, That he is indivisible, *i. e.* he cannot be divided.

How prove you that God is Invisible, and not to be seen with carnal Eyes?

That no Man hath seen God, is plainly set down, *1 John 4. 12.* That no Man can see God, is as plainly proved, *Ex. 33. 20. 1 Tim. 6. 16.* and beside Scripture, the same is also manifest by Reason. For we cannot see our own Souls, which are ten thousand times a more gross substance than God: much less can we see God, which is a most pure and spiritual Substance.

Object. 1. *We read Gen. 18. 1. that God appeared to Abraham: and Deut. 5. 24. that he shewed himself to the Israelites.*

God gave them indeed some outward sights, whereby they might be certain of his Presence; and therefore it is said, that the Lord appeared unto them, but his Substance or Essence they saw not. For to know God perfectly, is proper to God only, *John 6. 46.*

Objection 2. *We read, Gen. 1. 26. that Man was made according to the Image of God. It would seem therefore that God is Corporeal and Visible, as Man is.*

The Image of God consisteth not in the Shape and Figure of the Body, but in the Mind and Integrity of Nature, or (as the Scripture saith) in Wisdom, Righteousness and Holiness, *Col. 3. 10. Ephes. 4. 24.*

Obj. 3. *Why then doth the Scripture attribute unto him Hands, Feet, &c?*

The Scripture so speaketh of him as we are able to conceive: and therefore in these and such-like Speeches, humbleth it self to our Capacity, attributing Members unto God to signify the like Actions in him.

To what use serveth this Doctrine, That God is a Spirit?

It teacheth us, first, to worship him in Spirit and in Truth, *Joh. 4. 23, 24.* Secondly, To drive away all fond Imaginations and gross Conceits of God out of our Hearts, and all Pictures and Similitudes of God out of our sights: that we frame not any Image of him in our Minds, as ignorant Folks do, who think him to be an Old Man sitting in Heaven, &c. For seeing that God was never seen, whereunto shall he be resembled? *Moses* urged this Point hard and often to the Israelites; saying, *Deut. 4. 12. Ye heard the Voice, but saw no Similitude.* And addeth, *vers. 15. Take ye therefore good heed unto your selves: (he saith not only, Take heed; but, Take good heed: and, Therefore take good heed): For (saith he again) ye saw no manner of Similitude on the day that the Lord spake unto you in Horeb, out of the midst of the Fire.* The he cometh in the next four Verses to the thing that they must therefore take heed of: That ye corrupt not your selves, and make you a graven Image, the Similitude of any Figure, the Likeness of Male or Female, &c. see also *Rom. 1. 23.*

How may the Attributes or Properties of God be distinguished?

Some do concern the Perfection of his Essence, some his Life; which in God be one and the same thing, distinguished only for our Capacity.

What call you the Perfection of God's Essence?

His absolute Constitution, by which he is wholly compleat within himself; and consequently needeth nothing without himself, but alone sufficeth himself, having all things from himself and in himself. Or thus: Perfection is an essential property in God, whereby whatsoever is in God is perfect, *Gen. 17. 1. Psal. 16. 2. & 50. 12. Rom. 11. 35, 36.*

What ariseth from hence?

All Felicity and Happiness: all endless Bliss and Glory.

What is the Felicity of God?

It is the property of God, whereby he hath all fulness of delight and contentment in himself.

The Perfection
of God.

The Felicity
of God.

What

What learn you from the Perfection of God?

That he is to seek his own Glory, and not the Glory of any, in all that he willeth or willeth not, doth or leaveth undone.

What gather you thereof?

They are confuted that think God is moved to Will or Nill things in respect of the Creatures; as Men that seeing a miserable Man are moved to pity: whereas God of himself, and in himself, is moved to save or reject, (we speak here of Reprobation, not of Condemnation) to receive some, and to cast away others.

What else?

That all which he doth is perfect, howsoever he deal with us.

Wherein doth the Perfection of God's Essence principally consist?

In Simpleness, (or Singleness) and Infiniteness.

Why are these two counted the principal Properties of God?

Because they are not only incommunicable themselves, (whereas those which concern the Life of God have some resemblance in the Creature) but also make all other Properties of God incommunicable.

What is Simpleness or Singleness in God?

It is an essential Property in God, whereby every thing that is in God is God himself. Therefore without parts, mixture or composition, Invisible, Impassible, all Essence: whence he is not called only Holy, but Holiness; not only Just, but Justice, &c. *Exod. 33. 19, 20.*

Of the Simpleness or Singleness in God.

What gather you from hence?

First, That God hath no Qualities nor Adjuncts in him, as the Creatures have: but such as are attributed unto him for our Capacity, when it is his Nature this is such, *1 John 1. 5. John 5. 26. with John 14. 6.*

Secondly, That God's Essence or Substance cannot be augmented or diminished; that his Nature and Will cannot be changed: but he remaineth constant, without shadow of change, and will be always such as he hath been from all eternity, *Numb. 23. 19. James 1. 17. Psal. 33. 11. Esa. 46. 10.*

By what light of Reason may it be proved, that God is thus unchangeable?

Whatsoever is changed, must needs be changed either to the worse or to the better, or into a state equal with the former. But God cannot be changed from the better to the worse; for so he should become of perfect imperfect. And to exchange from the worse to the better, it is impossible also: for then he should have been imperfect before. Lastly, If he should alter from an equal condition to an equal, so that he should forgo some good which before he had, and assume some other which before he had not; both before and after this change he should be imperfect, being destitute of some part of that good which appertained unto him, which to affirm is high blasphemy.

But divers things are objected against that immutability of God's Nature and Will: as first, that in the Mystery of the Incarnation, God was made Man, which before he was not.

That was done, not by any conversion or change of the Divinity, but by the assumption of the Humanity.

Object. 2. *If God cannot change his Mind: why is it said he repented that he made Man?*

The Repentance attributed so often to God in the Scriptures, signifieth no mutation in God's Nature; but in his Actions immutably decreed from all Eternity. And the Scripture in this speaketh after our manner, that we may better understand what is the Nature of God against sin.

Declare how that is.

When we are grieved with any thing, we do then repent us that ever we did that thing for which we are grieved: and so is God said to repent him that ever he made Man, with whom he was angry; to shew that he was unfainedly and highly displeased with the evil ways of Mankind.

Did not God then change his Mind when he drowned the World?

No. But then he did execute that, which from everlasting he had decreed.

Object. 3. *It is said, Exod. 32. 14. The Lord changed his Mind from the evil which he threatned to his People.*

That is still after the manner of Men. For Man, because he is but Man, cannot speak unto God but as a Man. And therefore God speaks again unto Man like a Man, because else Man should not understand what God is, nor what is his Will.

Shew me one Example hereof in the Scripture.

When Moses prayed for the Israelites, he used many Reasons to perswade the Lord, (but especially to confirm his own hope): At the last he said thus; *Turn from thy fierce Wrath, and change thy Mind from this evil towards thy People.* Thus did Moses speak to God, and if he had spoken to a mortal Man, he could have said no more nor no less; for Man's Speech is according to his Capacity, and both are limited, and beyond himself he cannot go. Therefore when he sheweth what the Lord did, he saith, he changed his Mind: which was as much as he could conceive of God concerning that Matter. Thus we speak, as well as we can, yet in a broken and imperfect speech to God; as little Children speak to their Nurses: and Almighty God speaks in a broken and imperfect Language to us again for our weakness and understandings sake, as the Nurse doth to the Child. For if the Nurse should speak so perfectly to the Child, as she could to one of greater capacity, the Child would not understand her: so if God should speak unto us as he could, and according to his own Nature; we were never able to understand him, nor conceive his meaning.

Object. 4. *The Promises and Threatnings of God are not always fulfilled: therefore it seemeth that sometimes he changeth his Mind.*

His Promises are made with a condition of Faith and Obedience, *Deut. 28. 13.* and his Threatnings with an exception of Conversion and Repentance, *Psal. 7. 12.*

What use may we make of this Doctrine of the Simplesness and Unchangeableness of God's Nature?

First, It ministreth comfort unto the Faithful, for strength of their weak Faith: whilst they consider that the Mercy and Clemency of God is in all perfection and without change unto them. For this is the Foundation of our Hope and Comfort in this Life: that he doth not now love and now hate; but whom he loveth, to the end he loveth them, *John 13. 1.*

Secondly, It giveth matter of terror unto the wicked, whilst they consider his Wrath and Severity against them to be in most full measure, the one and the other being God himself. It may also make us fear to offend him, because all his Threatnings are unchangeable except we repent.

What is Infiniteness?

It is an essential property of God, whereby all things in his Essence are signified to be without Measure and Quantity: and consequently, that the Substance of God, his Power and his Wisdom, and whatsoever is in him, is incomprehensible, *Psal. 139. 7. 1 Kings 8. 27. Rom. 11. 33.*

Wherein doth the Infiniteness of God's Essence especially consist?

In Immensity or exceeding Greatness, and Eternity or Everlastingness.

What is his Immensity or exceeding Greatness?

It is an essential Property in God, whereby he containeth all things, and is contained of nothing, that either is or may be imagined: and consequently is free from increasing or decreasing, and all comprehension of place, being present every-where, both within and without the World, and filling all places wholly at all times with his presence. For he is in all places, in Heaven and in Earth, and the Sea and Hell, and all at one time; neither can he be contained in any compass of place, (as is a Man or Angel, or any other Creature) but

God's Infiniteness.

God's Immensity or Greatness.

but he is in all places, and filleth all places at once, and is beyond all compass of place that we can imagine, 1 Kings 8.27. Psal. 139.7. & 145.3. Esa. 66.1. & 40.13. Jer. 23.24.

Is God every-where bodily?

No. For he hath no Body.

Is God every-where in speculation only?

No. For he worketh in every thing which he beholdeth.

How then is he every-where?

He is every-where essentially. For his Essence is not contained in any place, because he is incomprehensible.

Doth he not remove himself from place to place?

He filleth Heaven and Earth, and all places, therefore he can neither depart from any Place, nor be absent from any place.

Is he not half in one half of the World, and half in the other half of the World?

No. But as the whole Soul is wholly in every part of the Body, so God is whole and wholly in every part of the World.

Object. 1. *If God be every-where essentially, then he is in the most filthy Sink and Puddle.*

1. It is no abasing of the Glory of his Majesty, to say that he is there: no more than it is to the Sun, whose Beams and Light are there; or to a Physician to be amongst those that are sick.

2. All the Creatures of God in themselves are exceeding good: and when he is in the most filthy Sink in the World, he is not in a more filthy place than our selves, whether we be sick or sound.

3. They are his Workmanship; and it is no abasement of the Workmaster to be amongst his Works.

Object. 2. *If God be every-where; why is it said he dwelleth in the Heavens?* Psal. 2.4.

Because his Glory and Majesty, which is every-where alike, shineth most perspicuously and visibly in Heaven.

Object. 3. *It is said, Numb. 14.42. he is not amongst the wicked.*

He is not amongst them with his grace and favour, to protect and defend them: but otherwise by his Power and Providence he is amongst them, to bridle their raging Affections, to plague their furious Obstinacy, and to dispose of their desperate Attempts to his own glory and the good of his People.

Object. 4. *If God be every-where at the same instant of time, how is he said to be sometimes nearer, sometimes further off?* Esa. 55.6.

God is said to be near unto us, when by his Word or any other Means he offereth us grace and favour; and when he heareth and granteth our Prayers, as Moses saith, Deut. 4.7. *What Nation is there so great, who hath God so nigh unto them, as the Lord God is in all things that we call upon him for?*

Object. 5. *If God be in Hell, then all Goodness is there: for he is all Goodness; and so consequently there is no want of joy in the Damned.*

The Damned in Hell feel no part of his Goodness, that is, of his Mercy and loving Favour, but of his Power and Justice. So that God is in Hell, by his Power, and in his Wrath.

To what purpose and use serveth this Doctrine of Immensity, or infinite Greatness of God?

The consideration thereof should put us in mind, that nothing which is vile and base, should be offered unto God in the worship of him. Secondly, It serveth to drive all gross and idolatrous conceits of God out of our Minds: and to detect and bewray the impiety and blasphemy of those Persons, who either by making of Pictures (as they thought) of God, or by maintaining of them being made, or by suffering them to stand still (especially after it be known) have thereby denied God to be incomprehensible. For these Pictures
and

and Resemblances of God which ignorant Men have forged in their own Brain, do tell us and say, That God may be comprehended and contained within a place, yea, in a small place, or in any place, as a Man or other Creature : which is most high Blasphemy against the Majesty of Almighty God.

What is his Eternity ?

God's Eternity.

It is an Essential Property in God, whereby his Essence is exempted from all measure of time, and therefore is the first and the last, without either beginning or end of days, 1 Tim. 1. 17. Esa. 41. 4. & 44. 6. Psal. 90. 2. Rev. 1. 8, 11.

In what respect is God called Eternal in the Scriptures ?

1. That he hath been from all Eternity without beginning, is now, and shall be for all eternity without end.
2. That all times are present with him continually ; and so nothing former nor latter, nothing past or to come.
3. That he is the Author of Everlastingness unto others. Because he hath promised to give his Children of his eternal Goodness, and to have a continual care of them through all Eternity : and will have a Kingdom in Angels and Men, whereof shall be no end.

It is necessary that we should know this ?

Yea : that we may here stay our selves with the certain hope of eternal life grounded upon his Eternity.

How may that hope be grounded upon his Eternity ?

Very well. For God being Eternal, he can for ever preserve us : and seeing he hath promised, he will for ever preserve us, Psal. 48. 14. & 103. 17. Hereby likewise are we strengthened, not only in the immortality of our Soul, but also in the immortality of our Bodies after the Resurrection : considering that by his Everlastingness he giveth continual Being to such of his Creatures as he is pleased to give a perpetual continuance unto.

Why else is God said to be eternal ?

That so he might be discerned from all other things created. For nothing is like unto God ; as the Scriptures testifie, Esa. 40. 18. Psal. 113. 5.

How is God said to be alone everlasting ; seeing Angels and Souls of Men shall be also everlasting ?

1. In regard of the time to come they are everlasting, but not in regard of the time past. For though they shall continue always, yet they had their beginning, which cannot be said of God ; who therefore is called *Alpha* and *Omega*, Rev. 1. 8.

2. Their continuance is, such as it is, not absolute and by it self, but proceeding from the Power of God, who is able (if so he pleased) to give unto them an end as well as a beginning. In which respect God is said *only to have immortality*, 1 Tim. 6. 16.

Is it necessary we hold God to be Eternal, that so he may be discerned from all things created ?

Yea, and we hold it in that respect for two causes.

1. First, Because certain Hereticks have thought either all the Creatures, or some of the Creatures at least, to be derived from the very Nature and Essence of God by propagation, as Children from their Mothers Womb.
2. Secondly, That all Idolatrous Cogitations of God may be excluded out of our Minds.

What is the Life of God ?

The Life of God.

It is an Essential Property of God, whereby the Divine Nature is in perpetual action, living and moving in it self. Hereof is that Speech in the Scripture so often used ; *The Lord liveth*. Hereof likewise is that form of Asseveration or Oath, used so often both by God, Numb. 14. 21. Rom. 14. 11. and by Man, 1 Sam. 19. 6. Jer. 4. 2. *As the Lord liveth*. And hereof it is, that the Lord so ordinarily in the Scriptures hath the Name of the *Living God*,

God, *Psal. 42. 2. Jer. 10. 10. Heb. 3. 12. and 10. 31. 1 Tim. 6. 17.*

Why is God called a Living God?

For four Causes. 1. Because he only hath life in himself, and of himself; and all other Creatures have Life from him, *Psal. 36. 9. 1 Tim. 6. 16, 17. John 5. 26. with 14. 19.*

2. Because he is the only giver of Life unto Man, *Gen. 2. 7. Acts 17. 28. John 1. 4.*

3. Because he is the God especially, not of the Dead but of the Living, *Mat. 22. 32. for all live unto him.*

4. To distinguish him thereby from all the false Gods of the Heathen, which have no life in them, *Psal. 115. 5, 6. Esa 41. 23. Acts 14. 15.*

What may be known as touching the Life of God?

As all Life is active in it self, to the chief Life (such as is in the highest degree to be attributed unto God) is operative in three Faculties and Operations, viz. in *Understanding, Power, and Will.*

What then be the Attributes, whereby this Life of God is signified?

His All-sufficiency, and his Holy Will: the former whereof comprehendeth his Omniscience or All-knowing Wisdom, and his Omnipotence or Almighty-Power, *Job 9. 4, 19. & 12. 13. Psal. 147. 5. Esa 40. 26, 27, 28. Prov. 8. 14. Jer. 10. 12. & 32. 19. Dan. 2. 20.*

What is the Knowledge or Wisdom of God?

It is an Essential Property of God, whereby he doth distinctly and perfectly know himself, and of and by himself all other things that are, were, shall be, or can be: understanding all things aright, together with the reason of them, *Matth. 11. 27. Heb. 4. 13. Job 12. 13. Psal. 139. 11. John 21. 17. 1 Tim. 1. 17.*

Of the Knowledge and Wisdom of God.

How many things do you conceive of God by this Attribute?

Four things. 1. That he knoweth all things. 2. That he can be deceived in nothing. 3. That he hath most wisely disposed and ordered all things; in so much that he cannot justly be reprov'd in any of them. 4. That he keepeth not his Wisdom to himself, but bestoweth it upon his Creatures: so that whatsoever Wisdom they have, they have it from God.

After what sort doth God understand things?

Not by certain Notions abstracted from the things themselves, but by his own Essence: nor successively (remembering one thing after another) or by discourse of Reason, but by one and the same eternal and immutable Act of Understanding, he conceiveth at once all things, whether they have been or not.

How great is this Wisdom of God?

It is Infinite, even as God is Infinite, *Psal. 147. 5. Esa 40. 28.*

What are the Branches thereof, when it is referred to God's Actions?

Fore-knowledge and Counsel, *Acts 2. 23.*

What is the Fore-knowledge of God?

That by which he most assuredly fore-seeth all things that are to come, *Acts 2. 23. 1 Pet. 1. 2.* Though this be not properly spoken of God, but by reason of Men, to whom things are past or to come.

Is this Fore knowledge of God the cause why things are done?

No; but his Will.

What is the Counsel of God?

That by which he doth most rightly perceive the best reason of all things that are or can be, *Job 12. 12, 13. Prov. 8. 14. Ephes. 1. 9.*

The Counsel of God.

For the clearer knowledge of this Wisdom of God, what is there further to be considered?

For the better understanding of this Attribute, we must consider that the Wisdom of God is two-fold. First, It is absolute: and we do so term it, because by it God can, and doth simply and absolutely know all things from all

Fore-knowledge & Counsel of God.

Gods absolute Wisdom and Knowledge.

all Eternity, *Heb. 4. 13. Psal. 94. 11.* Secondly, It is special: whereby he doth not only know his Elect Children as he knoweth all things else, but also he doth acknowledg them for his own; and doth discern them from others, and love them before others, *2 Tim. 2. 19.*

Of which do the Scriptures properly speak, when they attribute Wisdom to God?

They speak then of his Absolute Knowledg, whereby he doth not only know always and most perfectly himself and the whole order of his Mind; but also understandeth and knoweth all his Works, and the Works of all his Creatures, past, present, and to come, with all the Causes and Circumstances of all.

How do the Scriptures speak of this absolute Knowledg?

The Scriptures speak of it two ways: either of the Knowledg it self, or else of the things known. And so they shew first, what and what manner of thing it is; and secondly, what things are known of God.

Now tell me what Knowledg is in God, and what Wisdom doth best agree to his Divine Nature.

The best way to find out that, is first to consider what Wisdom and Knowledg doth not agree with his Nature and Essence: for his Knowledg and Wisdom are infinitely greater than any we can affirm to be in God.

How shall we find what Knowledg is not agreeing with his Divine Nature?

This is the best way. We must consider and set before us all the kinds of Knowledg, and all the ways and means whereby any Knowledg is to be attained unto amongst Men and Angels: Then shall we see that the Wisdom and Knowledg of God are far more excellent every way, than the most excellent that can be found or thought upon amongst Men and Angels.

Declare then by what ways and means we know a thing?

By two ways or means we do know all that we do know. One way is by our Senses, viz. by Hearing, Seeing, Feeling, Smelling and Tasting; another way is by our Understanding.

Whether doth God know any thing by Senses or no?

He cannot. Because he is not as Man, but is a Spirit, and bodiless; and therefore hath no Senses.

Why then do the Scriptures speak of the Eyes, Ears, &c. of God?

Although the Scriptures do attribute Eyes to God, whereby he beholdeth all things, and Ears whereby he heareth all things, &c. yet indeed he hath none of all these; but these be figurative Speeches used for our capacity and understanding, signifying that nothing is hidden from the Lord.

Whether then doth God know things by Understanding, or no?

Yes; but not as we do.

Why, what manner of Knowledg is that which we have by our Understanding.

It is either an Opinion, or a Belief, or a skill and learning.

What is an Opinion?

An Opinion is no certain and evident knowledg of a thing, but is still doubtful what to affirm or deny: and therefore such a Knowledg is not in God, for he knoweth certainly.

What manner of thing is Belief or Faith?

It is a certain, but not an evident Knowledg. For look what we believe only, that we do not see nor know by the Light of natural Understanding: therefore it is no evident Knowledg, but it is a certain and true Knowledg, because he is most true which revealed it unto us. For Faith or Belief is a most certain Knowledg grounded upon the report of another.

Whether doth this kind of knowing things agree with the Nature of God or no?

No. For God knoweth all things in himself and of himself; but not by the report of another.

What

What say you to Skill and Learning, that is both a certain and evident Knowledge of things: Doth not that agree with the Nature of God?

Such Knowledge doth not agree with his Nature.

Why so?

Because it cometh by Knowledge that went before, and is gotten by reasoning and debating of things, by defining and dividing, and by searching out the causes of things: but in God is neither before, nor after, first nor last; and God hath no knowledge after such a sort. Again, our Knowledge which way soever it be considered, whether it be a habit in us, or an action in us, is imperfect: for we know not all things, and these things which we do know we know not all at once, but one thing after another, and yet still but in part.

Declare then in a word how God doth know all things?

God doth most perfectly know and understand all things at one instant, without any concept of Mind, altering this way or that way.

All our Knowledge is a thing distinguished from our Mind and Understanding: is it so in God?

No. For the Knowledge or Wisdom of God is a most simple and perfect Essence, yea, it is his very Essence and Substance; and God is all Knowledge, all Wisdom, and all Understanding, infinitely more than all Men and Angels can conceive.

Doth God know and understand every thing particularly?

Yea: he knoweth the natures and properties of every particular thing.

How prove you that?

By the Scripture, and by Reason. For the Scripture saith, That God saw every thing that he made that it was Good: this is not spoken generally of all, but especially of every one Creature. Again, Reason makes it manifest by three Examples in the Scriptures, *Gen. 1.* First, *Adam* gave to every living thing a proper Name, *Gen. 2. 20.* according to its proper Nature; whereby it appeareth that *Adam* had a distinct and particular knowledge of every thing: how much more then had God this special Knowledge of every particular thing, who gave to *Adam* whatsoever Wisdom and Knowledge he had?

Secondly, *Solomon's* Wisdom and Knowledge was so great that he was able to dispute, and did thereby dispute of the nature of all Trees, Plants, Fishes, Fowl, Worms, Beasts, and all natural things, as one that was most skilful in them: how much more then doth God know all things and their natures particularly, who gave such Wisdom to *Solomon*? 1 Kings 4. 33.

Thirdly, Our Saviour Christ saith of the Father, That all our Hairs be numbred by him; and that a Sparrow falleth not to the ground without the Will of our Heavenly Father. If not without his Will, then not without his Knowledge. Mat. 10. 29, 30.

Whether doth God know all the motions of our Wills and our Thoughts?

Yea; God doth certainly know the Motions of the Will, and the Thoughts of the Heart in all Men, and the issue of them all. Which is manifest by these places of Scripture following, *Gen. 6. 5.* *Psal. 94. 11.* *Prov. 21. 1.* *Jer. 17. 9, 10.* Hereof it is that we cite him to be the Witness of our Hearts when we swear by him.

Whether hath God the knowledge of all Evils or no?

God knoweth all Evils and Sins, which lie lurking in all Mens Hearts. And this is manifest by these places of Scripture following, *Gen. 6. 5.* *Job 11. 11.* *Psal. 90. 8, 9.*

What if he did not know all these Evils?

It is impossible but he must know them, for two causes. First, If he did not, his Knowledge would be imperfect. Secondly, If he did not know them, he could not be a Just Judge, neither could he reward every one according to his Works and Thoughts: which to affirm were Ungodly and Blasphemous.

Object. That which is nothing cannot be known; but Sin and Evil is nothing, (for it is nothing else but a taking away, and failing of good, and it is a meer corruption) and therefore Sin and Evil cannot be known of God.

We know what is Evil, and we know Evil Things, and we do discern them from Good Things: but we know evil only by his contrary, that is Good. As we know Nothing by Something, Darknes by Light, Death by Life, Sicknes by Health, Vice by Vertue. Thus by the knowledg of Good, Evil is known unto us; and therefore seeing God (who is the chief Good) doth by himself know all Good things, he must of necessity also know and understand all the Evil that is contrary thereunto.

Whether may God know those things which are not?

God knoweth the things which are not; and he doth also truly know the things which shall never come to pass.

What Reason can you yield for this?

The Reason is; because he knoweth all things by his Essence: therefore he knoweth all things which are subject to his Divine Essence and Power; and therefore also are possible, but shall never come to pass.

But doth he know them eternally, or in time?

He knoweth them all eternally: that is, for ever and ever, he knew, and doth know them; as the Scripture doth testifie, *Ephes. 1. 4. 2 Tim. 2. 19.*

Can you make this manifest by an earthly comparison?

Yea: A Builder by virtue of his Art doth conceive in his Mind the form of a House, which House he will never build: how much more can God do the same? for God can make more Worlds; and he knoweth that he can, and yet he doth it not.

Again; although there were never an Eagle in the City, yet we can conceive in our minds what an Eagle is: much more doth God know all things which are not in act, and which never shall be.

Object. This is something which you say: but your last similitude of the Eagle doth not hold. For therefore we keep the knowledg of an Eagle in our minds, though all be gone, because the similitude of the Eagle which was sometimes in the City, doth still remain in our minds and understandings. But what similitude can there be in the Mind of God, of those things which are not, which never were, and which never shall be?

Yes; the very essence and similitude of God, is a similitude of all those things that may be if he will, which he must needs know; for he doth most perfectly know himself. And thus if we consider his Power, or Almighty Essence, all things should be done which he can do and doth know.

Then whether is his Knowledg and Power the cause of all things, which are, which have been, and which shall be?

The only foreknowledg of God alone, which the Grecians call *Theoretical Knowledg*; that is, a Knowledg beholding all things, is not the cause of things; but his foreknowledg with his Will, which the Grecians call *Practical Knowledg*; that is, a Working Knowledg, that is the cause of things.

Whether may the Knowledg or Wisdom of God fail or be deceived at any time, or no?

The Knowledg of God is most certain, and cannot any way be deceived. For all things are known of God as they are; and all things are, as they are known of God: and therefore his Knowledg cannot any way be deceived, *Heb. 4. 13.*

Object. But things do often change and alter: and therefore they are not always as they are known?

Although things be changed and altered, yet God doth know thereof: and although they change and alter, yet his Knowledg doth never alter nor change, neither is it uncertain.

Whether

Whether may the Knowledge which God hath, be increased, diminished, or altered?

No; it cannot, it is always the same, firm and constant, and can by no means be increased, diminished, nor altered. For he neither forgetteth any thing, nor is ignorant of any thing, neither is any thing new unto him. For the Scripture saith, all things are always manifest in his sight. St. James saith (1.17.) with God is *no change, nor shadow of change*. Therefore his Knowledge is always one and the same. Solomon saith, *Many devices are in a Mans Heart, but the Lords Counsel shall stand*, Prov.19.21.

But if his Knowledge be always one and the same: why doth the Scripture say, That the Lord will forget our sins, and blot them out of his remembrance, and remember them no more?

These and such-like phrases of Speech are not to be understood of the simple Knowledge of God, as though he should know them no more; but of his Judicial Knowledge unto Punishment. For although he doth know and remember our sins always most perfectly; yet he will not know them, nor remember them to bring them into Judgment, and so to punish us for them when we do truly repent: that is, they shall be no more judged or punished, or laid to our charge if we be in Christ, then if he had quite and clean forgotten them, and never did remember them. And these Speeches serve to arm us against the despair and doubting of our Salvation, being truly in Christ.

Where is the Wisdom of God specially of us to be considered?

The Wisdom of God shineth unto us most clearly in his Works of Creation and Preservation of the World: and not only in his Works, but also in his Gospel, whereby he calleth and gathereth his Church out of the World, to be saved by his Son our Mediator Jesus Christ, Eccles. 3.11. Psal. 104. 24. 1 Cor. 1. 21.

Was this Saving Wisdom of God known to the Philosophers and natural wise Men of the World?

No; it was not, but only to the Children of God, Mat. 11.25.

Is the Wisdom of God to be perfectly conceived of us?

No; neither is it communicated to any Creature, neither can be. For it is unconceivable, as the very Essence of God himself is unconceivable and unspeakable as it is: and his Wisdom (as we have heard before) is his very Essence, that is, his very Godhead or God himself, and that it is unconceivable, the Scriptures do testifie, Psal. 147.5. Rom. 11.33.

What Use may we make of this Doctrine?

The Uses

First, By this Doctrine of God's unspeakable Knowledge and Wisdom, the True God is discerned from all False Gods, and from all things made. For that is no God which hath not this Divine Knowledge and Wisdom, which the Scriptures do attribute to God.

Secondly, Seeing our God is such a God as knoweth all things that are done, said, or thought, and seeth into the most hidden corners and thoughts of our Hearts: we must study and learn thereby to drive all hypocrisie and dissembling from us, and learn to open our Hearts to God of our own accord, and to beseech him in his own Sons Name, to cleanse us from our secret Faults.

Thirdly, It must make us to walk always before the Lord according to his Will revealed in his Word, with great fear and reverence, as Men always in his sight and knowledg.

Fourthly, It serveth to confirm our Faith and Trust in the Providence of God. For although we know not what to do, nor how to do, nor what shift to make in dangers and necessities, yet God doth; and he hath knowledg enough for us, though we be ignorant, and his Wisdom shall succour our foolishness, if we do truly and faithfully serve him, Psal. 103. 13, 14.

Fifthly, This should be our Consolation against the fear of Hell and despair, and should uphold in us the certainty of our Salvation: because this Knowledge

and Wisdom of God, joyned with his Will to save us, is firm and constant; and he knowing all his Elect, will not lose one of them that are in Christ his Son, *Joh. 17. 12. 2 Tim. 2. 19. Joh. 10. 27, 28, 29.*

What is the Omnipotency or the Almighty Power of God?

Of the Omnipotency or Almighty Power of God.

It is an Essential Property in God, whereby he is able to effect all things: being of Power sufficient to do whatsoever he willeth or can will, *Gen. 35. 11. Deut. 10. 17. Nehem. 1. 5. Job 8. 3. & 9. 4. & 11. 7. & 42. 2. Psal. 115. 3. Dan. 4. 35. Mat. 19. 26. Luk. 1. 37.*

Are there any things which God cannot will or do?

Yea; three kind of things.

1. Such things as are contrary to his Nature: as to destroy himself, and not to beget his Son from Eternity.

2. Those things whose action argueth impotency, and are a sign of weakness: as to lie, *Tit. 1. 2.* to deny himself, *2 Tim. 2. 13.* to allow wickedness, *Hab. 1. 13.* to be forgetful, to do the Works of a created Nature, &c. For the disability of such things confirmeth, not weakneth, God's Omnipotency.

3. Such things as imply contradiction. For God cannot make a Truth false; or that which is, when it is, not to be; or a Man to be a Man and a Stone at one and the same time; or Christ's Body to be a true Body, and yet to be in all places or divers places at once, and to be without circumscription and occupying of a place, which is the Essential Property of a Body. For one of these being true, the other must be false; and God, who is the Truth it self, cannot work that which is false and untrue. So that God's Omnipotency must always teach us that he is glorious, and true, and perfect, and not the contrary.

In what respects then is God said to be Almighty?

Because, 1. He is able to perform whatsoever he will, or is not contrary to his Nature, *Psal. 135. 6. Esa. 40. 28.*

2. He can do all things without any labour, and most easily, *Psal. 33. 9. & 148. 5.*

3. He can do them either with means, or without means, or contrary to means, as pleaseth him.

4. There is no Power which can resist him.

5. All Power is so in God only, that no Creature is able to do any thing, but as he doth continually receive Power from God to do it, *Acts 17. 28. Esa. 40. 29. & 45. 24. Dan. 2. 20, 23. 1 Chron. 29. 12. John 19. 11. Rom. 16. 25. 2 Tim. 4. 17.* So that there is no Power but what is from God.

What mean you when you say, All Power is in God? It should seem by that speech, that there are more Powers in God than one?

That we may rightly understand what Power is in God; it were very requisite that we did first consider how many ways this word Power is taken in the Scriptures.

Declare then how or in what sense it is taken in the Scriptures.

In the Scripture this word Power is taken two ways, or in two senses; sometimes for Authority, which is grounded upon Law, by which Authority one may do this or that if he be able to do it; sometimes it is taken for might and strength, or ability to do a thing if one hath Authority to do it. And these are distinguished by two words amongst the Grecians and the Latins. For when the Grecians speak of Power, that signifieth Authority and Right, *Mat. 28. 18.* then it is called *ἐξουσία*: when they take Power for Strength, then it is termed by them *δύναμις*. Amongst the Latins being taken the first way, it is called *Potestas*; being taken the second way, that is, for Might or Strength, it is called *Potentia*; and in English we call them both *Power*.

It seemeth by your speech, that they are not only distinguished, but that they may also be separated the one from the other.

It is true, for so they are. As for Example, A King may have great force and strength, and by his great Power he may be able to overthrow and destroy a whole

whole

whole Country or Kingdom over which he hath no Authority. Again, some King hath Power, that is, Authority over his Rebels, and yet hath not Power, that is, strength enough to subdue them: So some perhaps have might and strength enough to govern and rule another Mans Wife, another Mans Children, or another Mans Servant, over which he hath no Power, that is, Authority. And again, Fathers have Authority over their own Children; all Husbands over their own Wives; and all Masters over their own Servants: and yet all have not Power, that is, strength and ability to rule them.

I perceive by this which you have said, that in Creatures these two may be separated one from the other, and many times are: but what are they in God?

In God they are not divided, but distinguished. For he hath all Power, that is, all Authority over all things; and he hath all Power, that is, all strength, force, might and ability to do all things with all things at his good pleasure: and this Power is not given him, but he hath it in himself, and of himself, most perfectly, absolutely, and eternally.

But of what Power do we speak when we say, that God is Almighty? whether do you mean his Right and Authority, or his Strength and Ability, or both?

Both are in God essentially: but when the Scripture speaketh of God's Omnipotency, it meaneth (and so do we) his Strength and Ability, whereby he is able to do whatsoever he will, not excluding his right.

If all Power and Might be in God; tell me how manifold is this Power which is attributed to God in the Scriptures?

To speak simply, the Power of God is but only one, and a most simple and single thing, which is his Essence and Substance: yet for divers respects it is said to be manifold; and it may be considered two ways.

1. As it worketh always, and can work in God himself: for God in himself doth always understand, will, love, &c.

2. As it worketh out of God himself, in the Creatures: as when he created all things, and doth now work in governing all things, and can work if it please him, infinite things: and of this working of God's Power, do the Scriptures properly speak when they call God Almighty.

How many ways may God's Power be considered, as it worketh in himself?

Two ways: First, As it is common to all the three Persons in the Trinity, that is, a Power whereby God the Father, the Son, and the Holy Ghost doth understand himself, love himself, and work in himself: and these Actions do not differ from the Essence of God, for that in God there is nothing which is not his Substance.

Secondly, The other working in God himself, is that by which the Father doth beget eternally a Son of his own Nature and Substance equal to himself: and this Power of begetting the Son of God is proper only to the Father, and not to the Son and Holy Ghost.

How many ways do you consider the Power of God working out of himself?

That Power which hath relation or respect to things created is two-fold: the first is a Power *absolute*, whereby he is able to do whatsoever he will; the other is a power *actual*, whereby he doth indeed whatsoever he will.

God's Absolute Power.

Where doth the Scripture speak of the absolute Power of God, by which he can do more than he doth if he would?

Of such a Power speaketh our Saviour Christ, I could pray to my Father, and he could give me more than twelve Legions of Angels; but he would not ask it, *Mat. 26. 53. Phil. 3. 21.*

How doth the Scripture speak of God's Actual Power?

Of this Power the Prophets and Apostles make mention, when they joyn his Power and his Promises together; that is, when they say he is not only able to perform, but doth and will perform indeed whatsoever he hath promised. And of

God's Actual Power.

of this Power *Paul* doth speak when he saith, that God will have mercy upon whom he will : and every-where in the Scriptures we read, that God hath done what he would, given to whom he would, *Psal.* 135. 6.

God's Power
Infinite.

How great is this working or mighty Power of God ?

It must needs be high and very great ; for it is infinite, and hath no end.

Declare how it is Infinite.

It is Infinite two ways, or in two respects : First, In it self, and of it self it is Infinite.

Secondly, As it is extended to the Creatures, which may be called the Object of God's Power, it is also Infinite.

Why do you say it is infinite of it self, or of its own Nature ?

Because the Power of God is nothing else but his Divine Essence ; and the Essence of God is of his own Nature, by it self, and of it self Infinite.

Shew how God's Power is Infinite as it is extended to the Creatures.

Because the Power of God doth extend it self to Infinite things, therefore we say that it is Infinite.

Declare how that is.

I mean the things which God can perform or bring to pass by his Power are Infinite, and therefore his Power is Infinite. For God never made so many, nor so great things, but he could have made more, and greater if he would. As for Example ; He adorned the Firmament with an innumerable company of Stars, and yet he could have decked it with more. And to speak in a word, God can always perform infinite things more than he doth, if he will : and therefore both in it self, and out of it self, it is Infinite.

Whether can this Omnipotency of God be communicated to any Creature ?

No, it cannot. For to be truly and essentially Omnipotent, is proper to God only, and Omnipotency is God's Essence : and therefore whosoever is God is Omnipotent, and whosoever is Omnipotent must needs be God, whose Power is a chief Power Infinite : and the Power of any Creature is not infinite, but finite : and so consequently no Creature can be Omnipotent, except he would say that a Creature, or a thing created, can be both a Creature and a God, or a Creator too ; which is both absurd and blasphemous.

If God can do all things, whether can he Sin or no ? as to lye and to be unfaithful in his Promises, &c.

God cannot Sin, and yet for all that he is still Omnipotent : for to Sin is no part or point of Omnipotency, but of Impotency : to Sin is nothing else but to leave the right and perfect Way, or to fall from a right and perfect Action : which sheweth want of Power to uphold himself that doth so. Which Power is not wanting in God, for he is Omnipotent ; and being Omnipotent, he cannot go from Strength to Weakness, and from Perfection to Imperfection, &c. and therefore he cannot Sin.

By what Scripture can you prove this that you say ?

The Apostle *Paul* is of that mind, 2 *Tim.* 2. 13. *If we believe not, yet abideth he faithful, he cannot deny himself.* He doth not say he will not deny himself, but he cannot deny himself : and his reason is, because (as he saith himself) God is faithful, not only in his Will, but also by his Nature : and therefore sith God is faithful by Nature, he cannot but stand to his Promises which he made according to the good pleasure of his Will, and by Nature he is Omnipotent, therefore he cannot be impotent : by Nature he is Good, and the chief Good, therefore he cannot become Evil, nor do Evil.

But whether can God be moved, or be subject to Passions or Sufferings, or no ?

He cannot. For the Power whereof we speak, when we say that God is Omnipotent, is altogether Active and not Passive ; neither can any Passive Power be in God. And to this effect speaketh St. *Augustine*, when he saith, *Dicitur Deus Omnipotens faciendo quod vult, non patiendo quod non vult* ; that is, God is

is called Omnipotent in doing what he will, not in suffering what he will not.

Object. Some say that God can sin, but he will not; and that he can be subject to Passions, but he will not; and that he can do whatsoever can be imagined or thought, but he will not; what say you to those?

Of them I say nothing: but their Opinion is both foolish and ungodly. For God cannot do any thing which disagreeeth from his Nature, and therefore he cannot sin, &c. Rom. 9. 14. Not because his Will is against it, but because it is against his Nature and natural Goodness, 1 John 1. 5. Deut. 32. 4. therefore do the Scriptures deny any iniquity to be in God: And St. Augustin saith to that effect; *Deus injusta facere non potest, quia ipse est summa justitia*; that is, God cannot do unjust things, because he is most just, and Righteousness it self.

Object. But yet for all this, God doth in some sort will Sin: for he doth not permit it against his Will: and besides that he commanded some things which were sins; as Abraham to kill his innocent Son, and Shimei to curse David; did he not?

So far forth as God doth command, or will, or work any thing, that thing is not sin in God: for he both willeth and worketh in great Wisdom, and according to his most holy Will: and therefore no action can be sin in God, but every action in God is most holy and good: and so saith the Scripture, Psal. 145. 17.

To what use serveth the Doctrine of God's Omnipotency?

It serveth,

1. To sustain and strengthen our Faith, touching the certainty of our Salvation. Because God hath promised eternal Life to the Faithful: and he can do and he will do what he hath promised. The Uses.

2. To teach us that we should not despair of any thing that God doth promise, either in respect of our own weakness, or in respect of the apparent weakness of the things that God hath sanctified for our good. For whatsoever God as a Father hath promised, that same as Almighty, he can and will see performed, Jos. 23. 14. Numb. 23. 19. This did strengthen Abraham's Faith greatly, for Paul saith thus of him; *He did not doubt of the Promise of God through unbelief, but was strengthened in the Faith, and gave glory to God, being fully assured, that he which had promised was also able to do it*, Rom. 4. 20, 21.

3. To stir us up to pray, and to call for those things which God hath promised, without any doubting. For in our Prayers we ought always to have before our eyes the Promises of God, and the Almightyness of God. The Leper was perswaded only of Christ's Power, he knew not his Will; and therefore he said; *Lord, if thou wilt, thou canst make me clean*: and he was made clean, Matth. 8. 2. How much more shall we obtain those things which we ask, if we be perswaded of his Power, and doubt not of his Promises.

4. It serveth both for a Spur to do well, considering that God is able to save; and a Bridle to restrain from evil, seeing he hath Power to destroy. *Fear not them*, saith our Saviour, *that can kill the Body, &c.*

5. It serveth in prosperity to continue us in our Duties, that we abuse not God's Blessings: because as he gave them, so he is able to take them away again, as Job acknowledgeth, Job 1. 21.

6. To make us undergo the Cross with patience and cheerfulness, and to hope for help in the midst of adversity and death; because he which hath promised to hear and help us, is able also to deliver us out of all our troubles, Psal. 50. 15. John 10. 29. Dan. 3. 17, 18. & 4. 32.

7. To keep us from despairing of any Mans Salvation, although he seem to be rejected of God; and to make us walk in faith and fear: because God is able to raise him up that is down, and to cast us down that stand. And so Paul doth reason from God's Omnipotency, about the Rejection and Election of the Jews and Gentiles, Rom. 11. 23, 25.

8. It

8. It serveth to confirm all the Articles of our Christian Faith ; the sum whereof is contained in the Creed.

Thus much concerning the All sufficiency of God. What is his Will ?

It is an Essential Property of God, whereby of himself, and with one Act, he doth most holily will all things, approving or disapproving whatsoever he knoweth, *Rom. 9. 18. James 4. 15. Ephes. 1. 5.*

What learn you of this ?

First, That nothing cometh to pass by meer Hap or Chance ; but as God in his eternal Knowledg and just Will hath decreed before should come to pass.

Secondly, That whatsoever cometh to pass, though we know not the Causes thereof, and that it be contrary to our Wills, yet we should bear it patiently, and therein submit our Wills to the good Will and Pleasure of God.

How is the Will of God distinguished ?

Into his secret or hidden, and his revealed or manifest Will. The former is known to himself : by which he willeth divers things, of which Man neither doth know nor is to ask a reason of. And of this the Scripture speaketh thus ; *If the Will of God be so, 1 Pet. 3. 17.* The latter, is the guide of Man in all his Actions : containing God's Commandments, wherein is set down what we ought to do, or leave undone ; as also his Promises, which we ought to believe, *Deut. 29. 29.*

Is not the Secret Will of God contrary to his Revealed Will ?

No, in no wise. It differeth in some respect, but it is not another Will, much less contrary.

How differeth it ?

The Secret Will of God considereth especially the end ; the Revealed Will the things that are referred to the end. And the secret Will of God is the event of all things : where the Revealed Will is of those things only which are propounded in the Word ; as to believe in Christ, and to be sanctified, &c. *John 14. 1. 1 Thess. 4. 3.*

It may seem that the Revealed Will of God is sometimes contrary to it self : as when God forbiddeth Murder and Theft : yet God commandeth Abraham to kill his Son, and the Israelites to take the Goods of the Ægyptians.

Here is no contrariety : because God in giving a Law to Man, giveth none to himself, but that he may command otherwise. Therefore the Law hath this exception ; that it is always just, unless God command otherwise.

But it seemeth that the Secret Will of God is often contrary to the Revealed Will : seeing by the former many evil things are committed, and by the other all evil is forbidden.

In as much as by the Providence of God evil things come to pass, it is for some good, of God's Glory, or good of the Church, or both : in which only respect they by the Providence of God are suffered to be done.

How then doth God will that which is good, and that which is evil ?

He willeth all good so far as it is good ; either by his effectual good pleasure, or by his revealed approbation : and that which is evil, in as much as it is evil, by disallowing and forsaking it. And yet he voluntarily doth permit evil, because it is good, that there should be evil, *Acts 14. 16. Psal. 81. 12.*

Is there any profit of this Knowledge of God's Will ?

Yea ; great profit for us to know what God will have us to do ; and what he will do with us, and for us, is a thing wherein standeth our Salvation. Therefore we are willed by the Apostle to inquire diligently after the same, *Rom. 12. 2.*

But the same Apostle, Rom. 11. 34. before saith, Who hath known the Mind of the Lord, or who was his Counsellor ? that is to say, none. Therefore it seemeth that the Will of God cannot be known ; and consequently, that it may not be sought after.

Indeed

Indeed by that we learn not to search into the secret Counsels of God, which he never revealed in his Word, neither hath promised to reveal in this World ; but after the revealed Will of God, which he hath vouchsafed to make known in his Word, we may and ought to enquire of God. As for the Will and Counsel which he hath kept to himself, we may admire and adore it with *Paul* and *David*: but that me may not search after it, is manifestly proved by these places following, *Acts* 1.7. *Exod.* 33.18,19,20. *Job* 21.22.

Whether can God's secret Will be known, or no ?

If he doth reveal it, it may.

How doth God reveal his Secret Will ?

Two ways. Sometimes by his Spirit : as when he shewed his Prophets many of his Judgments that were to come. Sometime by the thing it self which he willeth, or by the effects of his Will : as when a thing doth fall out which was before unknown. As for Example ; A Man doth not know before it come, whether he shall be sick or not, or of what Disease, or when, or how long : but when all these things are come to pass, then it is manifest what was God's Will before concerning the Matter.

Shew me what is our Duty in respect of this Secret Will of God.

Our Duty is two-fold : First, We must not curiously search after the knowledge of it, but worship and reverence it.

Secondly, Before it be made manifest by the Effects, we must generally rest quietly in the same.

Shew me how, by an Example.

Thus a Christian must resolve with himself ; Whatsoever the Lord will do with me, whether I live or die, whether he make me rich or poor, &c. I rest content with his good Will and Pleasure.

What must we do when his Will is revealed unto us ?

Then much more must we rest in it, and be thankful for it : as *Job* was, who said, The Lord hath given and taken, even as it pleaseth the Lord, &c. *Job* 1. 21.

What call you the Revealed Will of God ?

The Revealed Will of God is two-fold : The one is that which is properly revealed in the Law, that is, what God requireth to be done of us ; and therefore it is called the Law : and after this we must enquire. The other is in the Gospel, which sheweth God's Will towards us, and what he hath decreed of us in his eternal Counsel as touching our Salvation.

God indeed by his Law hath made it known what his Will is, that of us must be done and fulfilled : but hath he revealed in his Word what is his Will and Pleasure towards us ?

Yea, he hath so : and that is proved by these places of Scripture following, *Ephes.* 1. 5. *Mat.* 3. 17. *Joh.* 5. 39. & 6. 40. and after this knowledge of this Will of God we must diligently enquire.

But whether may this Will of God be known of us, or no ?

Yes, it may. For as it is revealed in the Scripture, so it is also confirmed and sealed before our eyes in the Sacraments, and the daily benefits which we receive from the Lord.

And is this sufficient to perswade us to believe his Will ?

No. For except the Lord doth perswade us by his Holy Spirit, we shall neither believe it, nor know it ; as appeareth by these places of Scripture, *1 Cor.* 2. 16. *Mat.* 11. 25. But if we have the Spirit of God, there is no need to go up into Heaven, or to go beyond the Sea to know it, because the Word is near unto us, in our Hearts, as *Paul* saith, *Rom.* 10. 6,7,8. For touching the Matter of our Salvation, the Will of God is so clearly laid open in the preaching of the Gospel, that it needs not to be more clear.

If at any time we cannot know nor understand this Will of God, as touching our Salvation ; in whom is the fault ?

The fault is in our selves: and the Reason is, because we are carnal and natural, and destitute of the Spirit of Christ. For *Paul* saith, The carnal and natural Man cannot perceive the things of God. But if the Spirit of Christ doth come and open our Understanding, and correct our Affections, we can no longer doubt of his Will. And therefore the Apostle immediately after ad-
deth, and saith, *But we have the Mind of Christ*, 1 Cor. 2.16.

Whether is this Will of God made known to every one of God's Children particularly, or no?

Yes; it is. For *Paul*, having the Spirit of Christ, saith, That this Will of God was manifested unto him, Gal. 2.20. *Christ loved me, and gave himself for me.* And to the *Corinthians* he saith, *But God hath revealed them* (i.e. the Joys of Heaven) *to us by his Spirit*, 1 Cor. 2.10.

How doth this prove that we can have this Knowledge?

Very well. For if all the Elect are led by the same Spirit that *Paul* had; it will also perswade them of this Will of God, as well as *Paul*.

But how prove you that they have the same Spirit?

That the same Spirit is given to all the Elect, I prove it out of the Prophet *Esay*, who saith thus, *My Word and my Spirit shall not depart from thy Mouth, nor from thy Seed for ever*, Esa. 59. 21. Which is such a Blessing, as no Blessing can be desired in this World greater, more excellent or more Heavenly. For when we are once armed with the knowledge of this Will of God, we shall pass through Fire and Water without any danger; (*Esay* 43. 2.) we shall overcome the World and Death, and triumph over our Enemies, as *Paul* did, Rom. 8. 38, 39.

Whether are there more Wills in God than one, or no?

The Will of God in some respects is but one, and in some respects it is manifold.

How is it but one?

For the better determining of this Point, we must first consider how many significations there be of this word, Will, in God.

1. It signifieth the Faculty or Ability of willing in God; and so it is God himself, and the very Essence of God: and so his Will is but one.
2. It signifieth the Act it self of Willing; and if it be so taken it is all but one: for God doth that in one, and that eternal Act will whatsoever he will.
3. It signifieth the free Decree of his Will, concerning either the doing or the suffering of any thing to be done. If we take it in this sense, the Will of God is still but one, and that eternal and immutable.

May we call the Decree of God's Will, the Will of God?

Yea, very well. As the Testament of one that is deceased is called the last Will of the Testator; because it is the firm and last Decree of the Testators Will and Mind, concerning the disposing of his Goods. And the Scriptures do make the Will of God, and the Counsel or Decree of his Will to be all one: as appeareth in these places following, Esa. 46. 10. Acts 4. 27. Joh. 6. 40.

How is the Will of God manifold?

There be two respects chiefly for which the Will of God is said to be manifold, or more than one.

1. First, For the divers kinds of things which God doth will: and hereof it is, that it is called sometime the Will of God concerning us, and sometime the Will of God done by us. The first is his favour and love towards us in Christ Jesus, in which he willeth and decreeth that we shall be saved through his Son: of this Christ speaketh, *Joh. 6. 40*. The other which he will have done of us, is that which is expressed in his Word: and that is to believe in Christ, and to walk in his Laws. Of which *David* saith thus, *Teach me to do thy Will, because thou art my God*, Psal. 143. 10. and *Paul* saith, *Rom. 2. 18*. *Thou knowest his Will*, that is, his Law.

Which

Which is the other respect for which God is said to have many Wills ?

The Will of God is said to be manifold and divers : for that those things which he willeth, he doth seem to will them after divers sorts, and not after one and the same manner. First, After one manner he doth will good things ; and after another manner he doth will evil things.

Shew how that is ?

He willeth good things properly and absolutely by themselves, and for themselves ; he willeth evil things for another end, *Rom. 12.2.* and that is for good too : and the first is called the Good Will of God, and acceptable to himself ; the latter is called the Permissive Will of God, or a voluntary permission in God, because he is not compelled or constrained against his Will, to will them. Again, sometime he willeth simply and absolutely, sometimes he seemeth to will conditionally : and some things he revealeth at one time, some at another ; and some things he doth for which he giveth a Reason, and the Reasons of some things are secret to himself only and for ever.

When then belike you grant that in God there be many Wills ?

No, I deny that. For although in those aforesaid respects the Will of God is said to be manifold for our understanding, yet for all that, in deed and in truth the Will of God is but one only, and that most constant, eternal, and perpetual. As for Example ; He willed some things in the Old Testament, he hath willed other things in the New Testament, yet one and the same Will in God decreed both. Again, his Will was, that some things in the Old Testament should last for a time, that is, to the coming of Christ ; or, as the Apostle saith, to the time of Reformation, *Heb. 9. 10.* but he willeth that the things of the New Testament shall last to the end of the World : and yet one Will in God decreed both these from everlasting. Again, although God seemeth to us to will some things absolutely and simply, and some things conditionally ; yet in truth, to speak properly, all things whatsoever God willeth, he willeth absolutely and simply. And whereas he is said to will some things conditionally, that is to be referred to the manifestation of his Will. For there is not in God any Conditional Will, but only that which openeth his Will in this or that, or on this or that Condition : for a Condition in God is against the nature of his eternal Kingdom and Knowledg.

Object. God commandeth many things to be done which are not done : so that there is a Will declared in his Word, and there is another in him forbidding or hindring that which he commandeth in his Law ; and therefore there are in God many Wills.

The things which God commandeth are of two sorts : some are absolutely commanded without any condition expressed or concealed ; as that *Moses* should cause all things about the Tabernacle to be made according to the Pattern given him in the Mount. Other some things are commanded and set down with condition ; as when Christ said, *Mark 10. 17, 19.* If thou wilt inherit eternal Life, keep the Commandments. And the Law saith, Do this and this, if thou wilt live. And these are propounded conditionally to all, as well the Elect as the Reprobate. God his Absolute Will is always one and the same.

And are they propounded to both after one sort ?

No, not so. For although they be given to the Elect with Condition, yet the Will of God to them is absolute. For God's Will simply is, that all his Elect shall be saved, if not always, yet at the last ; and because of their own strength they cannot do the Commandments of God, therefore God doth give them strength by his Spirit ; and because by this strength they cannot do God's Will perfectly, therefore it is fulfilled for them by Christ, which is made theirs by Faith, and in whom God doth accept their broken and imperfect Obedience, as if it were whole and perfect. But as for the Wicked and Reprobates it is not so with them. For although God doth give them a Law to obey, and doth promise them Life if they do obey it : yet his Will to them is not so

absolute, that they shall keep it; neither shall they obtain the Promises either in themselves or in Christ.

Do h not God mock and delude the Reprobate, when he willeth them in his Law to do this and that, which yet is not his Will to be done?

No, he doth not delude them. For although he doth not shew what he will absolutely have done of them, which is properly his Will indeed; yet by his Law he doth teach what is their Duty, and the Duty of all Men: adding moreover, that whosoever shall neglect and fail in this their Duty, he sinneth grievously against God, and is guilty of Death.

Can you make this plain by some Instance or Example, or any Parable in the Scripture?

Yea, it is manifest in the Parable of the King's Supper, and the bidden Guests. They which were first bidden and came not, were not deluded by the King; because he signified unto them what he liked, and what was their Duty; but yet he did not command that they should be compelled to come in, as the two sorts which were bidden afterwards. Where we see that the King's Will was not alike in bidding the first, as it was in the second: for in calling the latter sort, his Will was absolute that they should come indeed, and so caused that they did come; but to the first he only signified what he liked if they had done it.

How do you apply this to the Matter in Question?

I apply it thus. As it cannot be said that the first bidden Guests were mocked by the King, although his Will was not so absolute for their coming, as it was in calling and commanding the second sort of Guests: so it cannot be said that God doth delude and mock the Reprobate in giving them a Law to obey, although it be not his absolute Will that they should come and obey the Law. For it is sufficient to leave them without excuse, that they know what is acceptable to God, and what is their Duty to God; who hath absolute Authority and Power over them, and over all.

Object. God commandeth Pharaoh to let Israel go, and yet his Will was to the contrary: therefore there were two contrary Wills in God, one revealed, the other concealed.

It followeth not. For the Will of God was one only, and most constant, and that was that Israel should not be sent away by Pharaoh, and so that was fulfilled. As for the Commandment given to Pharaoh, it was a Doctrine to teach Pharaoh what he must have done if he would avoid so many Plagues, and shewed him his Duty, and what was just and right to be done: but it was no testimony of the absolute Will of God.

Whether God
doth will evil.

Whether doth God will Evil or Sin, or no?

Before we answer to this Question, we must consider of three things.

1. How many ways Sin may be considered.
2. How many things are to be considered in Sin.
3. How many ways one may be said to will a thing.

Go to then; shew first how many ways Sin is to be considered.

Sin is to be considered three ways.

1. As it is of it self Sin, and striving against the Law of God.
2. As it is a punishment of Sin that went before: for God doth oftentimes punish one Sin with another.
3. As it is the cause of more Sin following, *Rom. 1. 26.* for one Sin doth beget another, as one Devil calleth seven Devils, *2 Theff. 2. 11.*

Now declare how many things you do consider in Sin.

In every Sin there are three things.

1. The Action: and that is either Inward or Outward. The Action which we call Inward is three-fold: either of the Mind, as evil Thoughts; or of the Heart, as evil Affections and Desires; or of the Will, as an evil choice, or consent to Sin.

The

The Actions which we call Outward, are the Actions or Work of the Senses fighting against the Law of God.

The second thing in every Sin, is the deformity or corruption of the Action; that is, when the Action doth decline from the Rule of God's Law: and this properly is Sin, or the form of Sin. 2.

The third thing in every Sin, is the Offence or Guiltiness thereof, whereby the Party offending is bound to undergo Punishment. This Guiltiness and Obligation whereby we are bound to undergo the Penalty of Sin, hath its Foundation in Sin it self; but it ariseth from the Justice of God, *Rom. 6. 23.* who in his Justice rewardeth Sin with Death, as Justice indeed giveth to every one his due. 3.

Now come you to your third Point, and shew how many ways one is said to will a thing.

We are said to will a thing two ways: either properly, for it self; or improperly, for another end.

What mean you by a proper willing of a thing?

We do will a thing properly for it self, or for its own sake, when the thing which we will or desire is of its own nature to be wished and desired: as for the Body, Health, Food, Apparel, and such like; or for the Soul, Faith, Repentance, Patience, &c. We do will a thing improperly, when the thing which we will is not of it self to be wished; but yet we will have it for some good that may come thereof: As for Example, We will the cutting off some Member of the Body, not because of it self it is to be wished, but for the health of the Body which doth follow that cutting.

What difference is there between these two Wills?

There is great difference. For those things which we will properly, we love and approve them, we incline unto them, and we delight in them: but that which is known of it self to be evil, our Will is not carried unto that with love and liking, but doth decline from it. And whereas a Man willeth a Member of his Body to be cut off, we may rather call it a Permission than a Willing, and yet a willing permission.

You have shewed how many ways Sin is to be considered, how many things are to be considered in every Sin, and how we are said to will a thing. Now let me hear what you say to the Matter in Question; that is, Whether God doth will Sin, or no?

Before I answer directly to your Question; I think it is not amiss to shew what every one must carefully take heed of in answering to this Question: for in answering there is danger.

Let me hear what Dangers must be avoided in answering.

There are two: and every one must avoid them, and sail between them as between two dangerous Rocks.

The first is this; We must take heed lest we make God the Author of Sin by affirming that he willeth Sin, as the *Libertines* do; and as *Adam* did, *Gen. 3. 12.* for that were the next way, not only to put off our Sins from our selves, and lay them upon God, but also to cast off all Conscience of Sin, and all fear of God: than which nothing can be more blasphemous against God, and pernicious to our selves.

What is the second thing to be avoided?

The other is this: We must take heed that we affirm not any evil to be in the World which God knoweth not of, or whether God will or no: for that were to deny God's Omnipotency, and All-knowledg.

These are two dangerous Rocks and Heresies indeed: but now I expect a direct Answer to the Question.

That cannot be at once, but by going from Point to Point according to our former distinction of Sin, and Willing.

Very

Very well then ; declare first of all, what things God doth properly Will, which of themselves are to be willed.

1. God doth first and chiefly will himself ; that is, his own Glory and Majesty, as the end for which all things are : and this he is said to will properly ; that is, he loveth it, advanceth it, and delighteth in it. And to this purpose serve all those Scriptures which commanded us to sanctifie his Name, and to adore his Glory, as in *Esa. 48. 11. Prov. 16. 4. Rom. 11. 36.*

1 Cor. 10. 32. 2. Besides himself, he doth properly will all other things which he made, and which he doth himself, insomuch as he doth approve them, and love them : as appeareth by these places following ; *God saw all that he made, and it was good,* (Gen. 1. 31.) and therefore gave a Commandment, that one should preserve another, by multiplying and increasing. Again, it is said, *Whatsoever the Lord will, that he doth,* (Psal. 135. 6.) therefore whatsoever he doth, that he wills : and although he hateth Evil, yet he doth properly will and love that Good which cometh of Evil ; that is, his own Glory, and the Salvation of his People.

Whether doth God will Punishments or no ?

Yea, his Will is the first and efficient cause of all Punishment : which is proved by this Reason and Argument. Every good thing is of God ; every Punishment being a Work of Justice is a good thing ; therefore every Punishment is of God, and he doth will it.

What say you to the words in Ezekiel 18. 23, 32. I will not the death of a Sinner ?

That place is to be understood only of the Elect. For properly indeed, God doth not will their death, and therefore to keep them from Death, meaning eternal Death, he giveth them Repentance.

Whether doth God will Sin as it is a punishment of Sin that went before ?

Yes, he doth : and it is usual with God to punish one Sin with another. As for Example ; The hardning of *Pharaoh's* Heart was a sin in *Pharaoh*, and God brought it upon him, not as sin, but as a punishment of his former sins.

You say that in every Sin is an Action or Deed, which is either Inward, or Outward, whether doth God will that or no ?

So far forth as it is an Action only, God doth will it : but not the corruption and deformity of the Action. For in him we live, move, and have our being, *Acts 17. 28.*

But whether doth God will Sin properly, as it is a transgression of the Law, and a corruption in the Action, or no ?

No, he doth not, neither can he ; for it is against his Nature. And to this effect serve these places of Scripture following, *Psal. 5. 5. Heb. 1. 9. 1 Joh. 1. 5.* and Reason doth confirm it many ways. For look what God doth will properly, he loveth and alloweth it : but God hateth and damnth Sin, as the Scriptures witness ; and therefore he doth not will it properly, *Zach. 8. 17.* Again, he hath sent his Son to take away the sins of the World, and to destroy the Works of the Devil ; therefore he doth not will them. Lastly, If God should properly will Sin, then he must be the Author of Sin : but he is not the Author of Sin : for the Scriptures do never attribute sin unto God, but unto the Devil and unto Men, *Rom. 9. 14. 1 John 2. 16.*

But although God doth not properly will Sin, yet he doth willingly permit Sin ; doth he not ?

Yes. But for the better understanding how God doth permit Sin, we must consider how many ways, or in how many senses one is said to permit a thing : and that is three ways.

1. To permit, is sometime of two good things to grant that which is less good, although it were against our will. As for Example ; A Man would bring up his Son in Learning, rather than in Warfare, or in any other Occupation ; but because his Son hath more mind to an Occupation than to Learning, and doth

doth crave of his Father to go to some Occupation, or to be a Souldier rather than a Doctor : his Father doth grant him his desire, but he had rather have him to be a Scholar. And this is a kind of a Permission and Suffering: but this Permission ought rather to be called a Will indeed; for that which is less good, (yet because it is good) he doth will it, and approve it, and it is a true Object of his Will: and it may be called a Permission in respect of that Will which had rather have had the greater good.

And is thus God said to permit Sin in this sense?

No, by no means. For Sin (as it is Sin) hath no shew of good in it, which may be compared with a greater good.

Which is your second way of permitting?

Sometimes to permit, is to grant one Evil to go unpunished, that many and more grievous Evils thereby may be prevented; as many times Princes and Magistrates are wont to do: and so some do think that God hath granted some Sin to be done without danger or threatning of punishment, lest more and more heinous mischief should ensue.

And are not you of this mind?

No, God forbid I should. For the Apostle's Rule is both general and true, We must not do Evil that Good may come thereof, lest we be damned justly: therefore no Man may by the Law of God admit any sin to avoid another, *Rom. 3. 8.*

What is your third way of permitting?

To permit, doth sometime signifie not to hinder and stop Evil when he may: and so God is said to permit Sin, because he could by his Grace hinder and prevent sins that none should be committed; and yet he doth willingly permit us in our Nature to Sin. That God doth thus permit Sin, it is evident by these places of Scripture, *Psal. 81. 11, 12. Acts 14. 16.* That he doth permit them willingly, and not constrained thereunto, these places do shew, *Rom. 9. 19. Esa. 46. 10.*

For what cause doth not God hinder Sin, but permit it?

Not without cause; but that he may use our Sins (which is his infinite Goodness and Wisdom) to his own Glory: for hereby his Justice in punishing of Sin, and his Mercy in pardoning of Sin, is made manifest and known, to the great Glory of God, and Praise of his Name.

Whether doth God alter his Will at any time, or no?

For the better understanding of this Question, we must consider two things. First, How many ways our Will is changeable. Secondly, The Causes that move us to change our Wills.

Very well: declare the first, How many ways our Wills are changable?

The Will of Man is changable two ways: First, When we begin to will a thing which we did not will before. Secondly, When we leave to will that which we willed before.

Now shew what are the causes thereof: and first, Why a Man doth will that which he willed not before.

The causes of these are two. First, Our Ignorance: because we know that to be good afterward which we knew not before to be good, and then we will that which we could not before; for *ignoti nulla cupido*, of that which is unknown there is no desire. The second cause ariseth from the alteration of Nature: as if that which was hurtful to us at one time, became profitable to us at another time; then we will have that at one time, which we would not at another: As for Example, In Summer our Will is inclined to cold places, but in Winter our Will is altered, and doth affect and desire the warm.

Whether is there any such cause in God to make him change his Will, or not?

No; neither of these Causes can be in God. Not the first, for he doth most perfectly know all things from all eternity: not the second, for there is nothing in God for which any thing may be found to be profitable or hurtful, he is always

ways the same, having need of nothing; and therefore he cannot will any thing that is new to him, and consequently his Will is not changeable.

But what say you to the second way of changing our Wills; that is, of leaving^d to will that which before we had determined: whereof cometh that?

For this there may be yielded two Reasons. 1. We do change our Wills of our own accord; because the latter thing doth seem to us to be better than the former. 2. Being constrained, or against our minds, we do oftentimes change our Wills; because our first Counsel was hindred by some cross event, that it could not have its due effect.

Whether are any of these two Causes in God, that for those he should change his Will?

No; God doth neither of his own accord, nor yet by constraint, change his Will: but his Decrees are, and ever have been, and always shall be fulfilled, and none shall hinder the Will of God; for it doth always remain one and the same. And this Doctrine is most strongly guarded and fenced with these places of Scripture; *Numb. 23. 19. Mal. 3. 6. Esa. 46. 10. Rom. 11. 29.*

Paul saith, 1 Tim. 2. 4. It is the Will of God that all Men should be saved, and come to the knowledg of the Truth; and yet all are not saved: therefore God's Will is mutable?

If this place be understood of God's Revealed Will; then the sense is this: that God doth call all Men by the preaching of his Word, to the knowledg of his Truth, and to eternal Salvation if they will believe in Christ. But if it be understood of the Secret Will of God, the sense may be three-fold. First, All Men, that is, of all sorts and degrees, he will have some. Secondly, So many as are saved, all are saved by the Will of God. Thirdly, Therefore, God wil- leth that all shall be saved; that is, all the Elect. For in the Scriptures, this word *All*, is put sometimes for the Elect, without the Reprobate, as *Rom. 5. 18. 1 Cor. 15. 22.*

The Holiness
of God's Will.
Esa. 6. 3.
Psal. 145. 17.

What is there comprehended under the holiness of God's Will?

Holiness is a general Attribute of God, in regard of all the special Proper- ties of his Nature, in respect whereof he most justly loveth, liketh, and prefer- reth himself above all. Unto which most Holy Will must be referred both Affections, (to speak according unto Man) as Love and Hatred; with their Attendants, (Goodness, Bounty, Grace and Mercy, on the one side; Dis- pleasure, Anger, Grief, and Fury, on the other): and also the ordering of those Affections, by Justice, Patience, Long-suffering, Equity, Gentleness, and readiness to forgive.

What Instructions do you draw from the Holiness of God?

1. That as every one cometh nearer unto him in Holiness, so they are best liked and loved of him: and consequently it should breed a love in our Hearts of Holiness, and Hatred of the contrary.

2. That this ought to kill in us all evil Thoughts and Opinions which can rise of God in our Hearts; seeing that in him, that is Holiness it self, there can be no Iniquity.

Wherein doth the Holiness of God specially appear?

In his Goodness and Justice; *Exod. 20. 5, 6. & 34. 6, 7. Nahum 1. 2, 3. Jer. 32. 18, 19.*

What is God's Goodness?

Of God's
Goodness.

It is an Essential Property in God, whereby he is infinitely Good, and of himself; and likewise beneficial to all his Creatures, *Psal. 145. 7. Mark 10. 18. James 1. 17. Mat. 5. 45. Psal. 34. 8, 9, 10.*

How many ways then is the goodness of God to be considered?

Two ways. Either as he is in his own Nature, of himself simply Good, and Goodness it self; (i. so perfect, and every way so absolute, as nothing can be added unto him): or else as he is good to others. Both ways God is in him- self

self a Good God: but especially for his goodness towards us, he is called a Good God, as a Prince is called a Good Prince.

Shew how that is.

A Prince may be a good Man, if he hurt no Man, and liveth honestly, &c. But he is not called a Good Prince, except he be good to his Subjects; that is, if he be not mild, gentle, liberal, just, a Defender of the Godly, a punisher of the Wicked; so that the Good may lead a quiet and a peaceable life in all honesty and goodness, (1 Tim. 2. 2.) So the Scriptures call God a Good God, because he is not only good in himself, yea and Goodness it self, but also because he is good to others; that is, Mild, Gracious, Merciful; his Nature is not cruel, savage, nor bloody towards, but most mild, pleasant, sweet, and such as may allure all Men to trust in him, to love him, to call upon him, and to worship him, Psalm. 16. 11. & 34. 8, 9.

Is nothing Good but God?

Nothing of it self, and perfectly, (Mat. 19. 17.) howbeit by him, and from him, do come good things, (Gen. 1. ult.) which have not their goodness of themselves. For whatsoever goodness is in the Creatures, it is of God the Creator: and they are so far forth good, as they are made good by God, and are made partakers of his goodness, 1 Cor. 4. 7. James 1. 17. Again, that goodness which is in the things created, whether it be natural or supernatural, is imperfect and finite, but the goodness of God is most perfect and infinite; and therefore only God is truly good, and goodness it self; yea, he is *Summum Bonum*, that chief Good of all to be desired.

Is the Goodness of God extended unto all Creatures?

Yea, it is so: and as this is known by daily experience, so it is witnessed by these Scriptures following, Psalm. 119. 64. & 145. 15. Mat. 5. 45.

Hath God shewed his Goodness to all alike?

No: for the things created are of two sorts; either Invisible, or Visible. Invisible, as Angels; unto whom the Lord hath given more excellent Gifts than to the other.

And was his Goodness parted equally amongst them?

No: for some he suffered to fall into Sin, for which they were thrust down from Heaven to Hell, 2 Pet. 2. 4. others he hath preserved by his Grace, that they should not fall away from him.

Is his Goodness alike to his Visible Creatures?

No: for of them some are indued with Reason, as Mankind, some are void of Reason; and therefore is Man called a Lord over the rest of the Creatures.

Is the Goodness of God alike to Reasonable Creatures?

No: for of them God in his Mercy hath chosen some to eternal Life, whom he hath purposed to call effectually in his time, that they may be justified and glorified by Christ: others he hath in his justice left to their sins without any effectual calling, to perish forever.

What testimony of Scripture have you, that God's Goodness is far greater to the Elect, than to the Reprobate?

It appeareth by the words of our Saviour Christ, Mat. 13. 11. and of the Prophet Asaph, Psalm. 73. 1. yet God is good, that is, singularly good, to Israel, even to the pure in heart: but God makes his Elect only to be pure in heart, Psalm. 110. 10.

Doth the Goodness of God towards all Men turn to the good of all Men?

No: for in the Reprobate God's Goodness is turned into Evil, and serveth to their destruction, 2 Cor. 2. 15, 16. And that is through their own fault: for they do contemn and altogether abuse the Goodness of God; and for all his Goodness bestowed upon them continually, they never trust him, nor trust in him, Rom. 2. 4. Psalm. 106. 13.

How may we use the Goodness of God to our good, and to our Salvation?

If we have the Goodness of God in a true and worthy estimation; if we use it with fear and reverence, and thereby learn to repent us of our sins; and to repose all our trust and confidence in the Lord for his goodness: then shall all things, yea, even our sins, work for our good, *Rom. 8.28.*

The Uses of
God's Good-
ness.

What Use must we make of God's Goodness?

1. It teacheth us that we have and do serve a true God: for he is no true God, that is not so good as our God is.
2. We learn hereby, that by this Goodness of his, he useth all things well.
3. If our God be so good, we should be ashamed to offend him. As it is intolerable to hurt an Infant, that is innocent and harmless: so it is most intolerable to requite the Lord's Goodness with evil.
4. If God be so good, and Goodness it self; we must trust him, and trust in him. For we will repose trust in a good Man: and shall we not much more in our good God?

5. It teacheth us never to lay the fault upon God for any thing, nor to complain of God's dealing. For he is always perfectly good; and all that he doth is perfectly good, whatsoever Men judge of it.

6. Seeing God is good to us, we ought to be good one towards another.

To what end is it, that the Goodness of God is not to all alike?

1. It serveth to the adorning and beautifying of God's Church, *1 Tim. 2. 9. 2 Tim. 2. 20.*

2. It serveth to the maintenance of mutual love and society amongst Men. For if the Goodness of God were to all alike, then one could not help another: and to this end serves the variety of Gifts, *1 Cor. 12. 20. Ephes. 4. 7, 12.*

3. It maketh to the greater manifesting of the glory of the Goodness of God. For if all had alike, we would condemn his Goodness, thinking that he were bound to be good to us of necessity.

4. From the consideration of God's special Goodness towards us his Elect by Christ to Salvation; we must arise to the study of Good Works, whereby God's Goodness may be glorified, *Tit. 3. 3, 4, 5, 6, 7, 8.*

What are the special Branches of the Goodness of God?

His Graciousness, his Love, and Mercy, *Tit. 3. 3, 4, 5.*

The Gracious-
ness of God.

What is the Graciousness of God?

It is an Essential Property, whereby he is of himself most gracious and amiable; and freely declareth his favour unto his Creatures above their desert, *Psal. 145. 8, 15, 16. Rom. 11. 6. Tit. 2. 11.*

Is he only gracious?

Only in and of himself: for that whatsoever is gracious and amiable, it is from him.

What learn you from this?

That we ought to love and reverence God above all. For seeing gracious and amiable Men do win love and reverence from others, in whose eyes they appear gracious and amiable: who is able more to win this at our hands than God, who is the Fountain of all Graciousness and Amiability?

For the better understanding of this Attribute, shew how this word Grace is used in the Scriptures?

It is used in three special significations: Sometimes it is put for Comeliness, Stature, Meekness, or Mildness, (*Luk. 2. 52.*) Sometimes for free favour, whereby one embraceth another, pardoning former Injuries, and receiving the Party offending into favour again, (*Gen. 6. 8.*) Sometimes it is taken for all kind of Gifts and Graces, which of his free favour are bestowed, whether temporal or eternal, *Ephes. 4. 7.*

Whether is there Grace in God, according to the first signification of Grace, or no?

Yea: for God is of his own Nature most gracious, and Grace it self. Which
Grace

Grace was in Christ Jesus from his Infancy, (as he was Man) and did every day more and more increase, *Luke 2. 52. Psalm 45. 2.* And amongst all things that were created, there was nothing indued with such Grace as was the Humane Nature of Christ; and that was by the fulness of the God-head, which dwelt bodily in him, *Colos. 2. 9.*

Whether is Grace properly attributed to God in the second sense, or no?

Yea, most properly. For God doth justifie us, that is, he doth account us for just, through his Son Jesus Christ; and that of his free Grace and Favour, without any desert of our parts, or any thing in us, *Rom. 3. 20, 24. & 4. 16.*

What be the causes of this Grace or Favour of God?

The Efficient Cause is his Goodness and Free-Will: the Final Cause thereof, is the Salvation of his chosen Children, and the Glory of himself, and of his Son Christ Jesus.

What are the Effects of God's Grace to us-ward?

In general; the Grace of God (whereof there is no Cause in us, but only his own Goodness and Will) is the first Cause, the middle Cause, and the last Cause, and the only Cause of all that belongs to our Salvation, *Rom. 9. 11.* And particularly, it is the Cause of our Election, of our Redemption, of the sending of Christ into the World, of our Calling, of the preaching of the Gospel, *Ephes. 1. 4. John 3. 16. Rom. 5. 8.* It was the cause why the Apostles were called to the preaching of the Gospel, *Gal. 1. 15, 16. Ephes. 3. 8, 9.* It is the cause of our Faith, of the forgiveness of our Sins, of our whole Justification, of our Regeneration, of our Renovation, of our love to God and our Neighbour, of the Holy Ghost in us; of our good Works, of our Obedience, of our Perseverance, of the Fear of God, of Eternal Life, of Life it self, *2 Tim. 1. 9. Phil. 2. 13. Rom. 12. 6. 1 Cor. 12. 9. Rom. 3. 24. Tit. 3. 5. 1 Joh. 4. 9. Ezek. 36. 27. Jer. 32. 40.* And in a word, the beginning, the continuance, and the accomplishment of our whole Salvation doth depend wholly upon the Grace and Favour of God: and what good thing soever we have, or have had, or may have, belonging either to this Life or the Life to come, is to be attributed wholly to the Grace and Favour of God.

What is the Love of God?

It is an Essential Property in God, whereby he loveth himself above all, and others for himself, *1 John 4. 16. Rom. 5. 8. John 3. 16. Tit. 3. 4. Mal. 1. 2, 3.* Of the Love of God.

What learn you from hence?

That we should love him dearly, and other things for him.

That we may the better know what the Love of God is, declare first, What Love is in our selves?

It is a passion of the Mind, whereby we are so affected towards the Party whom we love; that we are rather his than our own, forgetting our selves to do him good whom we so love.

And is Love such a thing in God?

No: the true Love of God is not such as our Love is.

What difference is there?

There is great difference two ways. First, In time: for Love was in God before it was in us, or in any thing created; for he loved himself, and us also, before the World was, *Joh. 17. 23.* Secondly, They differ in nature and quality: for that Love which is in God is most perfect and pure, without passion; but in us it is imperfect, and matched with Passions, with impure Affections and grief of the mind.

After what manner doth the Scripture express the Love of God?

In the Scriptures God doth compare himself to a Father and to a Mother loving their Children; to a Hen gathering her Chickens together under her Wings; to a good Shepherd seeking up his Sheep, and to divers other things.

And wherefore serve these Comparisons?

They are for our profit two ways. First, To shew us that God's Love towards us, is most vehement and sincere. Secondly, To make us bold in coming to him, and calling upon him. So for this Love Christ Jesus calleth us by all the Names of Love: as his Servants, his Kinsmen, his Friends, his Spouse, his Brethren, and by many names more: to shew, that he loveth us with all loves, the Fathers Love, the Mothers Love, the Masters Love, the Husbands Love, the Brothers Love, &c. and if all Loves were put together, yet his Love exceedeth them all: for all could not do so much for us as he alone hath done.

If Love doth not signifie any Affection or Passion in God, as it doth in us: What then doth it signifie?

In God it signifieth three things most perfect. First, The eternal good Will of God towards some Body: for the Love of God (suppose towards the Elect) is his everlasting good Will, or his purpose and determination to shew them Mercy, to do them Good, and to save them, as in *Rom. 9. 11, 13*. Secondly, The effects themselves of this Love or good Will; whether they be temporal concerning this Life, or eternal concerning the Life to come, as in *1 Joh. 3. 1*. Thirdly, The pleasure and delight which he taketh in that which he loveth: and so it is taken in *Psal. 45. 7*.

What things doth God love besides himself?

Besides himself, God loveth all things else whatsoever he made: but he loveth not sin and iniquity; for he never made it, as *St. John* saith, *1 Joh. 2. 16*. Again, he loveth his Son, being manifested in the flesh; and he loveth his chosen Children for his Sons sake, with whom he is well pleased, *Mat. 3. 17*.

Object. 1. The Scripture saith, That God doth hate all that work Iniquity: How then can God both hate and love one and the same Man?

In every wicked Man we must consider two things. First, His Nature. Secondly, His Sin. His Nature is the Work of God, and that he loveth: but his iniquity is not of God, and that he hateth.

Object. 2. God doth afflict his Children; therefore he doth not love them.

Whom he loveth he correcteth, (*Prov. 3. 12.*) and therefore he correcteth them because he loveth them; even as a Gold-smith tryeth his Gold in the fire, because he loveth it.

Whether doth God love all alike, or no?

No: he preferreth Mankind before all his other Creatures; for which cause God is called *Philanthropos*, that is, a Lover of Men. And this appeareth by three effects of his Love.

First, He made him according to his own Image; that is, in Righteousness and true Holiness, *Gen. 1. 26. Ephes. 4. 24.*

Secondly, He made him Lord over all his Creatures, *Psal. 8. 5, 6.*

Thirdly, He gave his own Son to death for his ransom.

Doth God love all Men alike?

No: for he loveth his Elect better than the Reprobate. For the Elect he calleth effectually by his Spirit in their Hearts; when he calleth others but by the outward Voice of the Gospel, &c.

Again, amongst the Elect themselves, some are actually Wicked, and not yet reconciled nor called; as was *Paul* before his Conversion. But the rest are called and already made holy by Faith in Christ, as *Paul* was after his Conversion. And of these, he loveth the latter sort with a greater measure of love than the former, as the Scripture testifieth in *Prov. 8. 17*.

What manner of Love doth God bear to his Elect?

It hath three adjuncts or properties. First, It is free without desert.

Secondly, It is great without comparison.

Thirdly, It is constant without any end.

How is the Love of God said to be free?

It is free two ways. First, Because nothing caused God to love us, but his own Goodness and Grace: and therefore St. *John* saith, that his Love was before ours, *1 John* 4. 10.

Secondly, It is free, because God in loving us, did not regard any thing that belonged to his own Commodity: for, as *David* saith, *Psal.* 16. 2. he hath no need of our Goods; but only to our own Salvation he loved us.

Wherein doth the Greatness of God's Love appear to his Elect?

It appeareth two ways. 1. By the means which God used to save us by, that is, the death of his Son: and so St. *John* setteth forth his Love, *John* 3. 16. *1 John* 3. 16. when he saith ~~that~~ So, (as if he should say, so vehemently, so ardently, so earnestly, so wonderfully) did he love us, that for our Salvation he spared not his own only begotten Son, but gave him to the death of the Cross for our Salvation.

What else doth set forth the greatness of God's Love unto us?

The consideration of our own selves. For he did not only give his only Son to death for us, but it was for us being his Enemies. And this Circumstance is used by the Apostle to express the same, *Rom.* 5. 7, 8.

Where find you it written, that God's Love is constant and perpetual?

That is manifestly shewed in these Scriptures following, *Hos.* 11. 9. *Joh.* 13. 1. *Rom.* 11. 29. For as God is unchangeable in his Essence and Nature; so is he unchangeable in his Love, which is his Essence and Nature: and therefore is God called Love in the Scriptures, *1 John* 4. 8.

What use must we make of God's Love?

Uses of God's Love.

First, It filleth our hearts with gladness, when we understand that our God is so loving, and Love it self: and what is this but the beginning of eternal Life? if eternal Life consist in the true knowledg of God, as our Saviour Christ saith, *John* 17. 3.

Secondly, Out of the knowledg of this Love, as out of a Fountain, springeth the Love of God and our Neighbour. For St. *John* saith, *He that loveth not, knoweth not God, for God is Love,* *1 John* 4. 8.

Thirdly, When we consider that God loveth all his Creatures which he made, it should teach us not to abuse any of the Creatures, to serve our Lusts and beastly Affections. For God will punish them which abuse his Beloved; as he punished the rich Glutton, which abused the Creatures of God, *Luke* 16.

Fourthly, We are taught to love all the Creatures, even the basest of all, seeing that God loveth them, and for the love he beareth to us he made them: and we must (if we love them for God's sake) use them sparingly, moderately, and equally or justly. To this end we are commanded to let our Cattel rest upon the Sabbath day, as well as our selves: to this end we are forbidden to kill the Dam upon her Nest; and to this end we are forbidden to muzzle the Mouth of the Ox which treadeth out the Corn, *Deut.* 25. 4. *1 Cor.* 9. 9.

Fifthly, We are taught from hence to love Mankind better than all other Creatures, because God doth so: and therefore we must not spare any thing that we have, that may make for the safety of his Body, and the salvation of his Soul. And for this cause, we are commanded to love our Enemies, and to do them good; because our good God doth so.

Sixthly, From God's Love, we learn to prefer the Godly Brethren, and those that profess sincerely the same Religion that we profess, before other Men: because God's Love is greater to the Elect, than to the Reprobate: and this doth the Apostle teach us, *Gal.* 6. 10.

Seventhly, Whereas God's Love is freely bestowed upon us, this teacheth us to be humble, and to attribute no part of our Salvation to our selves, but only to the free Love of God.

Eighthly, From hence ariseth the certainty of our Salvation. For if God's Love was so free and great when we were his Enemies; much more will

it

it be so, and constant also to us, being reconciled to God by Jesus Christ, *Rom. 5. 10.*

*Cf the Mercy
of God.*

What is the Mercy of God?

It is his Mind and Will, always most ready to succour him that is in misery. Or, an Essential Property in God, whereby he is meerly ready of himself to help his Creatures in their miseries, *Esa. 30. 18. Lam. 3. 22. Exod. 33. 19.*

Why add you this word meerly?

To put a difference between the Mercy of God, and the Mercy that is in Men: for their Mercy is not without some passion, compassion, or fellow-feeling of the miseries of others: but the Mercy of God is most perfect and effectual, ready to help at all needs of himself.

But, seeing Mercy is a grief and sorrow of the Mind, conceived at anothers miseries: how can it be properly attributed to God, in whom are no passions nor griefs?

Indeed in us Mercy may be such a thing; but not in God. Mercy was first in God, and from him was derived to us: (and therefore God is called *the Father of Mercies*, *1. 2. Cor. 1. 3.*) and when it came to us, it was matched with many Infirmities and Passions. But it is improperly attributed to God from our selves; as though it were first in us.

Declare then briefly what things of Perfection are signified by this word [Mercy] in God?

By the name of [Mercy] two things are signified in God properly. First, The Mind and Will ready to help and succour. Secondly, The help it self, and succour or pity that is then shewed.

Where in the Scripture is Mercy taken the first way?

Those places of Scripture are so to be understood, wherein God doth call himself Merciful, and saith, that he is of much mercy; that is, he is of such a Nature as is most ready to free us from our Evils.

Where is it taken in the other sense for the Effects of Mercy?

In *Rom. 9. 15.* where it is said, *God will have mercy on whom he will have mercy*; that is, he will call whom he will call, he will justify whom he will, he will pardon whom he will, and will deliver and save from all their miseries and evils whom he will: and these be the Effects of God's Mercies. Again, in *Exod. 20. 6.* it is so taken.

From whence springeth this Mercy of God?

The Essence and Being of God is most simple without any mixture or composition; and therefore in him there are not divers Qualities and Virtues as there be in us, whereof one dependeth upon another, or one differs from another; but for our capacity and understanding, the Scripture speaketh of God as though it were so, that so we may the better perceive what manner of God, and how good our God is.

Well then; seeing the Scriptures do speak so for our understanding, let us hear whereof this Mercy cometh.

The Cause is not in us, but only in God himself; and Mercy in God doth spring out of his free Love towards us.

Why do you say out of the free Love of God? are there more Loves in God than one?

There are two kinds of Love in God: one is wherewith the Father loveth the Son, and the Son the Father, and which the Holy Ghost beareth towards both the Father and the Son: and this Love I call the natural Love of God, so that the one cannot but love the other. But the Love wherewith he loveth us is voluntary, not being constrained thereunto, and therefore is called the free Love of God: and thereof it cometh to pass, that Mercy is also wholly free, that is, without reward or hope of recompence, and excludeth all merit.

How prove you that the Mercy of God ariseth out of his Love?

That

That the Love of God is the cause of his Mercy, it is manifest in the Scriptures, 1 Tim. 1. 2. *Paul saluteth Timothy in this order, Grace, Mercy and Peace from God the Father, and from the Lord Jesus Christ*: to shew that that peace which the World cannot give, the Mercy of God is the cause of it; and the cause of his Mercy is his Grace, and his Grace is nothing else but his free favour and love towards us. The same order doth *Paul* observe in *Titus* 3. 4, 5. where he saith; *When the goodness and love of God our Saviour appeared; not by the Works of Righteousness, which he had done, but according to his Mercy he saved us.* First, he sets down the Goodness of God as the cause of his Love. Secondly, His Love as the cause of his Mercy. And thirdly, His Mercy as the cause of our Salvation; and our Salvation as the Effect of all. And therefore there is nothing in us, which may move the Lord to shew mercy upon us, but only because he is Goodness it self by Nature. And to this doth the Psalmist bear witness, *Psal. 100. 5.* saying, that *the Lord is good, his Mercy is everlasting, and his Truth is from Generation to Generation.*

Towards whom is the Mercy of God extended or shewed?

For the opening of this Point, we are to consider that the Mercy of God is two-fold. First, General. Secondly, Special. God as a God doth shew mercy generally upon all his Creatures being in misery; and chiefly to Men, whether they be just or unjust: and so doth succour them, either immediately by himself, or else mediately by Creatures, as by Angels or Men, by the Heavens, by the Elements, and by other living Creatures. And this general Mercy of God, is not extended to the eternal Salvation of all, but is only temporary and for a while. Of this read *Luke* 6. 36.

What say you of the Special Mercy of God?

That I call the Special Mercy of God, which God as a most free God hath shewed to whom he would, and denied to whom he would. And this pertaineth only to the Elect, and those which fear him, *Psal. 103. 11.* for he sheweth mercy upon them to their eternal Salvation, and that most constantly, while he doth effectually call them unto himself, while he doth freely and truly pardon their sins, and justify them in the Blood of the Lamb Jesus Christ; while he doth sanctify them with his Grace, and doth glorify them in eternal Life: and of this Special Mercy we may read in *Ephes. 2. 4, 5, 6.*

How great is the Mercy of God?

It is so great that it cannot be expressed, nor conceived of us: and that is proved by *Psal. 57. 10. & 108. 4.*

How long doth the Mercy of God continue towards us?

Although the Mercy of God be great and infinite in Christ, yet for that Mercy which pardoneth our sins, and calleth us to Faith and Repentance by the Gospel, there is no place after death, but only while we live in this World: which is warranted by these places ensuing, *Gal. 6. 10. Let us do good whilst we have time*: to shew that a time will come when we shall not be able to do good.

Apoc. 2. 10. Be faithful unto death, and I will give thee a Crown of Life: to shew, that the time which is given unto death, is a time of Repentance, and of exercising of Faith, and of Works: but after death there is no time, but to receive either an immortal Crown, if we have been faithful; or everlasting shame if we have been unfaithful. Besides these, see *Apoc. 14. 13. Mark 9. 44, 45. Esa. 66. 24. Luk. 16. 24, 25, 26. Mat. 25. 11, 12. Joh. 9. 4.*

What Uses may we make of God's Mercy?

First, It serveth to humble us: for the greater Mercy is in God, the greater Misery is in us.

Secondly, We must attribute our whole Salvation unto his Mercy.

Thirdly, We must flee to God in all our troubles, with most sure confidence.

Fourthly, We must not abuse it to the liberty of the flesh in sin, although

we

Psal. 104. & 147.

The Uses of God's Mercy.

we might find mercy with God after death : for the Mercy of God pertaineth especially to those that fear him, *Psal.* 103. 11.

Fifthly, The meditation of
 God's Mercy towards us, } Love God, *Psal.* 116. 1. *Luke* 7. 47.
 should make us to } Fear God, *Psal.* 130. 4.
 } Praise God, *Psal.* 86. 12, 13. & 103. 2,
 } 3. 4.

Sixthly, It must make us merciful one to another, *Luke* 6. 36. *Matth.* 18. 32, 33.

What is the Justice of God?

Of the Justice
 of God.

It is an Essential Property in God, whereby he is infinitely just in himself, of himself, for, from, by himself alone and none other, *Psal.* 11. 7.

What is the Rule of this Justice?

His own free Will, and nothing else. For whatsoever he willeth is just : and because he willeth it, therefore it is just ; not because it is just, therefore he willeth it, *Ephes.* 1. 11. *Psal.* 115. 3. *Mat.* 20. 15. which also may be applied to the other Properties of God.

Explain this more particularly?

I say, that God doth not always a thing because it is just, but therefore any thing is just that is just, because God will have it so : and yet his Will is joyned with high Wisdom. As for Example ; *Abraham* did judge it a most just and righteous thing to kill his Innocent Son ; not by the Law, for that did forbid him, but only because he did understand it was the special Will of God : and he knew that the Will of God was not only just, but also the Rule of all Righteousness.

That we may the better understand this Attribute, declare unto me, how many manner of ways one may be Just or Righteous.

Three manner of ways : either by Nature, or by Grace, or by perfect Obedience.

How many ways may one be Just by Nature?

Two ways. First, By himself, and of himself, in his own Essence and Being. Thus we say, that in respect of this, *Essential Righteousness*, there is none just but God only ; as *Christ* said, *None is good but God only*, *Luke* 18. 19.

Secondly, By the benefit of another, to be either made Righteous, or born Just. And in respect of this *natural gift of Righteousness* we say, that in the beginning *Adam* was made just ; because he was created just, and in his whole Nature was righteous and good. But this Righteousness was derived from God.

Whom do you call Just by Grace?

All the Elect, which are redeemed by the death of *Christ* ; and that in two respects.

First, Because the Righteousness of *Christ* is imputed unto them, and so by grace and favour in *Christ* their Head, they are just before God.

Secondly, Because of grace and favour they are regenerated by the Holy Ghost ; by the virtue of whose inherent Righteousness and Holiness, they are made Holy and Just ; and whatsoever they do by it, is accepted for just for *Christ's* sake.

Whom do you call Just and Righteous, by yielding perfect obedience to God and his Law?

No Man in this World after the fall of *Adam*. (*Christ* only excepted) ever was or can be just after that manner.

What say you of Christ, how was he Just?

Our Lord and Saviour *Jesus Christ* is most perfectly Just and Righteous every manner of way.

First, As he is God, he is in his own Essence, of himself, and by himself, most just, even as the Father is ; and eternal Righteousness it self.

Secondly,

Secondly, As he was Man, he was just by Nature ; because he was conceived without sin, and so was born Just and Righteous.

Thirdly, By virtue of his Union with his Divine Nature, which is eternal Righteousness it self, he is most just.

Fourthly, By receiving the Gifts of the Holy Ghost without measure, he is most just, *Psal. 45. 7. John 3. 34.*

Fifthly, He did most perfectly obey the Law of God, and kept it most absolutely : therefore that way also he is most Righteous and Just.

What conclude you upon all this ?

That forasmuch as God only is in his own Essence and Nature, by himself and of himself, eternal Justice and Righteousness : therefore this Attribute of Justice or Righteousness doth most properly agree to God.

In how many things is God just ?

In three. First, In his Will. Secondly, In his Word. Thirdly, In his Works.

What mean you when you say, that God is just in his Will ?

That whatsoever he willeth is just, his Will (as hath been declared) being the Rule of Justice.

What mean you, when you say, that God is just in his Word ?

That whatsoever he speaketh, is just.

What are the parts of God's Word ?

Four. First, The History : which is all true.

Secondly, The Precepts and the Laws : which are perfect.

Thirdly, Promises and Threatnings : which are accomplished.

Fourthly, Hymns and Songs : which are pure, holy, and undefiled.

In what respect is God just in his Word ?

First, He speaketh as he thinketh.

Secondly, He doth both as he speaketh and thinketh.

Thirdly, There is no part of his Word contrary to another.

Fourthly, He loveth those that speak the Truth, and hateth those that are Lyers.

What are the Works of God ?

1. His eternal Decree ; whereby he hath most justly decreed all things, and the Circumstances of all things, from all Eternity. 2. The just execution thereof in time.

What Justice doth God shew herein ?

Both his *Disposing* and *Rewarding* Justice.

What is God's Disposing Justice ?

That by which he, as a most free Lord, ordereth all things in his Actions rightly, *Psal. 145. 17.*

In what Actions doth that appear ?

First, He hath most justly and perfectly created all things of nothing.

Secondly, He hath most wisely, justly, and righteously disposed all things being created.

What is God's Rewarding Justice ?

That whereby he rendreth to his Creatures according to their Works.

Wherein doth that appear ?

First, He doth behold, approve, and reward all good in whomsoever.

Secondly, He doth behold, detest, and punish all evil in whomsoever. To which Justice both his *Anger* and his *Hatred* are to be referred.

What must we understand by Anger in God ?

Not any Passion, Perturbation, or trouble of the Mind, as it is in us : but this word *Anger*, when it is attributed to God in the Scripture, signifieth three things.

First, A most certain and just Decree in God, to punish and avenge such Injuries as are offered to himself, and to his Church : and so it is understood, *John 3. 36. Rom. 1. 18.*

Secondly, The threatning of these Punishments and Revenges: as in *Psal.* 6. 1. *Hos.* 11. 9.

Thirdly, The Punishments themselves, which God doth execute upon ungodly Men: and these are the Effects of God's Anger, or of his Decree to punish them. So it is taken in *Rom.* 2. 5. *Mat.* 3. 7. *Ephes.* 5. 6.

What Use may we make of this Attribute?

The Uses of
God's Anger.

First, It teacheth us that Anger of it self is not simply Evil: but then it is Good, when it is such as the Scripture attributeth to God, and commendeth to Men; when it saith, *Be angry and sin not*, *Ephes.* 4. 26.

Secondly, God's Anger serveth to raise us up from security.

Thirdly, We must not be slothful when we see the signs of God's Wrath coming, but use ordinary means to prevent it.

What is that Hatred that is attributed to God?

Not any passion or grief of the Mind as it is in us: but in the Scriptures these three things are signified thereby.

First, His denial of Good Will, and Mercy, to eternal Salvation: as *Rom.* 9. 13. *I have hated Esau*; that is, I have rejected him, and have not vouchsafed him that favour and grace which I have shewed upon *Jacob*. And we also are said to hate those things which we neglect, and upon which we will bestow no benefit nor credit, but do put them behind other things: and therefore it is said, *If any Man come unto me, and hate not his Father and Mother, and Wife and Children, &c. he cannot be my Disciple*. That is, he that doth not put all these things behind me, and neglect them for me: so that the love which he beareth to them, must seem to be hatred, in comparison of that love which he must shew to me, (*Luke* 14. 26. with *Mat.* 10. 37.) And in this sense it is properly attributed to God.

Secondly, The Decree of God's Will to punish Sin, and the just punishment it self; which he hath decreed, As in *Psal.* 5. 6. and *Job* 30. 21. *Thou turnest thy self cruelly against me, and art an enemy unto me with the strength of thine hand*: that is, thou dost so sore chastise me, as if thou didst hate me. And in this sense also it is properly attributed to God: for it is a part of his Justice to take punishment of Sinners.

Thirdly, God's Displeasure: for those things which we hate do displease us. And in this sense also it is properly attributed to God: for it is the property of a most just Judg to disallow and detest Evil, as well as to allow and like that which is Good.

By what Reasons may this be confirmed?

1. It is the property of him that loveth, to hate and detest that which is contrary to himself, and that which he loveth. For love cannot be without its contrary of hatred: and therefore as the love of good things doth properly agree to God; so doth also the hatred of evil things as they are evil things.

2. It is manifest by *David*, that it is no less virtue to hate the Evil, than it is to love the Good. And this hatred of sin (as it is a virtue and perfect hatred) cannot be in us but by the Grace of God: for every good Gift is from above, &c. (*1 Jam.* 1. 17.) and there can be no good thing in us, but it is first in God after a more perfect manner than it is in us.

What are we to learn thereby?

First, That it is a great virtue, and acceptable to God, to hate Wickedness, and wicked Men themselves; not as they are Men, but as they are wicked; and as *David* did, *Psal.* 139. 21, 22. And we are no less bound to hate the Enemies of God, as they are his Enemies, than to love God and those that love him. And if we do so, then we must also flee their company, and have no friendship or fellowship with them.

Secondly, That we must distinguish betwixt Mens Persons and their Sins; and not to hate the Persons of Men, because they are the good Creatures of God: but their sins we must hate every day more and more, 2 *Thess.* 3. 6, 14, 15.

Having

Having spoken of the Essence and the Essential Properties of God: tell me now whether there be many Gods, or one only?

Of the Unity
of the God-
head.

There is only one God, and no more.

How may this Unity of the Godhead be proved?

By expresse Testimonies of God's Word; by Reasons grounded thereon, and by Nature it self, guiding all things to one Principle.

What expresse Testimonies of God's Word have you for this?

Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord. So in 1 Sam. 2. 2. Psal. 18. 31. Esa. 44. 6. & 46. 9. Mark 12. 29, 32. 1 Cor. 8. 4, 6.

What Reasons have you to prove that there is but one God?

First, We are charged to give unto God all our Heart, all our Strength, and all our Soul, Deut. 6. 4, 5. Mark 12. 29, 30. If one must have all, there is none left for any other.

Secondly, God is the chiefest Good, Psal. 144. 15. the first Cause, and the high Governour of all things, Acts 17. 28. Psal. 19. 1. but there can be but one such.

Thirdly, The Light of Reason sheweth that there can be no more but one that is Infinite, Independent, and Almighty: If God be Infinite and Omnipotent that doth all things, there can be but one; for all the rest must be idle.

How doth Nature guide all things to one Principle?

The whole course of the World tendeth to one end, and to one unity, which is God.

How can that be, when there be so many sundry things of divers kinds and conditions, and one contrary to another?

That is true indeed, but yet they all together serve one God.

Is that possible? can you give an Instance hereof in some familiar Resemblance?

Yea, very well. In a Field there are many Battels, divers Standards, sundry Liveries, and yet all turn Head with one sway at once: by which we know that there is one General of the Field which commands them all.

What makes this to confirm your Assertion, that there is but one God over so many divers and contrary things in the World?

Yes; for even so in the World we see divers things, not one like another: for some are noble, some base; some hot, some cold; some wild, some tame; yet all serve to the Glory of God their Maker, and the benefit of Man, and the accomplishment of the whole World.

And what gather you by all this?

That there is but one God, which commandeth them all, like the General of a Field.

If one God be the Author of all; why are there so many Poysons, and noysome Beasts?

First, They were not created noysome and hurtful at the first: but the sin of Adam brought the Curse upon the Creatures, Gen. 3. 17, 18.

Secondly, Although God hath cursed the Creatures for Man's sin; yet in his Mercy he doth so dispose and order them, that they are profitable for us: for Poysons, we use them for Physick; and the skins of Wilds Beasts serve against the cold, &c.

Thirdly, The most hurtful things that are, might benefit us, if we knew how to use them: and whereas they annoy us, it is not of their own Nature so much as of our Ignorance.

And what do you conclude by all this?

That they have not two beginnings, one good and another bad, as some would imagine: but one Author thereof, which is God himself, always most good and gracious.

If there be but one only God, how is it that many in Scripture are called Gods?

(1 Cor. 8. 5.) as Moses is called Pharaoh's God, Exod. 7. 1. and Magi-

strates are called Gods, Psal. 82. 6. As Idols, and the Belly, Phil. 3. 19. yea, and the Devil himself is called the God of this World, 2 Cor. 4. 4.

The name *Elohim* or *God* is sometimes *improperly* given to other things, either as they participate of God his communicable Attributes, (as in the two first Instances) or as they are abusively set up by Man in the place of God (as in the other). But *properly* it signifieth him, who is by Nature God, and hath his Being not from any thing but himself; and all other things are from him. And in this sense, *unto us there is but one God and Lord, 1 Cor. 8. 6.* unto whom therefore the Name *Jehovah* is in Scripture incommunicably appropriated.

Why then are Magistrates called Gods?

For four Causes. First, To teach us that such must be chosen to bear rule which excel others in Godliness, like Gods among Men.

Secondly, To encourage them in their Offices, and to teach them that they should not fear the faces of Men; like Gods, which fear nothing.

Thirdly, To shew how God doth honour them, and how they must honour God again. For when they remember how God hath invested them with his own Name, it should make them ashamed to serve the Devil, or the World, or their own Affections; and move them to execute judgment justly, as if God himself were there.

Fourthly, To teach us to obey them, as we would obey God himself; for he which contemneth them, contemneth God himself, *Rom. 13. 2.* and we must not dishonour those whom God doth honour.

Why are Idols called Gods?

Not because they are so indeed, but because Idolaters have such an opinion of them.

Why is the Belly called a God?

Because some make more thereof than of God and his Worship. For all that they can do and get, is little enough for their Bellies; and when they should serve God, they serve their Bellies and beastly Appetites.

And why is the Devil called the God of this World?

Because of the great Power and Sovereignty which is given him over the Wicked, whom God hath not chosen out of this World.

There being but one simple and individed Godhead: to whom doth this Divine Nature belong? Is it to be attributed to one, or to many Persons?

We must acknowledg and adore three distinct Persons, subsisting in the Unity of the Godhead.

But do you not believe the Godhead to be divided, whilst you believe that in one God there are three Persons?

No: not divided into divers Essences, but distinguished into divers Persons. For God cannot be divided into several Natures, nor into several Parts: and therefore must the Persons, which subsist in that one Essence be only distinct, and not separate one from another: as in the Example of the Sun, the Beams and the Light.

What be those Resemblances that are commonly brought, to shadow out unto us the Mystery of the Trinity?

1. First, The Sun begetteth his own Beams, and from thence proceedeth Light: and yet is none of them before another, otherwise than in consideration of Order and Relation; that is to say, that the Beams are begotten of the Body of the Sun, and the Light proceedeth from both.

2. Secondly, From one flame of Fire proceed both Light and Heat, and yet but one Fire.

3. Thirdly, In Waters there is the Well-head, the Spring boiling out of it, and the Stream flowing from them both; and all these are but one Water: and so there are three Persons in one Godhead, yet but one God.

4. Fourthly, In Man, the Understanding cometh from the Soul, and the Will from both.

May

May it be collected by natural Reason, that there is a Trinity of Persons in the Unity of the Godhead?

No: for it is the highest Mystery of Divinity; and the knowledg thereof is more proper to Christians. For the Turks and Jews do confesse one God-head; but no distinction of Persons in the same.

How come we then by the Knowledge of this Mystery?

God hath revealed it in the Holy Scripture unto the Faithful.

What have we to learn of this?

1. That they are deceived who think this Mystery is not sufficiently delivered in the Scripture, but dependeth upon the Tradition of the Church.

2. That sith this is a wonderful Mystery which the Angels do adore; we should not dare to speak any thing in it farther than we have warrant out of God's Word: yea, we must tie our selves almost to the very words of the Scripture, lest in searching we exceed and go too far, and so be overwhelmed with the Glory.

How doth it appear in Holy Scripture, that the three Persons are of that Divine Nature?

1. By the Divine Names that it giveth to them; as *Jehovah*, &c.

2. By ascribing Divine Attributes unto them: as Eternity, Almighty-ness, &c.

3. By attributing Divine Works unto them: as Creation, Sustentation, and governing of all things.

4. By appointing Divine Worship to be given unto them.

What special proofs of the Trinity have you out of the Old Testament?

First, The Father is said by his Word to have made the Worlds, the Holy Ghost working and maintaining them, and as it were sitting upon them, as the Hen doth on the Eggs she hatcheth, *Gen. 1. 2, 3.*

Gen. 1. 26. The Trinity speaketh in the Plural Number: *Let us make Man in our Image after our Likeness.*

Gen. 19. 24. *Jehovah* is said to rain upon Sodom from *Jehovah* out of Heaven; that is, the Son from the Father, or the Holy Ghost from both.

2 Sam. 23. 2. The Spirit of *Jehovah* (or the Lord) spake by me, and his Word by my tongue; Here is *Jehovah* (the Father) with his Word (or Son) and Spirit.

Prov. 30. 4. What is his Name, and what is his Sons Name, if thou canst tell?

Isa. 6. 3. The Angels in respect of the three Persons do cry three times, *Holy, Holy, Holy.*

Isa. 42. 1. Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him.

Hag. 2. 5. The Father with the Word and his Spirit make a Covenant.

What are the Proofs out of the New Testament?

As all other Doctrines, so this is there more clear; as first, *Matth. 3. 16, 17.* at the Baptism of Christ, the Father from Heaven witnesseth of the Son; the Holy Ghost appearing in the likeness of a Dove. *John Baptist* saw the Son in his assumed Nature going out of the Water: there is one Person. He saw the Holy Ghost descending like a Dove upon him: there is another Person. And he heard a Voice from Heaven saying, This is my beloved Son: there is a third Person.

Mat. 17. 5. At the Transfiguration, the Father in like manner speaketh of his Son.

Mat. 28. 19. We are baptized into the Name of the Father, the Son, and the Holy Ghost.

John 14. 16, 26. & 15. 26. & 16. 13, 14, 15. The Father and Son promise to send the Holy Ghost.

Luke 1. 35. The Holy Ghost shall come upon thee, and the Power of the Highest

Highest shall overshadow thee: therefore that Holy Thing which shall be born of thee, shall be called *the Son of God*.

6. *Acts 2. 33.* Therefore being by the right Hand of God exalted, and having received of the *Father* the promise of the *Holy Ghost*; He hath shed forth this which you now see and hear.

7. *2 Cor. 13, 14.* The Grace of the *Lord Jesus Christ*, and the Love of *God*; and the Communion of the *Holy Ghost* be with you all.

8. *Gal. 4. 6.* God hath sent forth the *Spirit* of his *Son* into your hearts.

9. *Tit. 3. 4, 5, 6.* God saved us by the washing of the New Birth, and renewing of the *Holy Ghost*, which he shed on us abundantly through *Jesus Christ* our Saviour.

What clear Proof have you that these three are but one God; and so that there is a Trinity in Unity?

1 John 5. 7. It is expressly said, *there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.*

What learn you of that the Apostle saith they are three?

We learn that the word Trinity, although it be not expressly set down in the Word, yet it hath certain ground from thence.

What learn you of that, that they are said to be three Witnesses?

The singular Fruit that is in the Trinity of the Persons, in one Unity of the Godhead: whereby great assurance is brought unto us of all things that God speaketh in promise or threat; seeing it is all confirmed by three Witnesses, against whom no exception lyeth.

What are they said here to witness?

That God hath given eternal Life unto us, and that this Life is in that his Son, *1 John 5. 11.*

How are these, being three, said to be but one?

They are one in Substance, Being, or Essence: but three Persons distinct in subsistence, *Acts 20. 28. 1 Cor. 12. 4, 5. Deut. 6. 4. Mar. 12. 32. 1 Cor. 8. 4, 5, 6. John 14. 16. & 15. 26. & 17. 1.*

If three Persons among Men be propounded; whereof every one is a Man; can it be said these three are but one Man?

No: but we must not measure God's Matters by the measure of Reason; much less this which of all others is a Mystery of Mysteries.

For the better understanding of this Mystery, declare unto me what a Person is in general, and then what a Person in the Trinity is.

In general; a Person is one particular Thing, Indivisible, Incommunicable, Living, Reasonable, subsisting in it self, not having part of another.

Shew me the reason of the particular Branches of this Definition.

1. I say that a Person is, first, *one particular Thing*: because no general Notion is a Person.

2. *Indivisible*: because a Person may not be divided into many Persons; although he may be divided into many parts.

3. *Incommunicable*: because, though one may communicate his Nature with with one, he cannot communicate his Person-ship with another.

4. *Living and Reasonable*: because no dead or unreasonable thing can be a Person.

5. *Subsisting in it self*: to exclude the humanity of Christ from being a Person.

6. *Not having part of another*: to exclude the Soul of Man separated from the Body, from being a Person.

What is a Person in the Trinity?

It is whole God, not simply or absolutely considered, but by way of some personal Properties. It is a manner of being in the God-head, or a distinct Subsistence (not a quality, as some have wickedly imagined: for no quality can cleave to the God-head) having the whole God-head in it, *John 11. 22. & 14. 9, 16. & 15. 1. & 17. 21. Gal. 2. 3, 9.*

What a Person
in the Trinity
is.
*Vid. Melanch-
thon. loc. com-
mun.*

In what respect are they called Persons ?

Because they have proper things to distinguish them.

How is this distinction made ?

It is not in nature, but in relation and order.

Declare then the order of the Persons of the Blessed Trinity.

The first in order is the *Father* : then those that come from the Father ; the *Son* who is the second, and the *Holy Ghost* who is the third Person in the Trinity.

How are these three distinguished by Order and Relation ?

The Father is of himself alone, and of no other : The Son is of the Father alone begotten : the Holy Ghost is of the Father and the Son proceeding. And the Father is called the Father in respect of the Son, the Son in respect of the Father, the Holy Ghost in respect that he proceedeth from the Father and the Son : but the one is not the other ; as the Fountain is not the Stream, nor the Stream the Fountain, but are so called one in respect of another, and yet all but one Water.

What then is the Father ?

The first Person in the Trinity, who hath his Being and Foundation of Personal Subsistence from none other ; and hath by communication of his Essence eternally begotten his only Son of himself, *John* 5. 27. & 14. 11. & 20. 17. *Psal.* 2. 7. *Heb.* 1. 3. Of the Father, the first Person of the Trinity.

How is it proved that the Father is God ?

By express Testimonies of the Scriptures, and by Reason drawn from the same.

What are those express Testimonies ?

John 17. 3. This is Life Everlasting to know thee to be the only God, *Rom.* 1. 7. Grace and Peace from God the Father, *Ephes.* 1. 3. Blessed be God the Father of our Lord Jesus Christ, &c.

What are the Reasons drawn from the Word of God ?

That we are bidden to pray to him, *Mat.* 6. 6, 9. that he revealeth the Mysteries, *Mat.* 11. 25, 27. suffereth his Sun to shine, &c. *Mat.* 5. 45.

How is it shewed that he begat his Son of himself ?

In that he is called the Brightness of his Glory, and the engraven Form of his Person, *Heb.* 1. 3. And in that this Generation being from Eternity, there was no Creature of whom he might beget him.

In what respects is he called the Father ?

First, In respect of his natural Son Jesus Christ, begotten of his own Nature and Substance, *Mat.* 11. 27. *John* 1. 14. 1 *John* 4. 14. whence he is called the Father of our Lord Jesus Christ, *Ephes.* 1. 3. Secondly, In respect of his Adopted Sons, whom he hath chosen to be the Heirs of Heaven, through the mediation of his Natural Son Jesus Christ, *Ephes.* 3. 14. *John* 1. 12. *Rom.* 8. 14, 15. *Mat.* 6. 9. For as he is by Nature the Father of Christ, so is he by Grace to us that believe our Father also.

What learn you hence ?

To honour and obey him as a Father ; and to be followers of God as dear Children, *Mal.* 1. 6. 1 *Pet.* 1. 14. *Ephes.* 5. 1.

What other Names are given in the Scripture to the first Person ?

The Father spake most commonly in the Old Testament, (for in these last times he hath spoken by his Son) ; and he is called by these Names.

Jehovah ; that is, I am that I am, without beginning or ending, *Esa.* 42. 8. 1.
Exod. 3. 14. *Rev.* 1. 4, 8.

Elohim ; that is, Mighty and Strong. 2.

Adonah ; that is, Judge, or in whose Judgment we rest. 3.

Lord of Hosts ; because he hath Angels, and Men, and all Creatures at command to fight for him, 1 *Kings* 19. 14. 4.

The God of Jacob or of Israel : because he made a promise to Abraham, that 5.

that he would be his God, and the God of his Seed, and the Israelites were the Seed of Abraham, Acts 3. 13.

Of the other
Persons of the
Trinity in ge-
neral.

*Essentia Filii
est à seipsa;
& hac ratione
dici potest autem
Deos. Essentia
tamen Filii
non est à seip-
so; adeoque non
potest hac ratio-
ne dici autem
Deos. Persona
enim ejus ge-
nita est à Pa-
tre accipiendo
ab eo essentiam
ingentiam.*

Hitherto of the Father: Do the other Persons that are of the Father, receive their Essence or Godhead from him?

They do. For howsoever in this they agree with the Father, that the Essence which is in them, is of it self uncreated and unbegotten: yet herein lyeth the distinction, that the Father hath his Essence in himself originally, and from none other; the Son and the Holy Ghost have the self-same uncreated and unbegotten Essence in themselves, as well as the Father, (otherwise they should have had no true Godhead) but not from themselves.

If these Persons that come from the Father have a beginning; how can they be eternal?

They have no beginning of time or continuance; but of order of subsistence and off-spring, and that from all eternity.

Are you able to set down the manner of this Eternal Off-spring?

We find it not revealed touching the manner: and therefore our ignorance herein is better than all their curiosity, that have enterprized arrogantly the search hereof. For if our own Generation and Frame in our Mothers Womb be above our capacity, Psal. 139. 14, 15. it is no marvel if the Mystery of the eternal Generation of the Son of God cannot be comprehended. And if the Wind, which is but a Creature, be so hard to know, that Man knoweth not from whence it cometh and whither it goeth, John 3. 8. it is no marvel if the proceeding of the Holy Ghost be unsearchable.

Of the second
Person in the
Trinity.

Thus much in general touching the Persons which come from the Father.

Now in special, What is the Son?

The second Person of the Trinity, having the Foundation of personal subsistence from the Father alone; of whom by communication of his Essence, he is begotten from all eternity, John 5. 26, Psal. 2. 7. Prov. 8. 22, &c. Prov. 30. 4.

What Names are given unto him in this respect?

First, The only begotten Son of God, John 1. 14. & 3. 18. because he is only begotten of the Nature and Substance of the Father.

Secondly, First Begotten, Heb. 1. 6. Rom. 8. 29. not as though the Father begat any after; but because he begat none before.

Thirdly, The Image and Brightness of the Fathers Glory, Heb. 1. 3. because the Glory of the Father is expressed in his Son.

But why is he called the Word? 1 John 5. 7. & John 1. 1.

He is called a Word, or Speech, (for so doth Logos more properly signifie): Because,

First, As Speech is the birth of the Mind; so is the Son of the Father.

Secondly, As a Man revealeth the meaning of the Heart by the Word of his Mouth; so God revealeth his Will by his Son, John 1. 18, Heb. 1. 2.

Thirdly, He is so often spoken of and promised in the Scriptures; and is in a manner the whole Subject of the Scriptures, John 1. 45.

How prove you that the Son is God?

He is in the Scriptures expressly called God, and Jehovah: and likewise the Essential Properties, the Works and Actions of God are given to him, Esa. 9. 6. & 25. 9. Zach. 2. 10, 11. Prov. 8. 22. John 1. 1. & 20. 28. Rom. 9. 5. Phil. 1. 6. Heb. 1. 8, 10. 1 John 5. 20.

How do you prove it by his Works?

His Works were such as none could do but God: for

1. He made the World: which none could do but God, Heb. 1. 2.

2. He forgave sins: which none can do but God, Mat. 9. 2.

3. He giveth the Holy Ghost: which none can do but God, John 15. 16.

4. He maintaineth his Church: which he could not do if he were not God, Ephes. 4. 11, 12.

Can you prove the Son to be God, by comparing the Old Testament and the New together?

Yes. For what the Old Testament speaks of *Jehovah*, which is God, that the New Testament applieth to Christ. As,

First, *David* saith: *Jehovah* went up on high, and led Captivity captive, *Psal.* 68. 18. *Paul* applyeth it to Christ, *Ephes.* 4. 8.

Secondly, The *Psalmist* saith, *Jehovah* was tempted, *Psal.* 95. 9. which *Paul* applyeth to Christ, *1 Cor.* 10. 9.

Thirdly, *Esay* saith, *Jehovah* is the first and the last, *Esa.* 41. 4. that is also applied to Christ, *Apoc.* 1. 8. & 21. 6. & 22. 13.

Fourthly, *Esay* saith, *Jehovah* will not give his Glory to any other than to himself, *Esa.* 42. 8. But it is given to Christ, *Heb.* 1. 6. Therefore Christ is *Jehovah*.

For the better understanding of the generation of the Son; shew me the divers manners of begetting.

There be two manners of begetting: The one is carnal and outward, and this is subject to corruption, alteration, and time. The other is spiritual and inward: as was the begetting of the Son of God; in whose Generation there is neither corruption, alteration, nor time.

Declare then after what manner this Spiritual Generation of the Son of God was: and yet in sobriety, according to the Scriptures.

For the better finding out of this Mystery, we must consider in God two things: First, That in God there is an understanding, *Psal.* 139. 2. Secondly, We must consider how this Understanding is occupied in God.

Declare after what manner it is in God.

This Understanding is his very Being, and is everlastingly, and most perfectly occupied in God.

Whereupon doth God's Understanding Work?

Upon nothing but it self; and that I prove by Reason. For God being Infinite and all in all, it cannot meet with any thing but himself.

What Work doth this Understanding in God effect?

It doth understand and conceive it self. For as in a Glass a Man doth conceive and beget a perfect Image of his own face: So God in beholding and minding of himself, doth in himself beget a most perfect and most lively Image of himself; which is that in the Trinity which we call the Son of God.

Where do you find that the Son is called the Perfect Image of God?

Heb. 1. 3. He is called the Brightness of his Glory, and the Engraven Form of his Person, which is all one.

What mean you by Engraven Image?

That as Wax upon a Seal hath the Engraven Form of the Seal: so the Son of God, which his Father hath begotten of his own Understanding, is the very form of his Fathers Understanding; so that when the one is seen, the other is seen also.

When then he is Understanding it self, for so is his Father.

Yea, he is so; and he saith so of himself, *I have Counsel and Wisdom, I am Understanding*, *Prov.* 8. 14.

But where find you that he was begotten?

He saith so himself, in the name of Wisdom, in these words; *When there was no depths, then was I begotten; before the Mountains and Hills were settled was I begotten*, *Prov.* 8. 24, 25.

Yea, he was made the Son of God when he was born of the Virgin Mary; was he not?

He was indeed then the Son of God, but he was not then made the Son of God.

When then was he made the Son of God?

He was never made in time; for he was begotten of the substance of his Father from all eternity, without beginning or ending.

How prove you that the Son of God was not made, but begotten eternally of the substance of his Father?

I prove it, first, by Scripture: for he saith no less himself; *I was set up from everlasting, from the beginning, and before the Earth*, Prov. 8. 23. and therefore he prayed that he might be glorified of his Father *with the Glory which he had with him before the World was*, John 17. 5.

Secondly, I prove it by Reason. For God's Understanding is everlasting: therefore the second Person which he begetteth, is so too. For the Father in his Understanding did not conceive any thing less than himself, nor greater than himself, but equal to himself.

Although the Son of God be from everlasting, yet he is not all one with the Father; is he?

Yes, that he is: and yet not joyned with his Father in Heaven as two Judges that sit together on a Bench; or as the Seal and the Wax, as some do grossly imagine; but they are both one without parting (*John 10. 30.*) or mingling: Whereupon I conclude, that whatsoever the Father is, the Son is the same: and so consequently that they be co-eternal, co-equal, and co-essential.

Men by Reason do conceive and beget Reason: What difference is there between the conceiving of Understanding in Men, and the conceiving of Understanding in God?

There is great difference. For, first, this conceiving in Men proceedeth of Sense or outward Imagination, which is an outward thing for Reason to work upon, as Wood is to Fire: but God the Father of himself begetteth and conceiveth himself, and still in himself: as *John saith, The only begotten Son which is in the bosom of the Father*, John 1. 18.

Secondly, In Men, the thing which is understood, and the Understanding it self is not all one: but in God it is all one.

What reason have you for this?

The reason is, because only God is altogether Life, and his Life is altogether Understanding, and his Understanding is the highest degree of Life: and therefore he hath his conceiving and begetting most inward of all.

What mean you when you say most inward of all?

I mean that the Father conceiveth of himself; and in himself; and his conceiving is a begetting, and his begetting abideth still in himself; because his Understanding can no where meet with any thing, but that which he himself is: and that is the second Subsistence in the Trinity, which we call the Everlasting Son of God.

Now let me hear what the Holy Ghost is, and how he proceedeth from the Father and the Son.

For the understanding of this Matter, we must consider two things.

First, That in the Essence of God, besides his Understanding, there is a Will, *Esa. 46. 10.*

Secondly, What be the Properties of this Will in God.

What are the Properties of God's Word?

First, It applyeth his Power when, where, and how he thinks good; according to his own mind.

Secondly, It worketh everlastingly upon it self, as his Understanding doth.

What gather you by this?

That because it hath no other thing to work upon but it self, it doth delight it self in the infinite good which it knoweth in it self; for the action of the Will is delight and liking.

And what of that?

That delight which God or his Will hath in his own Infinite Goodness, doth bring forth a third Person or Subsistence in God; which we call the Holy Ghost.

What

Of the third
Person in the
Trinity.

What is that same third Subsistence in God?

The mutual kindness and lovingness of the Father and the Son.

What mean you by this mutual lovingness and kindness?

The Father taketh joy and delight in the Son, or his own Image conceived by his Understanding; and the Son likewise rejoyceth in his Father, as he saith himself, *Prov. 8. 30.* and the reason thereof is this: the Action of the Will, when it is fulfilled, is love and liking.

What resemblance can you shew thereof in something that is commonly used amongst us?

When a Man looketh in a Glass, if he smile, his Image smileth too; and if he taketh delight in it, he taketh the same delight in him: for they are both one.

If they be all one, how can they then be three?

The Face is one, the Image of the Face in a Glass is another, and the smiling of them both together is a third; and yet all are in one Face, and all are of one Face, and all are but one Face.

And is it so in God?

Yea, for even so the Understanding which is in God is one; the reflection or Image of his Understanding which he beholdeth in himself as in a Glass, is a second; and the love and liking of them both together, by reason of the Will fulfilled, is a third: and yet all are but of one God, all are in one God, and all are but one God.

Which of these three is first?

There is neither first nor last, going afore or coming after, in the Essence of God: but all these as they are everlasting, so they are all at once and at one instant: even as in a Glass the Face and the Image of the Face, when they smile, they smile together, and not one before nor after another.

What is the conclusion of all?

As we have the Son of the Father by his everlasting Will in working by his Understanding; so also we have the Holy Ghost of the love of them both by the joynt working of the Understanding and Will together. Whereupon we conclude three distinct Persons Subsistences (which we call the Father, the Son, and the Holy Ghost) in one Spiritual, yet unspeakable Substance, which is very God himself.

But what if some will be yet more curious to know how the Son of God should be begotten, and how the Holy Ghost should proceed from the Father and the Son: how may we satisfie them?

Well enough. For if any will be too curious about this Point, we may answer them thus. Let them shew us how themselves are bred and begotten, and then let them ask us how the Son of God is begotten: and let them tell us the Nature of the Spirit that beateth in their Pulses, and then let them be inquisitive at our hands for the proceeding of the Holy Ghost.

And what if they cannot give us a reason for the manner of their own Being, may they not be inquisitive for the manner of God's Being?

No. For if they must be constrained to be ignorant in so common matters which they daily see and feel in themselves; let them give us leave to be ignorant, not only in this, but in many things more, which are such as no Eye hath seen, nor Ear hath heard, nor Wit of Man can conceive.

Let us now hear out of the Scriptures what the Holy Ghost is?

He is the third Person of the Trinity by communication of Essence, eternally proceeding from the Father and from the Son.

Are you able to prove out of the Scriptures that the Holy Ghost is God?

Yes. Because the Name, Properties and Actions of God are therein given to him, as to the Father and to the Son:

Let us hear some of those Proofs.

First, *Gen. 1. 2.* the Work of the Creation is attributed to the Spirit of God.

K 2

Secondly,

1.

2. Secondly, *Esa. 61. 1.* the Spirit of the Lord God is said to be upon Christ, because the Lord anointed him, &c.

3. Thirdly, *1 Cor. 3. 16.* & *2 Cor. 6. 16.* Paul calleth us *God's Temples*; because *the Holy Ghost dwelleth in us.* St. Augustine in his 66 Epistle to *Maximus*, saith it is a clear Argument of his Godhead, if we were commanded to make him a Temple but of Timber and Stone, because that *Worship* is due to God only: therefore now we must much more think that he is God, because we are not commanded to make him a Temple, but to be a Temple for him our selves.

What other reason have you out of the Scriptures?

4. Peter reproving *Ananias* for lying to the *Holy Ghost*, said, that he lyed not to Men, but to God, *Acts 5. 3, 4.*

Have you any more Reasons from the Scripture?

Yea, two more: one from St. Paul, and another from St. Paul and *Esa* together.

What is your Reason from St. Paul?

5. When he sheweth how many sundry Gifts are given to Men, he saith, that one and the self-same Spirit is the distributor of them all: therefore he is God; for none can distribute those Gifts which Paul here speaketh of, but God, *1 Cor. 12. 6, 11.*

What is your Reason from Esay and St. Paul together?

6. *Esa* saith in Chap. 6. 8, 9. I heard the Lord speaking: which place Paul expounded of the *Holy Ghost*, *Acts 28. 25.*

But how can you prove out of the Scriptures, that the Holy Ghost is God, proceeding from the Father and the Son?

First, *John 15. 26.* When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. That he proceedeth from the Father, is here expressly affirmed: that he proceedeth from the Son, is by necessary consequence implied, because the Son is said to send him; as *John 14. 26.* the Father is said to send him in the Son's Name. By which sending, the Order of the Persons of the Trinity is evidently designed. Because the Son is of the Father, and the Father is not of the Son; therefore we find in Scripture that the Father sendeth his Son, but never that the Son sendeth his Father. In like manner because the Holy Ghost proceedeth from the Father, and from the Son; we find that both the Father and the Son do send the Holy Ghost, but never that the Holy Ghost doth send either Father or Son.

Secondly, *John 16. 15.* The Son saith of the Holy Ghost; *All things that the Father hath are mine; therefore, said I, that he shall take of mine, and shall shew it unto you.* All things that the Father hath, the Son receiveth from him, as coming from him: and so whatsoever the Holy Ghost hath, he hath it not of himself, *vers. 13.* but from the Son, and so from the Father; as a Person proceeding as well from the one as from the other.

Thirdly, *Gal. 4. 6.* God hath sent forth the Spirit of his Son into your hearts. As the Holy Ghost is called the Spirit of the Father, (*Esa. 48. 16.* The Lord and his Spirit hath sent me); so is he here also called the Spirit of the Son; and *Rom. 8. 9.* the Spirit of God, and the Spirit of Christ. Now, if the Spirit of Man, in whom there is no perfection, be all one with Man, much more the Spirit of the Father is all one with the Father, and the Spirit of the Son is all one with the Son; and so the Holy Ghost with the Father and the Son, is the same in Deity, Dignity, Eternity, Operation, and Will.

Why is the third Person called the Spirit?

Not only because he is a Spiritual, (that is) an immaterial and pure Essence (for so likewise is the Father a Spirit, and the Son as well as he): but first, In regard of his Person; because he is spired, and, as it were, breathed both from the Father and the Son, proceeding from them both. Secondly, In regard of the

the Creatures ; because the Father and the Son do work by the Spirit : who is as it were the Breath of Grace, which the Father and the Son breatheth out upon the Saints, blowing freely where it listeth, and working Spiritually for *man-ner, means, and matter*, where it pleaseth, *John 20. 22. Psal. 33. 6. John 3. 8. Acts 2. 2, 3, 4. 1 Cor. 2. 12, 13.*

Why is he called the Holy Spirit ?

Not only because of his *Essential* Holiness as God ; for so the Father and the Son are also infinitely Holy as he : but because he is the Author and Worker of all Holiness in Men, and the Sanctifier of God's Children.

Why, doth not the Father and the Son sanctify also ?

Yes verily : but they do it by him ; and because he doth immediately sanctify, therefore he hath the title of Holy.

What other Titles are given unto him in the Word of God ?

First, The *Good Spirit* : because he is the Fountain of Goodness, *Psal. 143. 10.*

Secondly, The *Spirit of God* : because he is God, *1 Sam. 11. 6.*

Thirdly, The *Finger of God* : because God worketh by him as a Man by his hand, *Luke 11. 20.*

Fourthly, The *Spirit of Adoption* : because he assureth our Hearts, that we be the Adopted Sons of God, *Rom. 8. 15. Gal. 4. 6.*

Fifthly, The *Spirit of Love, Power, Sobriety, Wisdom, &c.* because it worketh all these things in us, *2 Tim. 1. 6, 7. Esa. 11. 2.*

Sixthly, The *Comforter* : because he strengtheneth the weak hearts of his Saints, *John 14. 1, 16, 26.*

What are the Special Comforts which the Children of God receive from the Holy Ghost ?

He is in their Hearts the *Pledge* of Christ's Presence, *John 14. 16, 17, 18, 26.* the *Witness* of their Adoption, *Rom. 8. 15, 16.* the *Guide* of their Life, *Joh. 16. 13.* the *Comforter* of their Soul, *John 14. 26. & 15. 26.* the *Seal* of their Redemption, *Ephes. 1. 13. & 4. 30.* and the *first Fruits* of their Salvation, *Rom. 8. 23.*

But how are you assured that you have the Spirit ?

Because it hath *convinced* my Judgment, *John 16. 8.* *converted* my Soul, *Acts 26. 18. Esa. 61. 1.* and having mixed the Word with my Faith, *Heb. 4. 2.* it is become as *Life* to quicken me, *John 6. 63.* as *Water* to cleanse me, *Ezek. 36. 25.* as *Oyl* to chear me, *Heb. 1. 9.* as *Fire* to melt and refine me, *Mat. 3. 11.*

And how may you keep the Spirit now you have it ?

By nourishing the good *motions and means* of it, *1 Thess. 5. 17, 18, 19.* being fearful to grieve, quench, resist, or molest it, *Ephes. 4. 30. 1 Thess. 5. 19. Acts 7. 51.* and careful to be led by it, and shew forth the Fruits of it, *Rom. 8. 1, 14. Gal. 5. 18, 22.*

Thus much of the three Persons severally. What now remaineth more to be spoken of the Mystery of the Trinity ?

To set down briefly, what be the things *common* wherein the three Persons agree : and what be the things *proper* to each of them, whereby they are distinguished one from another.

What are the things wherein the three Persons do communicate ?

They are considered in regard of themselves or of the Creatures.

What are they in regard of themselves ?

They agree one with another in Nature, Being, Life, Time, Dignity, Glory, or any thing pertaining to the Divine Essence : For in all these they are one and the same ; and consequently, Co-essential, Co-equal, and Co-eternal.

What mean you, when you say they be Co-essential ?

That they be all the self-same Substance or Being ; having one individual Essence or Deity common to them all, and the self-same in them all.

Things common to the three Persons.

In what they all agree.

What

What mean you, when you say they be Co-equal?

2. Co-equal.

That as they agree in Deity, so they agree in Dignity: being of one State, Condition, and Degree, and the one having as great excellency and majesty every way as the other. Therefore their Honour and Worship is equal and alike; and one of them is not greater nor more glorious than another, *John* 5. 18. *Apoc.* 5. 12, 13.

What mean you, when you say that they be Co-eternal?

3. Co-eternal.

That one was not before another in time; but that one hath been of as long continuance as another, and all of them have been and shall be for ever, (as being all of one self-same everlasting continuance.)

How prove you this?

John 1. 1. In the beginning was the Word, &c. and at that time the three Persons speak, *Gen.* 1. 26. Let us make Man, &c. *Heb.* 13. 8. Jesus Christ yesterday, to day, and the same for ever.

How can there be this equality betwixt the three Persons of the Trinity; seeing the Father is the first, the Son the second, the Holy Ghost the third?

Because every one of them is perfect God; who is Infinite, Eternal, and Incomprehensible.

Have they all three one Will likewise?

They have: and therefore they will all one and the same thing without any crossing, contradiction, or varying in themselves; as the Son himself saith, *John* 8. 29. I do always those things that please him, viz. the Father.

Is there nothing else to be said of the Communion of the three Persons betwixt themselves?

Yes. That first one is in another, and possesseth one another: the Father remaining with the Son, the Son with the Father, the Holy Ghost in and with them both, *Prov.* 8. 22. *John* 1. 1. & 14. 10, 20.

2. They have glory one of another, from all eternity, *John* 17. 5.

3. They delight one in another, and infinitely rejoyce in one anothers fellowship: the Son being the delight of the Father, the Father of the Son, and the Holy Ghost of both, *Prov.* 8. 30.

What things have they common in regard of the Creatures?

All outward Actions; as to decree, to create, to order, govern, and direct, to redeem, to sanctify; are equally common to the three Persons of the Trinity. For as they are all one in Nature and Will, so must they be also one in operation, all of them working one and the same thing together, *Gen.* 1. 26. *John* 5. 17, 19.

Things proper
to each of the
Persons.

What are the things proper to each of them?

They likewise are partly in regard of themselves, and partly of the Creatures, whereby the distinction of them is conceived: partly in relation and order of subsistence betwixt themselves, and partly in order and manner of working in the Creatures.

What things are proper to each of them in regard of themselves?

First, In manner and order of Being: the Father is the first Person, having his Being from himself alone, and is the Fountain of Being to the other Persons; the Son is the second, having his Being from the Father alone, (and in that respect is called the Light, the Wisdom, the Word, and the Image of the Father); the Holy Ghost is the third, having his Being from them both; and in that respect is called the Spirit of God, of the Father, and of Christ.

Secondly, In their inward Actions and Properties: the Father alone begetteth, (and so in relation to the second Person is called the Father); the Son is of the Father alone begotten; the Holy Ghost doth proceed both from the Father and the Son.

What is proper to each of them in regard of the Creatures?

First, The Original of the Action is ascribed to the Father, *John* 5. 17, 19. the Wisdom, and manner of working, to the Son, *John* 1. 3. *Heb.* 1. 2. the Efficacy

Efficacy of Operation to the Holy Ghost, Gen. 1. 2. 1 Cor. 12. 11.

Secondly, The Father worketh all things of himself, in the Son, by the Holy Ghost: the Son worketh from the Father, by the Holy Ghost; the Holy Ghost worketh from the Father and the Son.

Having spoken of the first part of Divinity, which is of the Nature of God; it followeth that we speak of his Kingdom, which is the second.

What is the Kingdom of God?

His Universal Dominion over all Creatures, whereby he dispenseth all things externally according to his own Wisdom, Will, and Power. Or, an everlasting Kingdom, appointed and ruled by the Counsel of his own Will, *Luke 1. 33. Esa. 9. 7. Dan. 2. 44. Esa. 40. 13, 14. Psal. 99. 1. & 115. 3. Rom. 11. 34, 35, 36. Ephes. 1. 11. Esa. 44. 24.*

Of the Kingdom of God.

Wherewith doth he Reign and Rule?

Principally by his own powerful Spirit, which none can resist.

What end doth he propound to himself in his Kingdom?

His own Glory, *Rom. 11. 36. Psal. 97. 6. Esa. 48. 11. Ephes. 1. 12, 14.*

What is that about which his Kingdom is occupied?

All things, Visible and Invisible.

When shall it end?

Never; either in this World, or in the World to come, *Psal. 145. 13.*

What manner of Kingdom is it?

A Righteous Kingdom, *Psal. 45. 6, 7. & 97. 2.*

What Instructions are you to gather out of the Doctrine of the Kingdom of God?

They are expressed in *Psal. 99.* in the beginning whereof the Prophet speaketh in this manner;

1. *The Lord reigneth*: which teacheth us that God alone hath, and exerciseth sovereign and absolute Empire over all; and that he admitteth no Fellow-Governor with him.

2. *Let the People tremble*: shewing that all Nations and sorts of People should tremble; forasmuch as he alone is able to save and to destroy. For if Men tremble under the Regiment and Kingly Rule of Men: how much more ought they to tremble under the powerful Kingdom of God, which hath more power over them than they have over their Subjects.

This trembling, doth it stand only in fear?

No: but in reverence also; that that which we comprehend not in this Kingdom with our Reason, we reverence and adore.

What learn you thereby?

1. That we submit our selves to his Kingdom erected amongst us.

2. That we presume to know nothing but that he teacheth us; to will nothing but what he biddeth us; to love, hate, fear, and affect nothing but what he requireth.

What doth follow in this 99 Psalm?

Verf. 1, 2. He sitteth between the Cherubims, let the Earth be moved: the Lord is great in Sion, and he is high above all the People. Whence we learn, that although all the World roar and fret, yet we should not fear, because the Lord is greater, *Psal. 97. 1.* 3. *They shall praise thy great and fearful Name, for it is Holy*: which sheweth that God ought to be magnified, because he is great and fearful, and yet holy, and Holiness it self. *Psal. 99. 4. The King's strength also loveth Judgment; Thou dost establish Equity; Thou executeest Judgment and Righteousness in Jacob.* Whereby we learn this comfort from God's reigning, that when we are wronged and oppressed by tyranny of Men, we may have our recourse to the just and righteous Judgment of God, which is the Righteous Judge of the World, (*Eccl. 5. 7, 8.*) *Psal. 99. 5. Exalt ye the Lord our God, &c.* out of the Might, and Majesty, and Holiness of the Lord, we should learn to extol him with praise, *Psal. 145. 11, 12.*

Seeing

Seeing God is without beginning: what did he in that infinite space which was ere the World was made; it being unbecoming the Majesty of God to be idle and unoccupied all that time?

It behoveth us to think that he did things agreeable to his Divine Nature: but we should be evil occupied in the search of them further than himself hath made them known. Which made an ancient Father to give this answer to a curious inquirer of God's doings before he made the World: That he was making Hell for those that should trouble themselves with such vain and idle questions, *August. lib. 1. Confess. Chap. 12.*

What is that he hath revealed unto us concerning what he did before the beginning of the World?

Besides the inward Works of the three Persons of the Blessed Trinity, (whereof we have spoken) and the mutual delight which they took one in another, (*Prov. 8. 30.*) and Glory which they gave one to another, (*John 17. 5.*) this external Act of his is revealed unto us in the Scriptures; that he hath in himself decreed all things, together with all the Circumstances of all things which have or shall be done from the beginning of the World unto the end thereof.

The parts of
God's King-
dom.

What then be the Parts of God's Kingdom?

The Decree, determining all things from all eternity; and the execution thereof, fulfilling the same in time. For as from eternity he decreed, so in time and everlastingly he accomplisheth all things unto the full execution of that his Decree, *1 Cor. 2. 16. Ephes. 1. 11. Acts 4. 28. Psal. 99. 4. & 135. 6.* So that the first is an eternal, the second a temporal Work of God.

Of God's
Decree.

What is the Decree?

It is that Act, whereby God from all eternity, according to his free Will, did by his unchangeable Counsel and Purpose, fore-appoint and certainly determine of all things; together with their Causes, their Effects, their Circumstances and manner of Being, to the manifestation of his own Glory, *Psal. 99. 4. Mat. 10. 29. Rom. 9. 20, 21. & 11. 36. Prov. 16. 4. Ephes. 1. 4, 11. Acts 2. 23. Jer. 1. 5, 15.*

What gather you of this; that God's Decree is defined by his most perfect Will?

First, That the things which he decreeth are most perfectly good. Secondly, That we must not subject his Decree to our shallow and base capacity, or measure it by our Reason; considering that the Will of God, from whence the Decree cometh, is unsearchable.

What are the Parts or Kinds of God's Decree?

That which God hath decreed concerning all his Creatures generally, for the declaration of his Power, Wisdom, and Goodness in their creation and preservation: and that which he hath decreed specially touching the Good or Evil of the chief or reasonable Creatures, Angels and Men, to declare the Glory of his Grace and Justice.

What note you in the former?

That God, according to his good pleasure, hath most certainly decreed every (both) Thing and Action, whether past, present, or to come; and not only the Things and Actions themselves, but also all their Circumstances of Place and Time, Means, Manner, and End; so that they shall not come to pass in any other place or time than he hath ordained; and then and there, they shall come to pass necessarily, *Psal. 99. 4. Acts 27. 20, 21, 22, 23, 24, 25, 26, 27, 31, 32, 33, 34.*

Doth this necessity take away freedom of Will in Election, or the nature and property of second Causes?

No: but only brings them into a certain order, that is, directeth them to the determined end. Whereupon the Effects and Events of things are contingent or necessary, as the nature of the second Cause is. So Christ according to

to his Fathers Decree died necessarily, *Acts 17. 3.* but yet willingly: and if we respect the temperature of Christ's Body, he might have prolonged his life; and therefore in this respect may be said to have died contingently.

What consider you in the special Decree, which concerneth the Good or Evil of the principal Creatures?

The fore-appointment of their everlasting Estate, and of the means tending thereunto: called *Predestination*.

What is Predestination?

It is the Special Decree of God, whereby he hath from everlasting freely, and for his own Glory, fore-ordained all reasonable Creatures to a certain and everlasting state of Glory in Heaven, or Shame in Hell.

Of Predestination.

What Creatures come within this Decree?

Both Angels, *1 Tim. 5. 21. Mat. 25. 41.* and Men, *1 Theff. 5. 9. Rom. 9. 13, 22, 23. 1 Pet. 2. 8. Ephes. 1. 5. John 17. 12, 22. Exod. 33. 14.*

What is the cause of this Decree?

Only the meer will and free pleasure of God to dispose of his own Work as he will, *Rom. 9. 21. Esa. 64. 8.*

What manner of Decree is this?

It is a deep and unsearchable, an eternal and immutable Decree, *Rom. 11. 33. Ephes. 1. 4.*

Is this Decree certain and unchangeable?

Yea, it must needs be so: because it is grounded on the eternal and unchangeable Will of God: And therefore there is a certain number of the Elect and Reprobate known only to God, which cannot possibly be increased or diminished, *John 13. 18. 2 Tim. 2. 19.*

How then doth Moses wish himself to be blotted out of the Book of Life?

Exod. 32. 32.

He speaketh conditionally, if it were possible: to declare his Love to God's Glory, and his People, as Paul doth, *Rom. 9. 3.*

But if God's Decree cannot be altered; then we may be secure, and not care how we live?

No more than we may neglect and forsake our Meat and Drink, because the term of our Life is fore-appointed: The end and the means are joyned together of God, and cannot be separated by any Man.

What are the Parts of Predestination?

Election and Reprobation, *1 Theff. 5. 9. Rom. 9. 13, 22, 23.*

What is Election?

It is the everlasting Predestination, or fore-appointing of certain Angels and Men unto everlasting Life and Blessedness, for the praise of God's glorious Grace and Goodness, *1 Tim. 5. 21. John 15. 16. Rom. 9. 22, 23. Ephes. 1. 4, 5, 6, 9.*

Election.

Is there no Cause, Reason, or Inducement of Election, in the Elected themselves?

None at all. It is wholly of free Grace, without respect of any goodness that God foresaw in us, *2 Tim. 1. 9. Rom. 9. 16. Phil. 2. 13. Ephes. 1. 9.* For otherwise Man should have whereof he might glory in and of himself, as having discerned himself from others: and God should not be the cause of all Good, nor should his Counsel be incomprehensible.

Is not Christ the Cause of our Election?

No; not of God's decreeing of it, (for that he did of his own free Will); but the execution of it, that is, our Salvation is for and through Christ.

What Tokens have we of our Election?

A true Faith, and a godly Life.

What Use are we to make of our Election?

First, It is our great comfort, that our Salvation standeth by God's eternal Decree, that cannot be changed; and not in our selves that daily might lose it.

L

Secondly,

Secondly, It sheweth God's infinite Mercy, that before we were, or had done Good or Evil, he elected us, rather than others as good as we.

Thirdly, It should make us love God all our life to our uttermost; for his Love to us.

Fourthly, It is a help against all Temptations of Satan, or our doubting Nature; and also against all afflictions and contempt of the World, *Rom. 8. 38, 39.*

Fifthly, It serveth to humble us, that we had nothing of our selves for our Salvation, but it freely came of God.

Reprobation.

What is Reprobation?

It is the eternal Predestination or fore-appointment of certain Angels and Men unto everlasting dishonour and destruction: God of his own Free-will determining to pass them by, refuse, or cast them off, and for sin to condemn and punish them with eternal death, *Prov. 16. 4. Exod. 9. 16. Rom. 9. 17, 22. 1 Thess. 5. 9. 2 Tim. 2. 20. Mat. 25. 41.*

Is not Sin the cause of Reprobation?

No: for then all Men should be reprobate, when God foresaw that all would be Sinners. But Sin is the cause of the execution of Reprobation; the damnation whereunto the Wicked are adjudged, being for their own sin.

Is there no cause then of Reprobation in the Reprobate?

None at all, in that they rather than others are passed by of God; that is wholly from the unsearchable depth of God's own free-will and good pleasure.

But is not God unjust, in reprobating some Men, and electing others, when all were alike?

No, for he was bound to none: and to shew his freedom and power over his Creatures, he disposeth of them as he will for his Glory: as the Potter is not unjust in making of the same Clay sundry Vessels, some to honour, and some to dishonour, *Rom. 9. 21.*

Doth Predestination only come within the compass of God's Decree; and not the Means also of accomplishing the same?

Yes: the Means also come within this Decree: as the Creation, and the fall of the reasonable Creatures.

If God hath decreed the Works of the Wicked: must not he of force be the Author of Sin and Evil?

God is not the Author of Sin and Evil, which he forbiddeth and condemneth, but Satan and Man: yet God in his secret Will hath justly decreed the Evil Works of the Wicked (for if it had not so pleased him, they had never been at all) for most Holy Ends, both of his Glory and their Punishment: as may be seen in the Jews crucifying of Christ, *Acts 2. 23.* and Joseph's selling into Egypt, *Gen. 45. 7. & 50. 20.* For the thing that in it self, by reason of God's prohibiting of it, is sin; in respect of God's decreeing of it for a holy end, comes in the place of a good thing: as being some occasion and way to manifest the Glory of God in his Justice and Mercy. For there is nothing sin as God decreeth it, or commandeth it: neither is there any thing of it self absolutely evil; but because God hath forbidden it, therefore it is evil, and only to them unto whom God hath forbidden it: as Abraham killing of Isaac, being commanded of God was to be obeyed, and sin it were to have disobeyed it: which otherwise, by reason of God's Commandment forbidding to kill, was a sin. For God forbiddeth not things because they are of themselves, and first Evil; but therefore are they to Man Evil, because God hath forbidden them. For all sin is transgression of a Law; and God doth in Heaven and in Earth whatsoever pleaseth him; neither is there any greater than he to command him.

Execution of
God's Decree.
Creation.
Providence.

So much of the Decree or Purpose of God: What is the execution of it?

It is an Action of God, effectually working all things in their time according to his Decree, *Ephes. 1. 11. Acts 4. 28.*

What are the Parts of the Execution?

Creation

Creation and Providence, *Psal.* 33.6,7,9,10,11. & 146.6,7. *Fer.* 10.12.

What is Creation?

It is the execution of God's Decree, whereby of nothing he made all things very good, *Gen.* 1.1,31. *Heb.* 11.3.

How many things in general are you to know concerning the Creation?

The Causes and the Adjuncts. In the former whereof we are to consider the Author or efficient Cause, the Matter, the Form or Manner, and the End. In the latter, the Goodness of the Creatures, and the Time of the Creation.

Who is the Author of this wonderful Work?

God alone.

How doth that appear?

Not only by the plain and manifold Testimonies of Holy Scripture, but also by Light of Reason well directed. For Reason teacheth, That there must needs be a first Cause of all things, from whence they proceed, not only as they are this or that, but simply as they are: that all Perfections which are in other things by participation, should be in it essentially, and that the same must be of infinite Wisdom, in that all things are made and ordered unto so good purposes as they are: none of which things can agree to any but to God alone. Whence it is that the Apostle *Paul*, *Acts* 14.15. & 17.24. doth point out God to the Heathen by his Work above other.

Is not Creation then an Article of Faith above Reason?

Yes, in regard of the time and manner of it: as likewise in respect of a full and saving assent unto it with comfort.

Is the Father alone to be held the Creator of all things?

No: but together with him the Son also and the Holy Ghost. For so *St. John* testifieth, that by Christ, the eternal Word and Wisdom of God, all things were made, and without him was made nothing, *John* 1.3. Inlike manner *St. Paul* teacheth that by him all things were created in Heaven and Earth, both things Visible and Invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, by him and for him they were all created, *Col.* 1.16. *Moses* also declareth, that the Spirit of the Lord moved upon the Waters; sustaining and holding up, and as it were brooding (for that Metaphor he useth) the unformed Matter, to bring forth the most comely and beautiful forms of all things, *Gen.* 1.2.

Did not the Angels create some Creatures at the beginning? or cannot Man or the Devils now create Creatures?

No; Creation is a Work which God only is able to do: and therefore whatsoever the Devil or Juglers, like the Sorcerers of Egypt, seem to do, it is nothing but a delusion of the Senses: as the Devil himself confesseth, *Mat.* 4. and the Sorcerers, *Exod.* 8.

But was there not something before the Creation, as the first Matter of all things, or Time, or the space in which this World was made?

No: for then there should be something eternal as well as God.

Whereof then were all things made?

Of nothing, that is, of no Matter which was before the Creation.

How doth that appear?

Because they are said to have been made in the beginning, *Gen.* 1.1. that is, when before there was not any thing but God the Creator; and before which there was no measure of Time by Men or Angels.

How and in what manner did God create all things?

By no Means or Instruments, (which he needeth not, as Man doth) but by his powerful Word, that is, by his only Will; calling those things that are not, as though they were, *Heb.* 11.3. *Rom.* 4.17. *Psal.* 148.5.

Was that Word by which he made all things, Christ his Son?

All things indeed that were made, were made by the Son, the second Person of the Trinity, *John* 1.3. *Col.* 1.16. *Heb.* 1.2. yet that Word mentioned in the

the first of *Genesis*, (when it is written, that the Lord said, Let there be Light, &c.) was God's Command, which then had beginning: whereas the Son was from all eternity.

To what end were all things created?

For God's Glory, *Prov.* 16. 4.

How doth the Glory of God appear in them?

First, His eternal Power and Godhead is seen, in raising all things out of nothing by his Word alone, *Esa.* 40. 11. *Rom.* 1. 20. *Jer.* 10. 12. & 51. 15.

Secondly, His infinite Wisdom is made known by them, *Psal.* 104. 24. *Jer.* 10. 12. & 51. 15.

Thirdly, His Goodness unto all his Creatures is hereby manifested, which is very excellently set out by the Prophet in *Psal.* 104.

Fourthly, His infinite Authority doth appear by them.

Uses of the
Creation.

What Uses then are we to make of the Creation?

First, We are thereby taught to discern the True God, from all Heathen and Idol Gods in the World, *Esa.* 45. 7. *Jer.* 10. 11, 12. For nothing in Heaven and Earth can give a Being unto a Creature but God.

Secondly, We are to weigh them and learn their Properties, *Eccles.* 7. 25.

Thirdly, We should learn to give God glory for them, *Rev.* 4. 11. *Psal.* 92. 7. (where it is made one end of the Sabbath) *Psal.* 104. throughout.

Fourthly, We are to gather comfort to our selves from hence: That resting upon this Faithful Creator, our hope needs not fail us, so long as either Heaven or Earth have any help for us, *1 Pet.* 4. 19. *Esa.* 37. 16, 17. & 40. 28, 31.

What doth the Scriptures teach us concerning the Goodness of the Creatures?

That God made them all in such excellency of Perfection, for their Being, Working, Order and Use, that himself did fully approve of them, and so establish them, *Gen.* 1. 31. which established Order is that which is called Nature.

In how many things doth the Goodness of the Creatures consist?

In three. First, In the perfection of their Nature.

Secondly, In their Properties and Qualities, whereby they are able to do those things for which they were created.

Thirdly, In their Uses unto Man.

How manifold is that Good which Man receive by them?

Three-fold. First, Profitable Good. Secondly, Pleasant Good. Thirdly, Honest and Christian Good.

How were all things made Good: when we see there be divers kinds of Serpents and noysom or hurtful Beasts?

That they are hurtful, it cometh not by the Nature of their Creation; in regard whereof they at the first should only have served for the good of Man.

What do you note in the Time of their Creation?

The beginning and the continuance thereof.

Might not the World have been before all Time, even from eternity?

No. For Absolute Eternity belongeth only to God: neither could any thing that is subject to Time be after an infinite succession of other things.

What say you then to Aristotle, accounted of so many the Prince of Philosophers; who laboureth to prove that the World is eternal?

Where he seemeth to have found out a point of Wisdom which he had learned of none other that was before him, he therein bewrayeth his greatest folly. For his chiefest Reason, being grounded upon the eternity of the first Mover, is of no force to prove his most absurd Position: seeing God as he is Almighty, and always able to do what he will: so he is most free, and not bound to do all that he can, but what, when, and how it pleased him. But seeing Aristotle was enforced by Reason to acknowledg God to be the first Mover;

Mover, even against his Will, (for it seemed that he endeavoured as much as he could to quench the Light of Divine Knowledge shining in his face; or obstinately to close his eyes against the same); and yet not only spoileth God of the glory of his Creation, but also assigneth him to no higher Office than is the moving of the Spheres, whereunto he bindeth him more like to a Servant than a Lord: the Judgment of God uttered by St. Paul, Rom. 1. 21. is most notoriously shewed upon him; in that he knowing God did not glorifie him, nor give him thanks; but became vain in his Disputations, and his foolish Heart was darkened: while he professed Wisdom he was made a Fool: approving Idolatry, and that wickedness which the Apostle there sheweth to be a just punishment of Idolatry, and Nature it self abhorreth, (*Arist. Polit. l. 7. c. 16. & l. 2. c. 8.*)

How long is it since God did create the World?

Four thousand years before the Birth of our Saviour Christ: and so about 5614 years before this time.

Why is the Order of the Years of the World so carefully set down in the Scripture?

1. To convince all Heathen, that either thought the World was without beginning, or that it began millions of Years before it did.
2. To give light to all Sacred Histories of the Bible.
3. To shew the Time of the fulfilling of the Prophecies which God foretold.

But why was not the World made sooner?

Saving the hidden Wisdom, and free pleasure of the Maker: therein appeareth the free Power of God, to make or not to make; and his absolute sufficiency within himself, as having no need of any external Being, only creating that he might communicate and manifest his Goodness.

How long was God creating the World?

Six Days and six Nights.

Why was he Creating so long, seeing he could have perfected all the Creatures at once and in a moment?

First, To shew the variety, distinction, and excellency of his several Creatures.

Secondly, To teach us the better to understand their Workmanship; even as a Man which will teach a Child in the frame of a Letter, will first teach him one Line of the Letter, and not the whole Letter together.

Thirdly, To admonish us, that we are bound to bestow more time in discerning and knowing them than we do.

Fourthly, That we might also by his Example finish our Work in six days.

Fifthly, That we might observe, that many of the Creatures were made before those which are ordinarily their Causes; and thereby learn that the Lord is not bound to any Creature, or to any Means. Thus the Sun was not Created before the fourth day; and yet days (which now are caused by the rising of the Sun) were before that. So Trees and Plants were created the third day: but the Sun, Moon, and Stars (by which they are now nourished and made to grow) were not created till after the third day.

Hitherto of the Creation in general: What are the particular Creatures?

The World, and all things therein, *Acts 17. 24.* or, the Heavens, and the Earth, and all the Host of them, *Gen. 2. 1.*

The Creation of the particular Creatures.

How many Heavens are mentioned in the Scriptures?

Three. The first is the Air wherein we breath, the Birds do fly, and the Snow, Rain, Frost, Hail, and Thunder are begotten, *Mat. 6. 26. Gen. 7. 11.*

Of the Heavens.

The second is the Sky, wherein the Sun, the Moon, and the Stars are placed, *Gen. 1. 14, 15. Deut. 17. 3.*

The third, that wherein the Angels and the Souls of the Saints from hence departed are now, *2 Cor. 12. 2. Mat. 18. 10. Mark 12. 25.*

What

What understand you by the Earth?
 Of the Earth. The lowest part of the World; containing the Globe of the Land and the Waters.

What mean you by the Host of them?

All the Creatures which the Lord made to have their *beginning* and *being* in them, *Psal.* 103. 20, 21. & 148. 2, &c. *Deut.* 17. 3. *Joel* 2. 10, 11.

How are the Creatures distinguished?

Into Visible and Invisible, *Col.* 1. 16.

Of the Invisible
 Creatures.
 The third Hea-
 ven and An-
 gels.

What are the things Invisible?

The third Heaven, and the Angels placed therein.

Why is there no more express mention in the first of Genesis of the Creation of these, especially being Creatures in Glory so far passing others?

1. They are not expressly mentioned, because *Moses* setteth forth the things that are Visible, and therefore doth not only pass them by, but also Minerals, and other things inclosed within the Bowels of the Earth.

2. Some respect also might be had of the weakness and infancy of the Church at that time. God did first teach them more plain and sensible things, and as they grew in Knowledg, he afterwards revealed other things unto them. But that they were (in one of the six days) created, it is most evident by *Psal.* 103. 20. & 148. 2, 5. *Col.* 1. 16.

In which of the six days were they created?

Though it be not so plainly revealed in Scripture, yet it may be gathered by *Gen.* 1. 1. (where under the term of Heavens those glorious Creatures may be also comprehended) and *Job* 38. 6, 7. that they were created the first day.

Of Angels.

Of what Nature are the Angels?

They are Substances wholly Spiritual, (not in parts, as Man is); and in respect of this simple Essence, in the Scripture they are called Spirits.

How many things conceive you of the Angels, when you say that they are Spirits?

Six. 1. That they are living Substances. 2. That they are incorruptible. 3. That they are Incorporeal. 4. That they are Indivisible. 5. That they are Intangible. 6. That they are Invisible.

Have they any Matter?

They have their Spiritual Matter, (as Man's Soul hath); but not any Earthly or Corporeal Matter.

They are not then Fantasies, as some do wickedly imagine.

No: but they are Subsistence and Being. For some are said to have fallen; others to appear unto Men.

How many of them were created at the beginning?

They were all created at once; and that in an innumerable multitude.

How did God create them?

He made them all at the first very good and glorious Spirits, yet mutable, *Gen.* 1. 31. *Job* 4. 18.

With what other Properties are the Angels especially indued?

With greater Wisdom, Power, Swiftnes, and Industry, than any Man.

Where is the Creation of things Visible especially taught?

Of the crea-
 tion of Visible
 things.

In the first and second Chapters of *Genesis*, where *Moses* declareth at large, how God in the beginning created the World and all things therein contained, every one in their severall nature and kinds.

What doth Moses note of these Creatures generally?

Three things. First, That they are all said to be good: which stoppeth the mouths of all those that speak against them.

Secondly, That their Names are given them.

Thirdly, That their Uses and Ends are noted.

In what order did God create them?

First, The dwelling Places were first framed, then the Creatures to dwell in them.

them. And provision was made for the Inhabitants of the Earth before they were made : as Grasse for the Beasts, and Light for all living and moving Creatures; and all for Man: Secondly, God proceedeth from the things that be more imperfect, to those that are perfecter, until he come to the perfectest. As from the Trees, Corn, Herbs, &c. which have but one Life, that is, whereby they increase and are vegetative, unto the Beasts, which have both an increasing, and feeling or sensitive Life; as Fishes, Fowles, Beasts, &c. and from them to Man, which hath besides them a reasonable Soul.

What learn you from the first?

Not to be carking for the things of this Life, not to surfeit with the cares thereof: seeing God provided for the necessity and comfort of the very Beasts, ere he would bring them into the World.

What from the second?

That we should therein follow the example of the Lord, to go from good to better, until we come to be perfect.

What are the visible Creatures in particular?

Two. First, the rude Mass or Matter of the World made the first Night; wherein all things were confounded and mingled one in another. Secondly, The beautiful frame thereof, which were made the rest of the six Days and Nights.

What are the parts of that rude Mass?

Heaven and Earth (for so the Matter whereof all the bodily Creatures were made, seemeth by a Trope, Gen. 1. 1. to be signified) as it were the Center and Circumference. For as the Arch-builders first shadow out in a Plot the building they intend; and as the Painters draw certain gross Lineaments of that Picture, which they will after set forth and fill up with Orient Colours: so the Lord our God in this stately Building, and cunning Painting of the Frame of the World, hath before the most beautiful Frame set out as it were a Shadow and a common Draught thereof.

It seems the rudeness was in the Earth only, containing the Water and the dry Land; because the Prophet saith, that the Earth was void, and without Shape.

It is true that Moses giveth this to the Earth, rather than the Mass of the Heavens; because the confusion and rudeness was greater there than in the Mass of the Heavens; for the Water and dry Land being mingled together, there was no Form or Figure of them.

It being without Form and void, how was it kept?

By the Holy Ghost, which (as a Bird sitting over her Eggs) kept and preserved it, Gen. 1. 2.

What are the things which were made of this rude Mass?

The beautiful Frame and Fashion of the World, with the Furniture thereof.

What do you consider in the Frame and Fashion of the World?

Two things. First, The Elements, which are the most simple Bodies, by the uneven mixture whereof all Bodies are compounded.

Secondly, The Bodies themselves that are compounded of them.

How many Elements are there?

There are commonly counted four.

First, The Fire: which some think to be comprehended under the term of Light, Gen. 1. 3, 4. because that is a quality of the Fire.

The second is the Air: which some would have signified by the Spirit or Wind of God moving upon the Waters, vers. 2. Others, by the Firmament, vers. 6, 7. set between the Clouds and the Earth to distinguish between Water and Water; and to give Breath of Life to all things that breath.

Thirdly, The Waters, (vers. 2.) severed from the Mass called the Earth, (vers. 9, 10.)

Fourthly,

Of the Chaos
or rude Mass

Of the parts of
the rude Mass

Of the Frame
of the World.

Of the Ele-
ments.

The four Ele-
ments.

1.

2.

3.

Of the mixt
or compound-
ed Bodies.

4.

Fourthly, The Earth, (*vers.* 2.) called the dry Land, (*vers.* 9, 10.) which remaineth, all other being sent of God to their proper places.

What are the mixt or compounded Bodies?

Such as are made of the four Elements unequally mingled together.

How many kinds be there of them?

- Four, *Viz.* Things that have
1. A Being without Life.
 2. A Being and Life, without Sense.
 3. A Being, Life and Sense, without Reason.
 4. A Being, Life, Sense, and Reason; (as, Man.)

What is common to the three last kinds?

That together with Life, there is power and virtue given unto them to bring forth the like unto themselves for the continuance of their Kind. Which Blessing of Multiplication is principally in the two last sorts of Creatures, (that have the Life of Sense, beside the Life of Increase): and therefore the Lord is brought in to speak to them in the second Person, *Gen.* 1. 22, 28. which he did not to the Grass, Corn, and Trees, which are Creatures of the second Kind.

What learn you from hence?

That the chief and special cause of the continuance of every kind of Creatures to the Worlds end, is this Will and Word of God, without the which, they, or sundry of them, would have perished ere this, by so many means as are to consume them.

The several
works of the
fix days.
The first day
Heaven and
Earth, and the
Light.

Declare now in order the several Works of the six days: and shew first, what was done the first day?

The rude Mass or Matter of Heaven and Earth, being made of nothing the first night of the World, (as hath been declared); God did afterward create the Light, and called it Day, *Gen.* 1. 3, 4, 5.

What note you hereof?

The wonderful Work of God, not only in making something of nothing, but bringing Light out of Darkness, *2 Cor.* 4. 6. which is contrary: and distinguishing betwixt Day and Night, before either Sun or Moon were created.

The second
day.
The Firma-
ment.
The third day,
Grass, Corn,
and Trees.

What was the Work of the second Day?

The Firmament was created, to divide the Waters above from the Waters below.

What was done the third Day?

The third Night (as it seemeth) God caused the Waters to retire into their Vessels, and severed them from the dry Land; calling the one Seas, the other Earth. Then in the third Day, which followed that Night, he clad the Earth with Grass for the use of Beasts only, Corn and Trees for the use of Man.

Of the Water
and Earth.

What shape is the Water and the Earth of?

They both together make a round Globe.

Whether is the Water or the Earth bigger?

The Waters.

Why then do they not overwhelm the Earth.

They are restrained and kept in by the mighty Power of God.

How many sorts of Waters be there?

Two: Salt Waters; as the Sea, and fresh Waters, as Floods, Springs, Lakes, &c.

What be the Parts of the Earth?

First, Hills. Secondly, Valleys and Plains.

How many benefits do you receive by the Earth in general?

Four. First, We are made of the Earth. Secondly, We dwell on the Earth. Thirdly, It giveth Fruits and nourishment to all living Creatures. Fourthly, It is our Bed after death.

What benefit receive you by the Hills?

They

They are a shadow against Storms and heat : they be fit for grasing of Cattel ; they are fit places to set Beacons on, to shew that the Enemy is at hand, &c.

What benefits receive you by the Valleys and Plains ?

1. They receive Water, to water the Earth. 2. They are most fit places to bring forth all kind of Fruit, and Herbs, and Grasse.

How cometh it to pass that God first maketh the Grasse, Corn, and Trees ; ere he made the heavenly Bodies of the Sun, Moon, and Stars, from whose influence the growth of these proceedeth ?

To correct our error, which tie the increase of these so to the influence of the Heavenly Bodies, even to the worshipping of them ; therein forgetting the Lord, who thereby sheweth, that all hangeth upon him, and not on them ; forasmuch as he made them when the Heavenly Bodies were not.

What do you gather from hence ?

That the fruitfulness of the Earth standeth not so much in the labour of the Husband-man, as in the power which God hath given to the Earth to bring forth Fruit.

Thus much of the Works of the third Day ; what was made the fourth Day ?

Lights : which are as it were certain Vessels wherein the Lord did gather the Light, which before was scattered in the whole Body of the Heavens.

The 4th day.
The Creation
of the Lights.

How are these Lights distinguished ?

Although they be all great in themselves, to the end they might give Light to the Dark Earth, that is far removed from them :

Great, { Sun.
Moon.
Small : the Stars.

Why doth Moses call the Sun and Moon the greatest Lights ; when there are Stars that exceed the Moon by many degrees ?

First, Because they are greatest in their use and vertue that they exercise upon the Terrestrial Bodies. Secondly, Because they seem so to us : it being the purpose of the Holy Ghost by Moses to apply himself to the capacity of the unlearned.

What is the use of them ?

First, To separate the Day from the Night. Secondly, To be Signs of Seasons, and Days and Years. Thirdly, To send forth their Influences upon the whole Earth, and to give Light to the Inhabitants thereof.

How are the Signs of Times and Seasons ?

First, By distinguishing the Times ; Spring, Summer, Autumn, Winter ; by their work and natural effect upon the earthly Creatures.

Secondly, By distinguishing the Night from the Day, the Day from the Month, the Month from the Year.

Have they not Operation also in the extraordinary Events of singular Things and Persons, for their Good and Evil estate ?

No verily : there is no such use taught of them in the Scriptures.

What Creatures were made the fifth Day ?

Fishes and Birds.

The fifth day.
The Creation
of Fishes and
Birds.

What were the Fishes made of ?

Of all four Elements : but more (it seemeth) of the Water than other living things, Gen. 1. 20.

What were the Birds made of ?

Of all four Elements : ye have more of the Air, (Gen. 2. 19.) and therefore that they are so light, and that their delight is in the Air, it is so much the more marvellous.

Why is it called the Breath of God?

Because God made it immediately: not of any earthly Matter (as he did the Body) nor of any of the Elements, (as he did the other Creatures) but of a Spiritual Matter. Whereby is signified the difference of the Soul of Man, which was made a Spiritual and Divine, or Everlasting Substance, from the Soul or Life of Beasts, which cometh of the same Matter whereof their Bodies are made, and therefore dieth with them. Whereas the Soul of Man cometh by God's Creation from without, (in which respect God is said to be the Father of our Spirits, *Heb. 12.9.*) and doth not rise as the Souls of Beasts do, of the temper of the Elements, but is created of God, free from composition, that it might be immortal, and free from the corruption, decay, and death that all other Creatures are subject unto. And therefore as it had life in itself when it was joyned to the Body, so it retaineth Life when it is separated from the Body, and liveth for ever.

What other Proofs have you of the Immortality of the Soul, besides the Divine Nature thereof?

Eccles. 12.7. It is said that at death, *The Dust shall return to the Earth as it was, and the Spirit unto God who gave it.*

Our Saviour Christ, *Luke 23.46.* and his Servant Stephen, *Acts 7.59.* at their death commend their Souls unto God.

Luke 23.43. The Thieves Soul after separation from the Body is received into Paradise.

Mat. 10.28. The Soul cannot be killed by them that kill the Body.

Psal. 49.14,15. Mat. 22.32. Rev. 6.9. & 7.9.

The guiltiness of the Conscience, and fear of punishment for sin, proveth the same.

Otherwise all the comfort of God's Children were utterly dashed. For if in this Life only we have hope in Christ, we are of all Men most miserable, *1 Cor. 15.19.*

Why is it said, that God breathed in his Face or Nostrils, (Gen. 2.7.) more than in any other part?

1. To put Man in mind of his frailty; whose Breath is in his Nostrils, *Esa. 2.22.*

2. Because the Soul sheweth her Faculties most plainly in the Countenance, both for outward Senses and inward Affections.

But is the Head the Seat of the Soul?

It is thought that in regard of the Essence of it, all of it is over all and every part of the Body, as Fire is in hot Iron. But howsoever the Faculties thereof appear in the several parts of the Body; yet the Heart is to be accounted the special Seat of the Soul: not only in regard of Life, being the first part of Man that liveth, and the last that dieth; but for Affections also and Knowledge. As appeareth by *1 Kings 3.9,12. Matth. 15.18,19. Rom. 2.15. & 10.10. 1 Pet. 3.4.*

Is there many, or one Soul in Man?

There is but one: having those Faculties in it of Vegetation and Sense, that are called Souls in Plants and Beasts.

What reason have you for this saying?

Otherwise there should be divers essential forms in Man.

God breathed but one breathing: though it be called the breathing of Lives, *Gen. 2.7.* for the divers Lives and Faculties.

In all Scripture there is mention but of one Soul in Man, *Matth. 26.38. Acts 7.59.*

When may the Soul be truly said to come, or be in the Body of a Child?

When in all essential Parts it is a perfect Body; as Adam's was, when God gave him his Soul.

What be the Faculties of the Soul?

M 2

1. The

The Immortality of the Soul.

1.

2.

3.

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7.

Of the Seat of the Soul.

1.

2.

3.

1. The *Understanding*, under which is the Memory (though it be rather one of the inward Senses, than one of the principal Faculties of the Soul) and the Conscience.

2. The *Will*, under which are the Affections. So there be five special Faculties.

What is meant by the Image of God, after which Man was made? Gen. 1. 26, 27.

What is the Image of God in Man.

Not any bodily shape, (as though God had a Body like Man) but the divine state wherein his Soul was created.

How many ways is the Image of God taken in Scripture?

Either for Christ; as Col. 1. 15. Heb. 1. 3. John 12. 45. & 14. 9. or for the Glory of Man's lively Personage, as Gen. 9. 6. or for his Authority over the Woman, as 1 Cor. 11. 7. or for the Perfection of his Nature, indued with Reason and Will, rightly disposed in Holiness and Righteousness, Wisdom and Truth; and accordingly framing all Motions and Actions, both inward and outward, Col. 3. 9, 10. Ephes. 4. 24.

How is it then here to be taken?

It may be taken either strictly and properly, or more largely and generally.

What is the strictest and most proper acceptation of it?

When it is taken for that integrity of Nature, which was lost by Adam's Fall, and is contrary to Original Sin.

Wherein standeth that integrity of Nature?

In the Holy perfection of Vertues, appearing in the five Faculties: As,

1. In the *Understanding*; true Wisdom, and heavenly Knowledge of God's Will and Works.

2. In Memory; all holy remembrance of things we ought.

3. In Will; all chearfulness to obey God's Command.

4. All moderation and sanctity of Affections.

5. All integrity of Conscience.

Is any part of God's Image in the Body?

No: but as Original Sin in our corrupt estate, so in the state of integrity these Vertues shine and are executed by the Body.

But is not Man the Image of God, in respect of the essential Faculties of his Soul, his Mind and Will, and in the Immortality thereof?

Not in this strict and proper acceptation of God's Image, whereof now we speak. For the Essential Faculties of the Soul are not lost by Adam's Fall: and the Immortality remaineth still.

What is the larger acceptation of God's Image?

When it is taken for that dignity and excellency, given unto Man in his Creation; which is partly inward, and partly outward.

Wherein do his inward Excellencies consist?

Both in his Substance, and in his Qualities.

Wherein standeth the excellency of his Substance?

In that he only, of all the Creatures of the visible World, hath a reasonable and immortal Soul given unto him, (as hath been declared); and in respect of this Spiritual Nature, resembleth God, who is a Spirit.

What is the excellency of Man consisting in Qualities?

Knowledge and Wisdom in the Understanding, (Psal. 51. 6. Col. 3. 10.) Righteousness and Holiness in the free Will, (Ephes. 4. 24. 1 Pet. 1. 15, 16.) and herein, as hath been shewed, did Man especially resemble his Maker.

Wherein standeth the excellency of the Understanding?

In knowledge of all Duties, either concerning God, his Neighbour, or himself. Unto which Knowledge may be referred Wisdom, to use Knowledge to discern when, where, and how every thing should be done: Conscience to accuse or excuse, as his doings should be good or evil: Memory to retain; Providence to foresee what is good, to do it; what is evil, to avoid it: Reason, to discuss of

of the lawfulness or unlawfulness of every particular Action of a Mans own self.

Wherein standeth the excellency of Man's Will?

In Holiness (as hath been said) and Righteousness, or uprightness of Desires and Actions. Holiness comprehending all the Vertues of the first; and Justice or Righteousness containing all the Vertues of the second Table; imprinted in the Soul of Man at his Creation.

What were the outward Gifts wherein Man's excellency did consist?

1. God gave him a Body answerable to his Soul; endued with Beauty, Strength, Immortality, and all Gifts serving to happiness, 1 Cor. 11. 7.
2. God set such a Grace and Majesty in the Person, specially in the face of Man, as all the Creatures could not look upon without fear and trembling: as appeareth when they all came before Man to receive their Names.
3. God gave him dominion and rule over all Creatures of the World, which were made to serve him; being by this excellent Creation made and adopted to be as it were the Son and Heir of God, who is the absolute Lord over all, Psal. 8. 6, 7. Gen. 1. 26, 28. of which Dominion the Authority to name them was a sign, Gen. 2. 19, 20.

What are the Ends and uses of the making of Man according to God's Image?

1. That God, who is in himself invisible and incomprehensible, might in some measure be known of Man: as a Picture or Image sheweth the Person whom it representeth.
2. To move Man to love God, that hath so gloriously made him like himself.
3. That Men between themselves might love one another, as like doth like.

How many of Man-kind did God create at first?

1. Only one Man, Adam, Gen. 2. 7.
2. Out of him, and for him, one Woman, Evah, Gen. 2. 21, 22. Mal. 2. 15. so made he them Male and Female, Gen. 1. 27. & 5. 2.

How doth God say, Gen. 2. 18. It is not good for Man to be alone; did he make any thing that was not good?

God forbid. By Good is not meant that which is set against Sin or Vice: but in saying, *It is not good for Man to be alone*, he meaneth that it is not so convenient and comfortable.

What ledrn you from hence?

1. How foully they have been deceived, that upon the words of the Apostle, 1 Cor. 7. 1. *It is not good for Man to touch a Woman*; have gathered, that Marriage is little better than Whoredom: Considering, that as here, so there, by good is meant only that which is convenient and commodious.
2. That Man is naturally desirous of the society of Women: and therefore that Munkeries, Nunneries, and Hermitages are unnatural, and consequently ungodly.

What is meant by these words in the same place, Gen. 2. 18. [as before him?]

That she should be like unto him, and of the same form for the perfection of Nature, and Gifts inward and outward.

What is the end why she was made?

To be a help unto Man.

Wherein?

First, In the things of this Life: by continual society, (1 Pet. 3. 7.) and for Generation, Gen. 1. 28. Secondly, In the things of the Life to come: as they which are Heirs together of the Grace of Life, (1 Pet. 3. 7.) And now a fourth use is added: to be a Remedy against Sin, which was not from the beginning, 1 Cor. 7. 2, 9.

What reason is brought to prove that God was to make a Woman an help unto Man?

Either

Either he must have a Help or Companion from some of these Creatures that are already made ; or else I must make him a Helper and Companion. But amongst all the Creatures there is none fit. Therefore I must create one. The first Proposition being evident : the second is proved by God's own Testimony, and *Adam's* experience ; who having given Names to all the Creatures, truly, and according to their Natures, found none fit for his company, *Gen. 2. 20.*

What learn you from thence, that the Lord would have Adam see whether there were an Helper amongst the other Creatures, which he knew well to be unfit ?

To teach us, that ere we enter into Marriage, we should have a feeling of our own Infirmary, and need of a Wife : whereby that benefit may become more sweet, and we more thankful unto God. Which if it be true in a Man, it ought to be much more in a Woman, which is weaker, and much more insufficient than he.

What else ?

That it is a perverse thing to love any Creature so well as Mankind : against those Men that make more of their Horses and Hounds than of their Wives ; and against those Women which make more of a Monky, or of a Parrat, or of a Spaniel, than of their Husbands.

What note you of that, that when Adam was asleep, his Wife was made ?

That the Lord is the Giver of the Wife without our care ; And that besides our Prayers to God for one, the care is to be laid upon the Lord, and upon our Parents, which are to us as God was to *Adam*, to direct us therein, *Prov. 19. 14.*

Why was not Evah made of the Earth, as Adam was ; but of a Rib of her Husband ?

1. To admonish her of her subjection and humility. As the Apostle teacheth ; *The Man was not of the Woman, but the Woman of the Man*, *1 Cor. 11. 8.* Which subjection also appeareth in this, that *Adam* gave her the Name.

2. To put them in mind of the near conjunction that should be between the Man and his Wife, in love and affection.

Wherefore doth God bring the Woman to Adam ?

To note, that how fit soever a Woman be, yet she should not be received to Wife until God giveth her : and when he giveth her by the Ordinance he hath appointed, that then he should receive her.

Whereof dependeth this ; That a Man shall leave Father and Mother, and cleave to his Wife ? *Gen. 2. 24.*

Of this, that she was Flesh of his Flesh, and Bone of his Bone ; and that God did give her unto Man, and he accepted her.

The Creation, which is the former part of the execution of God's Decree, being ended ; what is the other ?

Providence.

How may it appear that there is a Providence ?

Partly by the Word of God, *Mat. 10. 30. Prov. 16. 33.* and partly by Reason.

What Reasons have you to prove that there is a Providence ?

1. The agreement of things which are most contrary in the World, and which would consume one another if they were not hindred by the Providence of God.

2. The subjection of many Men and Women unto one Person, both in Common-wealths and Families.

3. The means of our preservation and nourishment. For Meat, Drink, and Clothing, being void of Heat and Life, could not preserve the Life of Man, and continue heat in him, unless there were a special Providence of God to give virtue unto them.

4. Those Beasts that are hurtful unto Man, though they increase more, and no Man kill them, yet are fewer than those that are profitable unto Man.

5. The

5. The feeding of the young Ravens in the Nest, when the Dam forsaketh them.

6. The hatching of the Ostriches Egg.

7. The Lord hath so disposed of the wild Beasts, that they go abroad in the night time to seek their Prey; and lie in their Dens in the Day time, that Men may go abroad to their work, *Psal. 104. 22, 23.*

8. God doth preserve his Church from the Devil and the Wicked; so that though they be stronger than it, yet they cannot hurt it.

Object. 1. *But it seemeth that the inequality holden in the government of Men should prove, that all things are not governed by the Lord, for the worst are richest oftentimes, and the best poor.*

His Government in all things whatsoever is good: for he is no less good in his Government than in his Creation.

Object. 2. *If God do guide all things, we should have no Serpents and other noysome and hurtful things; no war, no sickness.*

They are the instruments and means of the execution of God's Justice and Vengeance upon Men that offend against him: in which respect the Prophet saith, *There is no evil in the City, which the Lord hath not done, Amos 3. 6.*

Object. 3. *How cometh it to pass, then if these be Instruments of Vengeance for sin; that they fall upon the Good, and rather upon them than upon the wicked?*

The most godly having the remnant of sin that dwelleth in their mortal Bodies, deserve everlasting condemnation; and therefore in this Life are subject to any of the plagues of God. As for that they are sharper handled oftentimes than the Wicked, it is to make tryal of their patience, and to make shew of the Graces he hath bestowed upon them, which he will have known: and that it may be assured that there is a judgment of the World to come, *2 Thes. 1.* wherein every one shall receive according to his doing in this Life, either Good or Evil.

Having shewed that there is a Providence: declare now what it is.

It is a temporary Action of God, whereby he moveth and directeth all things after the counsel of his own Will to their proper ends. Or thus; It is the second part of the execution of God's Decree, whereby he hath a continual care over all his Creatures, once made; *sustaining and governing* them, with all that belongeth unto them, and effectually disposing of them all to good ends, *Ephes. 1. 11. Rom. 11. 36. Zach. 4. 10. Prov. 15. 3. Jer. 23. 23. Psal. 139. 2. & 119. 91.*

Definition of
God's Providence.

Why say you it is an Action?

To distinguish it from the Attributes of God.

Why say you that it is Temporary?

To distinguish it from the eternal Decree of God.

Why say you, [whereby he moveth and directeth all things?]

To shew first, that God is not idle in Heaven, as *Epicures* do dream.

2. That nothing can come to pass without the Providence of God.

Why say you [after the Counsel?]

To shew that God doth nothing unadvisedly and rashly: but useth, first, His Knowledge, whereby he perfectly understandeth all things. Secondly, His Wisdom, whereby he doth dispose all things being known.

Why say you [of his own Will?]

To shew, first, that God is not compelled to do any thing, but whatsoever he doth, he doth it voluntarily, without compulsion. Secondly, That the Lord in the dispensation and government of all things doth not follow the advice and counsel of any other; neither regardeth any thing without himself.

Why say you [to their proper ends?]

To shew that the Lord doth not only govern things generally, but every thing particularly, together with their Properties, Qualities, Actions, Motions, and Inclinations.

Is God's Providence then extended unto all his Creatures?

Yea;

Yea; unto all Persons, Things, Actions, Qualities, and Circumstances, how usual soever they seem to be: God exercising his Providence about all things in general, and every thing in particular; for not one Sparrow (whereof two are sold for a Farthing) falleth without the Providence of our Heavenly Father; not so much as a Hair off our Head, *Mat. 10. 29, 30.* no (it may truly be said) not the Bristle of a Swine falleth without the Providence of God.

But it seemeth a thing unworthy of God's great and infinite Majesty to deal and have a hand in small Matters; as for a King to look to the small Matters of his Household.

No more than it is a disgrace to the Sun that shineth in the foulest places.

How is that then to be understood that the Apostle saith, 1 Cor. 9. 9. [Hath God care for Oxen?]

It is spoken only by way of comparison, having regard to the great care he hath of Men. For in respect he commanded that they should not muzzle the Mouth of the Ox that did tread out the Corn; by the care he hath of Oxen, he would shew that his care is much more for Men, especially for the Ministers of his Gospel.

What other things be there, from which some do exclude the Providence of God?

- | | | |
|----------------|---|-------------------------|
| Things done by | { | 1. Necessity. |
| | | 2. Art. |
| | | 3. Nature. |
| | | 4. Fortune and Luck. |
| | | 5. Casualty and Chance. |
| | | 6. Destiny. |
| | | 7. Free-Will. |

How manifold is necessity?

Two-fold. 1. Absolute Necessity; the contrary whereof cannot be.
2. Necessity with condition; which is such, as put down the Cause, the Effect followeth; but take away the Cause, the Effect ceaseth.

How prove you that God hath a Government in things that come by Chance and Casualty?

Prov. 16. 33. The Lots are cast in the Bosom; yet the issue of them and their event hang upon the Lord.

Is there not then any Fortune or Chance of things in the World?

Not in respect of God, (by whose appointment the very Hairs of our Heads are governed and numbred) but in respect of Man, that knoweth not future things, the Scripture useth such words to shew the suddenness and uncertainty of a thing, *Exod. 21. 13.* with *Deut. 19. 4, 5.* *Eccles. 9. 11.* *Luke 10. 31.*

Do the Creatures, ever since the first six days, continue of themselves; being only governed of God?

No. The Creation is after a manner still continued, in that all things are sustained by the same Power, whereby they were made. For God is not like a Builder, that is the cause only of the Making, and not of the Being of his Building: but he is such a Cause of Being to all Creatures, as the Sun is of Light unto the Day; so that without his continual working, all would return to nothing.

What Proof have you of this continual working of God?

Our Saviour saith, *John 5. 17.* My Father worketh until this time, and I also work: meaning in continuance and preservation of all Creatures. For in him we live, and move, and have our Being, *Acts 17. 28.* And the Apostle testifieth, *Heb. 1. 2, 3.* That our Saviour Christ, by whom the World was made, beareth up all things, and upholdeth them in their Being, with the Word of his Power, or his mighty Word. Thus *Moses* teacheth how the Lord establisheth the continuance and preservation of all the Creatures in the World, both

both living, and void of Life, *Gen. 1.* So doth the Prophet also in *Psal. 104. & 119. 91.*

How doth God sustain all Creatures?

Partly, *by the continuation of particulars:* either for the whole time of this World, as Heaven and Heavenly Bodies, Earth and other Elements, &c. *2 Pet. 3. 4.* or for the time of Life allotted, as all Living Creatures, *Psal. 36. 6. Psal. 104. 27, &c.* Partly, *by propagation of Kind:* whereby Creatures, even of shortest continuance, do successively abide unto the end of the World, *Gen. 7. 3. & 8. 21, 22.*

Thus God sustaineth and preserveth all that he hath made: how doth he govern them, and dispose of them?

God ordereth all his Creatures according to his pleasure, *Dan. 4. 34, 35.* guiding and imploying them, and their Natures, to those several ends and uses, whereby they may best serve unto his Glory, (*Psal. 119. 91.*) and the good of themselves and their fellow Creatures, especially of Man, (*Psal. 8.*) But he hath one general manner of Government belonging to all; and another special, which is proper to the principal Creatures.

How doth God work in all Creatures generally?

First, He doth move and stir up that Power which he hath given the Creature unto working:

Secondly, He doth assist, direct, and help it in working of that which is good.

Thirdly, He doth work together, and give Being unto that which is wrought.

What are the principal Creatures you speak of?

The reasonable Creatures, Angels and Men: which were created like unto God, in a high estate of Holiness and Happiness, *Psal. 8. 4, 5. & 103. 20. & 104. 4. Luke 2. 13. Mat. 25. 31.*

How cometh it to pass, that there is a particular kind of Government for the reasonable Creatures, above others?

Because that they are Creatures of another Nature than the rest: being not only acted and moved in one course, as the other are, but having a Power of understanding what doth concern them, and of moving themselves accordingly.

What Government doth follow hereupon?

That which is by teaching, and answerable fulfilling of that which is taught.

How by teaching?

By instructing, commanding, praising, forbidding, promising, threatening, and permitting.

How by fulfilling?

Especially by Blessing and Cursing.

What is the manner of God's working in his Providence?

It is sometimes Ordinary, other times Extraordinary.

What is the Ordinary course of God's Providence?

When he bringeth things to pass by usual means, and that course which he hath settled in Nature, *Esa. 55. 10.*

What is Extraordinary?

When he bringeth things to pass, either without means, or by means of themselves too weak; or beside the course of such Means, and course of Nature, which Works are usually called Miracles.

May we indifferently expect God's extraordinary working, as we may his ordinary?

No: where ordinary Means may be had, we cannot look for an extraordinary Work.

What do they that run unto the immediate and extraordinary Providence of God, without necessary occasion?

They do tempt God.

How many ways is God tempted?

Two. First, By Distrust. Secondly, By Presumption.

When is God tempted by Distrust?

When Men think that God either cannot, or will not fulfil his Promises.

When is God tempted with Presumption?

When Men depend upon the immediate Providence of God, without any Warrant of the Word so to do.

How many sorts of Men do thus tempt God?

First, They that do wastfully mis-spend their Goods.

Secondly, They that having received Gifts of Mind, and Strength of Body, do not use them in some lawful Calling for the maintenance of them, but do live idly.

Thirdly, They that make an Occupation of Dicing and Carding, and such like.

Fourthly, They that thrust themselves upon unnecessary Dangers.

Fifthly, They which take pains for the maintenance of their Bodies in this Life, but have no care of those things which belong to the Salvation of their Souls in the Life to come.

What are the means by which God doth use to exercise his Providence?

Two: The first Passive; the second Active.

What call you Passive Means?

Those, which, although the Lord doth use them, yet have no knowledge nor understanding to move or direct themselves, but are wholly moved and directed by God.

What call you Active Means?

Those which although God useth, yet have Reason, Knowledge, and Understanding in themselves how to move or direct themselves: such as are Men and Angels, whether they be Good or Evil.

Doth God work after the same manner by the Wicked, that he doth by the Godly?

No. For God worketh by the Wicked, but not in them: as for the Godly, he worketh not only by them, but also in them. Whereby it cometh to pass, that the Work of the Godly is acceptable unto God: but the Work of the Wicked is not acceptable, although they do the same thing which God doth.

How can it be shewed out of the Scriptures, that God hath a hand whereby he governeth even the Transgressor against his Holy Will?

1. Gen. 45. 8. It is expressly said, that God did send Joseph before into Egypt, and that his Brethren did not send him. Wherein God is said to have had a further and a stronger hand in his sending into Egypt, than his Brethren: and therefore it is manifest, that God did that well which the Patriarchs did sinfully, Gen. 50. 20.
2. Exod. 7. 3. God hardened Pharaoh's Heart.
3. 2 Sam. 16. 10. It is said, that God had commanded Shimei to curse David.
4. 2 Sam. 24. 1. God moved David to number the People.
5. 2 Chron. 10. 15. It is said, that it was of God, that Rehoboam harkened not to the People.
6. 1 Kings 22. 19, 20, 23. It is said, that the Devil was bidden of God, sitting in the Seat of his Righteous Judgment, to be a lying Spirit in the mouths of the false Prophets.
7. Esa. 19. 14. God mingled among them the Spirit of Error?
8. Esa. 42. 24. Who gave Jacob for a spoil? and Israel to the Robbers? did not the Lord?
9. Esa. 63. 17. Why hast thou made us to err out of thy way, and hardened our hearts from thy fear?
10. Rom. 1. 26. God gave them up to vile Affections.
11. 2 Thess. 2. 11. God sent them strong Delusions, &c.

And

And to be content with one more testimony among many: let us consider how the most vile and horrible Act that ever was done upon the Face of the Earth, the Lord God is said to have wrought most holily. For as *Judas*, the Jews, and *Pilate*, are all said to have given Christ to death: so the Father and Christ are said to have done the same, and that in the same words; though the manner and purpose are diverse, *Acts 2.23. & 4.28. Rom.8.32.*

Did not God then suffer such things to be done?

He suffereth indeed. Yet this is not an idle permission, as some imagine; but joyned with a very doing or Work of God; as in the crucifying of Christ, it is said that they did nothing, but that which the Hand of God had determined before, *Acts 2.23. & 3.18. & 4.28.* For God is not only a bare permitter of the evil Work, but a powerful Governor of it to his Glory, and an Affecter also of it, so far as it hath any good in it.

But doth not this draw God to some stain of sin, from which he is most free, as being that which he punisheth?

In no wise. For that which is Evil hath some respect of Goodness with God. First, As it were a meer Action; God being the Author of every Action, *Acts 17.28.* But the Devil and our Concupiscence, of the Evil in it. As he that rideth upon a lame Horse, causeth him to stir, but is not the cause of his halting.

Secondly, As it is the punishment of sin. For Punishment is accounted a moral Good, in that it is the part of a just Judg to punish Sin. And thus God willeth the sin of the Wicked for their Punishment; without sin in himself, *Rom. 1. 26.*

Thirdly, As it is a Chastisement, a Tryal of ones Faith, as Martyrdom; or Propitiation for Sin; as the Death and Passion of Christ, *Acts 2. 23. & 4. 27, 28.* where although the giving of Christ to the death of the Cross be attributed in the same words to God and Christ, to *Judas*, *Pilate*, and the Jews: yet diversly, and in several respects, they are declared to meet in one and the same Action; whereby there appeareth no less difference between God and Christ's Purpose, and theirs, than between Light and Darkness.

Declare how God can have a hand in these things, and yet be free from sin?

He is a cunning Workman, which with an ill Tool will work cunningly. And as a most excellent Apothecary maketh a Medicine of the mixture of Poyson in it, which is not yet poysonous, but rather Medicinal; so the Lord in guiding and managing the poyson of Sin, draweth Treacle from the sins of Men, as it were Poyson, in such sort as they turn to his Glory and good of his Church: and cannot be charged with Sin, no more than the Apothecary with Poysoning, in so ordering the Poyson, as it doth the contrary, by his skill, unto that which by nature it would do. And as in Painting, the black Colour giveth grace to other beautiful Colours, in making them shew better: so it is in this Work of God, in which the sin and untruth of Men, (as by a black and dark Colour) causeth the Truth and Righteousness of God (as the white) to be more commended, and to appear better.

But how are these Actions of the Wicked discerned from the Work of God in them?

First, By the Cause from whence the Action cometh. For *Joseph's* Brethren of envy sent him into *Egypt*, but God in Mercy. *Shimei* cursed *David* of Malice; but God of Justice against *David's* Murther and Adultery. *Rehobam* out of the unadvisedness of his heart refused the request of his People; but God by his wise Counsel did so dispose of it. The Devil from hate to *Abab* was a lying Spirit in the mouth of all his Prophets; but God in Justice against his Idolatry. *Pilate* of Ambition and Fear, the Jews of malicious Envy and Ignorance, *Judas* of Covetousness; but God of Love gave Christ, and Christ himself in obedience to his Father: and therefore that Action as it

was from God and Christ, was most Just and Righteous ; as from the other, most wretched and abominable.

Secondly, By the end whither they tend. For *Joseph's* Brethren sent him, to the end he should not come to the honour he foretold out of his Dream : but God sent him to provide for his Church, and to fulfil that which was foretold. *Shimei* cursed, to drive *David* to despair : but God directed him for exercise of *David's* Patience. The Devil lyed in the false Prophets, to ruin *Ahab* : but God justly to punish him for his Idolatry. *Rehoboam*, to satisfy the desire of his young beardless Counsellors : but God to perform the Word that he had spoken by his Prophet. *Pilate* to please the People, and to keep his credit with *Cesar* : *Judas* for obtaining of the Mony he desired ; and the Jews, that our Saviour Christ should not reign over them : but God and Christ to save his People.

But were it not better to say, That these things were done by God's permission, rather than by his Providence and Government ; thereby to avoid an absurdity in Divinity, that God is the Author of Evil ?

It is most truly said, that God is not the Author of Sin, whereof he is the Revenger ; and also that it is done by God's Permission : but it is not an idle Permission, separated from the Providence and Government of God ; and therefore a distinction of God's Permission, separated from his Government of Sin, is not good : especially considering, that the distinction of such a Permission doth not defend the Justice of God, for the which it was devised.

How may that appear ?

If he permit sin, he doth it against or with his Will. If he do it against his Will, then is he not Almighty ; as one that cannot let that he would not have done. If with his Will ; how can his Justice be defended, if there were not some good thing, for which he doth willingly permit it ? For if a Captain should willingly suffer his Souldiers to be murdered when he might hinder the slaughter of them ; although he put no hand to the Murder, he is not therefore excusable and free from the Blood of his Souldiers.

What else can be alledged against the Permission, that is separated from the Government of the Providence ?

For that by this means God should be spoiled of the greatest part of the Government of the World : seeing the greatest part and most of the World are wicked, all whose Actions are (as they themselves are) wicked.

Is there yet any other matter against this distinction ?

If in that God doth permit sin, he should have no hand in guiding and governing it ; then he should have no hand in guiding and governing of good things : for as it is said, that he permitteth sin, so it is also said, that he permitteth the Good, *Heb. 6. 3.*

What Use is to be made of the Doctrine of God's Providence ?

First, As in the Creation, so in the Continuation, Preservation, and Government of all things, the Power, Wisdom, and Goodness of the only True God is set forth. And therefore in all things he is to be glorified, (*Rom. 11. 36.*) yea even in the sins of Men, for the Good things he draweth forth from their Evil.

Secondly, The consideration of this, that nothing can come to pass without the Providence of God, should move us to fear God, and make us afraid to commit any sin ; far otherwise than the Wicked conclude : who upon that, that it is taught that all things come to pass by the Providence of God, according to that he hath decreed, (*Eccles. 3. 11, 14.*) would conclude, that then a Man may give himself liberty to do any thing, considering that it must needs be executed that God hath decreed.

Thirdly, We must banish all slavish fear out of our hearts ; knowing that nothing can come to pass without the Providence of God.

Fourthly, This should breed thankfulness to God in prosperity, and in all things

The Uses of the
Doctrine of
God's Provi-
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things that come unto us according to our desire. *Whatsoever Blessing we receive, we must acknowledg it to come from God, and give him the praise and glory, (Rom. 11. 36.) not sacrifice to our own Nets, (Hab. 1. 16.) or stay our minds in the Instruments thereof, without looking up to him by whose special Providence and Government we obtain our desires.*

Fifthly, This should cause humility under the Hand of God, when things come otherwise than we desire. 5.

Sixthly, In Adversity we should patiently suffer whatsoever affliction the Lord layeth upon us. For this consideration hath wrought patience in God's Servants; *It is the Lord, let him do what pleaseth him, 1 Sam. 3. 18.* 6.

Seventhly, We must mark and observe the Providence of God in former times; that thereby we may gather Arguments of his Goodness unto us in the time to come. 7.

Having thus spoken generally of the Providence of God: we are now to descend unto the special consideration of that which doth concern the principal Creatures; upon whom God hath declared the glory of his Mercy and Justice. And first to begin with Angels: shew how they are upheld in their Being.

They are all sustained by the Power of God, so that they shall never die, or return to nothing, *Luke 20. 36.*

Of God's special Providence concerning Angels.

How doth God dispose of them?

First, Concerning their everlasting Condition: they had a Law given them in their Creation, which the Elect observe, and are established in their Perfection; but the Reprobate sinning against it, have lost their first Estate, and are reserved unto further Judgment. For all being by God created good at the first, (*Gen. 1. 31.*) some continued in humility and obedience, according to that dignity in which they were created: others continued not in the truth, (*Joh. 8. 44.*) and so kept not their beginning or excellency, (*Jude v. 6.*) in which they were created of God, (by whom nothing could be made but Good) but transgressed and fell from it, by their sin and wickedness becoming Devils.

Secondly, For their Employment: God useth them all, both Good and Evil Angels, as his Servants and Ministers, for the accomplishment of his Will and Work, *Job 1. 6.*

How are the Good Angels called in Scripture?

1. Elohim, or Gods; for their Excellency and Power, *Psal. 8. 5.* compared with *Heb. 2. 7.* *Psal. 97. 7.* with *Heb. 1. 6.* Of the Good Angels.
2. Sons of God, *Job 1. 6.*
3. Angels of Light, *2 Cor. 11. 14.*
4. Elect Angels, *1 Tim. 5. 21.*
5. Heavenly Souldiers, *Luke 2. 13.*
6. Men of God; for their Office.
7. Principalities, and Powers, and Dominions.
8. Seraphims, and a flame of Fire; for their swift Zeal to do God's Will.
9. Cherubims, from the form of young Men, wherein they appeared.

Have they any proper Names?

Some, for our capacity have Names given unto them; as *Gabriel*, &c.

How many are there of them?

They be innumerable, *Heb. 12. 22.* *Dan. 7. 10.* *Psal. 68. 17.*

Are there divers degrees of Angels?

Yes; for some are Principalities, and Powers, and Dominions, and Thrones, *Col. 1. 16.* Which sheweth not so much a difference in Nature, as a diverse employment in Office. But what those degrees are, it is not observed out of Scripture, and therefore to us is unknown.

With what Properties are these Angels especially endued?

They are endued with Wisdom, Holiness, willingness to put in execution the Will of God, Power, Swiftness, Industry, Glory, &c. far above any Man.

What

What measure of Knowledge have they?

Very great, in comparison of Man; both by creation, and otherwise.

How many sorts be there of their Knowledge?

Three. First, Natural, which God endued them with at their creation, far above any Man, as their Nature is more Heavenly.

Secondly, Experimental, which they do mark and observe far more carefully than Man, in God's Government of the World, and out of all Creatures, *Ephes. 3. 10. Luke 15. 10.*

Thirdly, Divine, of which God informeth them, according to the several Matters that he sendeth them about: and hereby they know things to come, as *Dan. 9.* the Angel telleth before to *Daniel* the time of Christ's death: and *Mat. 1.* God telleth the Angel *Joseph's* thoughts.

Do not Angels of themselves know the thoughts of Men?

No: for that is God's Property only, *1 Kings 8. 39. 2 Chron. 6. 30.* But in some Messages, (as that in the first of *Matthew*) God is pleased to manifest it unto them.

Have they not knowledge then of all things done here upon Earth?

No: for all things are only known to God alone, *Heb. 4. 13.* yet they know the Matters of those Men and Places where God appointeth them a Message: as *Cornelius* his Alms, *Acts 10. 4.* and the uncomeliness of Women in the Congregation where they are, *1 Cor. 11. 10.*

Can the Good Angels fall at any time?

No: God hath confirmed them in their well-being, that they might never fall by sin from their first blessed Estate, *Mat. 18. 10.*

Whence cometh this?

Not from their own Nature, (which was subject to mutability) but from God's Mercy. For seeing those Angels are Elect of God, *1 Tim. 5. 21.* it followeth of necessity that they are kept and upholden only by his Grace and Mercy, whereupon his Election is grounded.

Now for the employment of these Angels; what are you to note therein?

Their Apparitions, and the Offices which they perform.

In how many sorts have Angels appeared?

In as divers as it pleased God to send them; but especially in two; namely, in Visions or true Bodies.

What mean you by Visions?

Their appearing in some extraordinary sort to the Mind and inward Senses: either in the Night by Dreams, as to *Joseph*, *Mat. 2. 13.* or in the day by some strange shews, as they did to the Prophets, *Zach. 2. 3.*

How manifold was their Apparition in Body?

In the true Bodies, either of Men or of other Creatures.

What Examples have you of their Apparition in the Bodies of Men?

Gen. 19. 1. Two Angels (beside Christ) appeared to *Abraham*. So did two likewise to the Apostles, *Acts 1. 10.* and *Gabriel* to the Virgin *Mary*, *Luke 1. 26.*

Were these the Bodies of living Men, who had Souls; or Bodies created upon occasion?

They were Bodies extraordinarily created upon that occasion by God, having no Souls but the Angels to give them motion; and after were dissolved by God to nothing, having neither Birth nor Burial.

Did they move from place to place in these Bodies?

Yes: and did many other Actions proper to Man. The Angels appearing to *Abraham* did truly eat and drink, though without need: the Angels did truly speak, and touch *Lot*, pulling him. But these Actions were done by them in an extraordinary speediness and manner; more than any Man can do.

Have Angels ever appeared in the Bodies of other Creatures?

Yes: for therefore they are called Cherubims; of Creatures that have Wings;

Wings; Satan spoke in the Body of a Serpent to *Eve*: and so to the Heathen in sundry other Creatures.

With what feeling did the Godly find the Apparition of Angels?

Many times with great fear and terror, (as may be seen in *Dan.* 7. 28. & 10. 7, 8, 9, 16, 17.) which was caused by the small glimpse of Glory that God vouchsafed to them, which Man for his sin could not bear.

What learn you by that?

To know our misery and corruption; and that in comparison of God's appearing, we should be ready to turn to Dust.

How many are the Offices the Good Angels perform?

Two-fold: First, In respect of God. Secondly, In respect of the Creatures.

How many are their Duties concerning God?

Three: 1. They do continually praise and glorifie God in Heaven.

2. They do always wait upon the Lord their God in Heaven, to expect what he would have them do.

3. They knowing his Will, do put it in execution:

How manifold are their Duties concerning the Creatures?

Two-fold: either general, in respect of all the Creatures; or special, in respect of Man.

What is the general Duty?

That they are the Instruments and Ministers of God for the Administration and Government of the whole World.

What are the Offices which they perform towards Man?

They are either in this Life, or in the Life to come.

How manifold are the Offices which they perform towards Man in this Life?

Two-fold: either such as respect the Godly, the procuring of whose Good is their special Calling, (*Heb.* 1. 14. *Mat.* 4. 11. *Psal.* 104. 4.) or such as respect the Wicked.

How many Good Angels hath every one attending upon him in this Life? hath he one only, or hath he many?

That is as the Glory of God and the necessity of the Saints requireth: sometimes there do many attend upon one, and sometimes one upon many.

What are the good Offices which the Angels perform towards the Godly in this Life?

They are used as Instruments; 1. To bestow good things upon them.

2. To keep them from evil.

How manifold are those good things; which by the Ministry of the Angels are bestowed upon the Godly?

They are partly concerning the Body, partly the Soul.

What are the Good things that concern the Body?

1. They are used as Instruments to bestow things needful for the preservation of it: and to bring necessary helps to Men in their distress; as to *Elias* and *Hagar*.

2. They are appointed of God to be as a Guard and Garrison unto his Children, to comfort and defend them walking in their lawful Callings, *Psal.* 34. 7. & 91. 11.

3. They give an happy success to them in the good things they go about, *Gen.* 24. 7, 40.

4. They are appointed as Watchmen over the Saints, that by their presence they might keep their Bodies in Shamefastness, Holiness and Purity, *1 Cor.* 11. 10.

What are the good things of the Soul, which the Lord doth bestow upon the Saints by the Ministry of the Good Angels?

1. To reveal the Will of God to them; and to inform them in things which he would have done, *Acts* 10. 5.

2. To stir up good motions in their Hearts.

3. To

3. To comfort them in sorrow : as *Christ* was comforted being distressed in Soul, *Luke 22. 43.* and *Paul*, *Acts 27. 23, 24.*

4. To rejoyce at the Conversion of the Saints, *Luke 15. 10.*

How manifold are the Evil things from which the Good Angels do keep the Godly ?

They likewise do partly concern the Body, partly the Soul.

What are the Evils of the Body ?

They are either without, or within us.

From what Evils without us are we preserved by the Ministry of the Angels ?

1. From those dangers that one Man bringeth upon another.

2. From those that they are subject unto, by reason of wild Beasts.

3. From those Evils whereunto we are subject by reason of other Creatures without Life.

4. They do not only preserve the Bodies of the Saints ; but also all things that are theirs ; as their Goods, Wife, Children, and Families.

What are the Evils within us, from which the Angels do keep us ?

First, Sickness. Secondly, Famine. Thirdly, Death.

What are the Evils of the Soul, from which the Angels do keep us ?

From Sins, and that two ways. 1. By their continual presence.

2. By their Power.

What are the Actions which the Good Angels perform towards Wicked Men in this Life ?

1. They restrain and hinder them from many wicked things which they would bring to pass.

2. They execute Judgments upon the Wicked, and punish them for their sins committed, *2 Kings 19. 35. Gen. 19. 11.*

What are the Offices which the Good Angels are to perform towards Man after this Life ?

First, They carry the Souls of the Godly, being separated from the Body with comfort into Heaven, (as *Lazarus*, *Luke 16. 22.*) and thrust the Wicked into Hell.

Secondly, They wait upon *Christ* at the day of Judgment, to gather all the Faithful unto him, and to separate the Wicked from among them, (*Mat. 13. 41. & 24. 31.*) and to rejoyce at the Sentence which he shall give.

Are we not to worship the Blessed Angels for the good Offices which they perform towards Man, and to pray unto them ?

Not in any case: For,

1. They themselves refuse it, *Rev. 19. 10. & 22. 9.*

2. They are but God's Messengers, and our fellow Brethren.

3. God is only to be worshipped, *Judges 13. 16. Mat. 4. 10. Col. 2. 18.*

Thus much concerning the Good Angels : what are you to know concerning the Evil Ones ?

First, Their Sin or Fall. Secondly, The evil Offices they perform.

How many things are we to consider in their Fall ?

Two: 1. The Manner. 2. The Backsliding it self.

What must be considered in the manner ?

Four things.

1. They were created, though Good, yet mutable ; so as they might fall.

2. Being created mutable, they were tryed, whether they would fall or not.

3. Being tryed, they were forsaken of God, and left to themselves.

4. Being left to themselves, they committed all sin even with greediness.

How many things must be considered in the fall it self ?

Three. 1. From whence they fell. 2. Whereinto they fell. 3. The punishment God laid upon them for their fall.

From whence fell they ?

First, From their innocency, and estate which God had set them in, *Job 4. 18. John 8. 44. 2 Pet. 2. 4. Jude v. 6.*

Secondly,

Secondly, From God ; and thereby from fulness of Joy, and perfection of Happiness.

Whereinto fell they ?

God suffered them voluntarily and maliciously, without any outward temptation, to fall into that unpardonable sin of Apostasie ; and into the most grievous sins that could be committed.

What was the principal Sin that the Angels committed ?

Howsoever some think it was Pride, abusing the place of *Isa. 14. 13, 14.* which is meant of the King of *Babylon* ; others Envy towards Man, out of *Wisdom 2. 24.* others Lying, out of *John 8. 44.* yet it comprehended all these and more too ; being an utter falling away from God, and that holy standing God placed them in, especially to minister for Mans good.

How cometh it to pass that the fall of Angels is without hope of restitution ; since Man is recovered after his fall ?

The Devil committed the sin against the Holy Ghost, (*Mat. 12. 31. 1 John 5. 16.*) sinning wilfully and maliciously ; which is proved by his continual dealing against God : and therefore he shall never be restored.

Were there many Angels that did thus fall ?

Yes : as appeareth by *Rev. 12. 7. & Luke 8. 30.* where a Legion possessed one Man.

What Punishments were laid upon the Angels for their fall ?

First, The fearful corruption of their Nature from their first integrity, and loss of God's Image ; so that they can never repent.

Secondly, The casting of them out from the Glory of Heaven ; and the want of the comfortable presence of God for evermore, *2 Pet. 2. 4.*

Thirdly, A grief and vexation at the prosperity of the Saints.

Fourthly, A limitation of their Power, that they cannot do what hurt they would.

Fifthly, Horror and fear of the Judgment of the great Day ; whereunto they are reserved in everlasting Chains under Darknes, *2 Pet. 2. 4. Jude v. 6.*

Sixthly, A more heavy torment after the Day of Judgment in Hell Fire ; where they are to feel the infinite Wrath of God, World without end, *Mat. 8. 29. Luke 8. 31. Mat. 25. 41. Apoc. 20. 10.*

Can the Devil work Miracles, and tell things to come ?

No : but God only, *Mat. 4. 3. Esa. 41. 23.*

What Power have they to hurt Man ?

They have no more Power than is under Nature, (for above Nature they cannot Work) ; and yet they can do nothing by that Power, but what GOD appointeth ; not so much as the entering into Hogs, *Mat. 8. 31.*

How are they affected towards Man ?

Very maliciously : as their several names given them do declare.

What be those Names :

First, Satan, because they mortally hate Men.

Secondly, Devil : because they slanderously accuse them to God and Man, *Job 1. 11. & 2. 5. Rev. 12. 10.*

Thirdly, The Old Serpent : for their subtile temptation.

Fourthly, The Great Dragon : for their destroying of Man, *Rev. 12. 9.*

How many of them do attend upon every Man ?

Sometimes many upon one, and one upon many.

What be the Evil Offices they perform against Man ?

Some are common to the Godly with the Wicked ; others are proper to the Wicked alone.

Have they a like Power over the Godly and the Wicked ?

No. For though God permitteth them often to try and exercise the Godly, (*2 Sam. 24. 1. compared with 1 Chron. 21. 1. Ephes. 6. 12.*) both in Body and Mind, (as Satan afflicted *Job* both outwardly with grievous Sores, and inwardly

ly with Dreams and Visions; and sometimes buffered *Paul*, 2 Cor. 12. 7. sometimes hindred him from his journies, 1 *Theff.* 2. 18.) yet he limiteth them, and turneth their malice to the good of his Children, *Luke* 22. 31.

How manifold are the evil Offices which they perform in common against the Godly and the Wicked?

Two-fold: either such as respect the Body, and the things belonging thereunto; or such as respect the Soul.

How do they hurt the Body, or the things belonging to the Body?

They are permitted by God for Man's sin; *First*, To hurt the Creatures that should serve for our comfort; as the Air, Seas, Trees, &c. *Rev.* 7. 2, 3. *Secondly*, To abuse the Bodies both of Men and Beasts, for the effecting of their wicked purposes. *Thirdly*, To delude the Senses; making Men to believe things to be such as they are not. As the Devil did by *Jannes* and *Jambres* in Egypt, and by the Witch of *Endor*. *Fourthly*, To inflict sickness and evils upon the Bodies of Men, and to torment and pain them; as in *Job* and the Egyptians. *Fifthly*, To strike some dumb. *Sixthly*, To enter into, and really to possess the Bodies of Men, using them in most fearful sort, as *Matth.* 8. 16. & 12. 28. *Seventhly*, To inflict death upon the Bodies both of Men and Beasts.

How do they hurt the Soul?

First, By depriving some of the use of their Reason; by frensie and madness. *Secondly*, By troubling and tormenting some with grief and vexation of Soul. *Thirdly*, By abusing some with Passions and Melancholy fits, as *Saul*, 1 *Sam.* 16. 14. *Fourthly*, By seducing others, 1 *Kings* 22. 21, 22. 2 *Cor.* 4. 4. *Fifthly*, By manifold and fearful Temptations to sin and wickedness. *Sixthly*, By prevailing in some Temptations. *Seventhly*, By accusing before God those with whom they have so prevailed. *Eighthly*, By hindring Men from doing good things.

What are the Offices of the Evil Angels, that respect the Wicked alone?

First, To Rule and Reign in them without controulment, and to finish his Work in them. *Secondly*, To murder and destroy them in this World, and in the World to come to torment Soul and Body in Hell for ever.

What use are we to make of this Doctrine concerning the Evil Angels?

Uses of the
Doctrine con-
cerning Evil
Angels.

First, To tremble at the Lord's severity towards them, 2 *Pet.* 2. 4. and to be thankful for his Bounty and Mercies towards our selves, *Psal.* 8. 1, 4, 5. *Ephes.* 1. 3, 4.

Secondly, To remember that if God spared not those Spiritual Creatures sinning against him; neither will he spare us rebelling against his Majesty, 2 *Pet.* 2. 4.

Thirdly, To fear to offend God, that hath such Messengers to send at his command.

Fourthly, To learn to arm our selves with the Shield of Faith and fear of God; since we have such great Enemies to fight against, *Ephes.* 6. 11. 1 *Pet.* 5. 9.

Fifthly, To be comforted, that though the Devil be powerful and most malicious against us, yet Christ hath broken his Head, *Gen.* 3. 15. and at last will tread Satan under our feet, *Rom.* 16. 20.

Thus much of the Providence that concerneth Angels:

Shew now how God doth deal with Man.

Of God's par-
ticular Provi-
dence over
Man.

As with that Creature in whom, above all other, he intendeth to set forth the Glory of his Wisdom, Power, Justice, and Mercy, *Prov.* 8. 31. *Psal.* 8. 3, &c. and therefore the Scriptures do most plentifully declare the dealing of God with Man, both in the time of this World, and for ever hereafter.

How is Man upheld in his Being?

Two ways.

First, As all other bodily Creatures: *Partly* by maintenance of every Mans Life;

Life here on Earth, for the time allotted by God himself, *Acts 17. 28. Psal. 36. 6.* Partly, by propagation of Kind, unto the end of the World, through the blessing of Procreation, *Gen. 1. 28. Eccles. 1. 4.*

Secondly, As Angels after a sort; God so providing, that though the Body of Man returneth to the Earth from whence it was taken, yet the Soul perisheth not, but returneth to God that gave it, (*Eccles. 12. 7.*) yea, that the same Body also, and every part thereof, is preserved in the Grave, and shall be joyned intire to the Soul at the last day, so to continue for ever, *Job 16. 26, 27.*

How manifold is the State wherein Man is to be considered?

Three-fold. First, The State of Innocency; commonly had and lost of all Mankind, both Elect and Reprobate, without difference, *Eccles. 7. 29.*

Secondly, The State of Corruption and Misery; seising on all Men naturally, but abiding without recovery only on the Reprobate, *Rom. 8. 23.*

Thirdly, The State of Redemption; proper to the Elect, *1 Pet. 2. 9. Psal. 130. 8.* All which do make way unto that final and everlasting estate of Honour or Dishonour, fore-appointed unto all Men; beginning at the end of this Life, perfected at the Day of Judgment, and continuing for ever in the World to come. And thus touching this part of God's Providence the Scriptures do teach us, both the Benefits of God bestowed upon Man before his fall; and likewise his Justice and Mercy towards him after his fall. His Justice upon the Reprobate, who are left without hope of restitution, and reserved together with the Devils unto everlasting punishment, *Mat. 25. 41. Rev. 20. 10, 15.* His Mercy upon the Elect, who notwithstanding their Fall are restored again by Grace, *Gen. 3. 15.*

Is it not likely, that all the visible World, together with Men, is fallen with hope of restitution by Mercy?

Yes. For it standeth well with the Justice of God, that seeing the Visible World was made for the use of Man, (*Gen. 2.*) that with the Fall of Man it should be punished, (*Gen. 3. 17, 18.*) and with his raising up again be restored, *Rom. 8. 20, 21, 22.*

What is that special Order of Government which God useth towards Mankind in this World, and in the World to come?

In this World he ordereth them according to the tenor of a two-fold Covenant; in the World to come, according to the sentence of a two-fold Judgment.

What understand you by a Covenant?

An agreement which it pleaseth Almighty God to enter into with Man, concerning his everlasting Condition.

Of the Covenant between God and Man.

What be the parts of this Agreement?

Two: the one is the Covenant that God maketh with us; the other is the Covenant that we make with God. The sum of the former is, that he will be our God: of the latter, that we will be his People, *Jer. 31. 33.*

What gather you from the former?

The Sir-name of God, as it is in divers places of Scripture, and namely, *Exod. 3. 15.* where it is said, *The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my Name for ever, and this is my Memorial unto all Generations.* From whence we may observe the singular Glory and Priviledg of God's People, in that God is content to take his Sir-name of them, *Heb. 11. 16.*

Why is this Sir-name added?

For that it is a fearful thing, to think of the proper Name of God alone, unless this be added to it; whereby he declareth his love and kindness to us.

What gather you from the latter?

That Man standeth bound by these Covenants of Agreement, to perform that Duty which God requireth at his hands.

How many such Covenants be there?

Two. First, The Law, or Covenant of Works. Secondly, The Free Promise, or Covenant of Grace; which from the coming of Christ is called the Gospel, Rom. 10. 5, 6. Gal. 3. 11, 12.

1. Covenant of Works.

Which of them was first?

The Law. For it was given to Adam in his Integrity; when the Promise of Grace was hidden in God.

How so, since it is said that the Law was not before Moses?

That is to be understood of the Law, as it was written by Moses, and engraved in Tables of Stone by the Finger of God: otherwise the same Law (for the substance thereof) was imprinted in the beginning in the Hearts of our first Parents; and therefore it is called the Law of Nature, Rom. 2. 14.

How was this Law given unto Adam in the beginning?

It was chiefly written in his Heart at his Creation, and partly also uttered to his Ear in Paradise. For unto him was given both to know Good, and also to be inclined thereunto, with ability to perform it. There was something likewise outwardly revealed, as his Duty to God, in the sanctification of the Sabbath; to his Neighbour, in institution of the Marriage; and to himself, in his daily working about the Garden.

How doth it appear that the Substance of the Moral Law was written in the Hearts of Adam and Eve?

First, By the effect of it in them both; who immediately after their Fall, were forced by the only guilt of Conscience (not yet otherwise charged) to hide themselves from God's Presence, Gen. 3. 8.

Secondly, By the remainders thereof in all Mankind; who even without the Law, are by the Light of Nature a Law unto themselves, Gen. 4. 6. Rom. 2. 14, 15.

How hath the Moral Law been delivered since the Fall?

The sum thereof was comprised in ten words, (Exod. 34. 28. Deut. 4. 13.) commonly called the Decalogue or Ten Commandments; solemnly published and engraved in Table of Stone by God himself, (Deut. 4. 14. & 10. 4.) Afterwards the same was more fully delivered in the Books of Holy Scripture; and so committed to the Church for all Ages, as the Royal Law for direction of our obedience to God our King, (James 2. 8.) and for the discovery of Sin, and the punishment due thereto, Deut. 27. 26. Rom. 1. 31. & 3. 20.

What then doth the Law now require of us?

All such Duties as were required of Adam in his Innocency, (Levit. 18. 5.) and all such as are required since by reason of his Fall, (Deut. 27. 26.) binding us to eternal Death for our least defect therein.

Declare now out of that which hath been said, what the Covenant of Works is?

It is a Conditional Covenant between God and Man, whereby on the one side God commandeth the perfection of Godliness and Righteousness, and promiseth that he will be our God, if we keep all his Commandments; and on the other side, Man bindeth himself to perform intire and perfect Obedience to God's Law, by that strength wherewith God hath indued him by the Nature of his first Creation.

What was done in this Covenant on God's part?

There was his Law, backed with Promises and Threatnings; and unto them were added outward Seals.

What was the sum of this Law?

Do this, and thou shalt live: if thou dost it not, thou shalt die the death.

What is meant by, Do this?

Keep all my Commandments in Thought, Word, and Deed.

What is meant by Life, promised to those that should keep all the Commandments?

The reward of Blessedness and everlasting Life, Levit. 18. 5. Luk. 10. 28.

What

What is meant by Death threatned to those that should transgress?

In this World the Curse of God, and Death, with manifold miseries both of Body and Soul: and (where this Curse is not taken away) everlasting Death both of Body and Soul in the World to come, *Deut. 27. 26. & 29. 19, 20. & 32. 22. Levit. 26. Deut. 28.*

What were the outward Seals added hereunto?

The two Trees, planted by God for that purpose in the midst of the Garden, *Gen. 2. 9. & 3. 3.* that Adam before and in the sight of them might resort to some special place to serve God in, and might by the sight of them be put in mind of those things whereof they were Signs and Seals.

What did the Tree of Life serve for?

It sealed up Happiness, Life, and Glory unto Man, upon condition of Obedience: that by tasting thereof (which no doubt, according to the manner of Sacramental Signs, was a Tree of marvellous Comfort and Restoring) he might be assured he should live in Paradise for ever, if he stood obedient unto God's Commandments, *Gen. 2. 9. Prov. 3. 18. Rev. 2. 7.*

Was this Tree able to give everlasting Life to Man? or otherwise, why did God after the Fall shut Man from it?

It was no more able to give everlasting Life, than the bodily eating of any other Sacrament: but Adam having by sin lost that which was signified hereby, God would have him debarred from the use of the Sacrament.

What did the Tree of Knowledge of Good and Evil serve for?

Both for tryal of Obedience, and also for a warning of their mutability, and of what would follow upon sin; so sealing Death and Damnation in case of Disobedience. Not as though the Tree was able to give any Knowledge: but that by tasting of it contrary to God's Command, they should have experimental knowledge of Evil in themselves, which before they had of Good only; and by woful experience should learn, what difference there was between knowing and serving God in their integrity, and being ignorant of him by their sin, *Gen. 2. 17.*

What was done in this Covenant on Man's part?

Man did promise by that Power which he had received, to keep the whole Law; binding himself over to punishment in case he did not obey.

In what State is Man to be considered, under this Covenant?

In a two-fold State. 1. Of Innocency. 2. Of Corruption and Misery.

What things are you to note in the Innocent Estate of Man?

First, The place where he was seated. Secondly, The happy and glorious Estate he there enjoyed both in Soul and Body.

Where did God place Man when he created him?

In a most glorious, pleasant and comfortable Garden; which is called Paradise, or the Garden of Eden from the pleasantness, *Gen. 2. 8.*

What doth the Scripture teach concerning it?

The Place where it was, and the Commodities thereof.

Where, and in what part of the World was it?

In Asia near the meeting of Euphrates and Tigris, those two famous Rivers.

What Commodities had it?

All the principal Creatures of God did adorn it: and therefore it is said to be, more extraordinarily than the rest of the World, planted by God. There are set down also the precious Stones thereof, under the Sardonyx; pure Metals, under the Gold; precious Woods under the Bdellium; and so all other living Things and growing Creatures; that it might be, as it were, a Shop furnished for Man; to see in, and learn by it God's Wisdom, Power and Majesty.

Doth this place now continue?

The place remaineth; but the Beauty and Commodities be partly by the Flood,

The State of Man in the time of his Innocency.

Flood, partly by Man's Sin (for which the whole Earth is cursed) almost abolished; though (as may be observed out of good Authors) it is a very fruitful place still.

What Happiness did Man enjoy thus placed in Paradise?

It was partly Inward, partly Outward.

Wherein did the Inward appear?

First, In his wonderful Knowledg, whereby he made use of all the Creatures of God, as the greatest Philosopher that ever was.

Secondly, In that Holy and Heavenly Image of God, of which *Adam* had the use and comfort before his Fall: it shining in him without tainture or blemish, and he thereby being without all Sin, or punishment of Sin.

Thirdly, In the full fruition and assurance of the favourable and blisful presence of his Creator, [*Mat. 5. 8. Psal. 17. 15.*] and his heavenly company and conference with God, without all fear, as a Subject with his Prince, (*Gen. 3. 8.*)

Fourthly, In his joyful serving God; together with absolute contentment in himself, (*Gen. 2. 25.*)

Wherein did the Outward appear?

First, In having so comely, perfect and glorious a Body, in which there was no infirmity, pain, nor shame, though naked, (*Gen. 2. 25.*)

Secondly, In his dominion over all the Creatures, that submitted themselves, and did service unto him: to whom also as their Lord he gave their Original Names, *Gen. 2. 19, 20.*

Thirdly, In the comfortable State and Sense, not of Paradise alone, but of all the World round about him; having neither Storm, Winter, nor extremity in any Creature.

What Employment had Man in this Estate?

A two-fold Employment: the first Outward, to till and dress the Garden, *Gen. 2. 15.* the other Spiritual, to worship and serve God his Creator, and to procure his own everlasting Blessedness; whereto he was fitted with freedom of Will and Ability for perfect Obedience unto God, according to the tenor of the Covenant of Works.

What Use are we to make of the knowledg of Man's Happiness before his Fall?

First, To admire and praise the great goodness and favour of God in so dealing with Man, a Clod of the Earth.

Secondly, To bewail the loss of that happy Estate, with blaming our selves for our sin in *Adam*.

Thirdly, To learn how grievous a thing sin is in God's sight, that procured Man this doleful change.

Fourthly, To labour and gasp to be Heirs of the Heavenly Paradise purchased for the Elect by Christ; by which we shall eat of the Tree of Life, *Rev. 2. 7.*

Thus far of the State of Innocency: what is the State of Corruption and Misery?

Of Man in the State of Corruption; and of his Fall, -

The fearful condition whereinto in *Adam* all Mankind fell, (*Eccles. 7. 29.*) by transgressing and violating that Covenant of Works which God made with him at the beginning. For Man continued not in his integrity, but presently transgressed that Holy Law which was given unto him; willingly revolting from God's Command, through Satan's Temptation, into many sins by eating the forbidden Fruit: *And so by the disobedience of one, sin reigned unto death, and death went over all, Rom. 5. 12, 18.*

What are we then to consider herein?

First, *Adam's* Fall. Secondly, The wretched Estate he threw all his Posterity into.

In what place of Scripture is the History of Adam's Fall handled?

In the third Chapter of *Genesis*: the six former Verses whereof, setteth out the transgression of our first Parents, (which was the Original of all other Trans-

Transgressions) the rest of the Chapter declareth at large the things that followed immediately upon this transgression.

How was the way made unto this Fall of Man?

By God's Permission, Satan's Temptation, Man's carelessness and infirmity in yielding thereunto.

What Action had God in this Business?

He permitted the Fall of Man; not by instilling into him any Evil, (*James 1. 13. 1 John 2. 16.*) or taking from him any ability unto Good; but, first, suffering Satan to assail him, (*2 Sam. 24. 1. with 1 Chron. 21. 1.*) Secondly, Leaving Man to the liberty and mutability of his own Will; and not hindring his Fall by supply of further Grace, (*2 Chron. 32. 31.*)

Was God then no cause of the Fall of our first Parents?

None at all: but as hath been said, having created them Holy he left them to themselves to fall if they would, or stand if they would, in respect of their Ability: as a Staff put on an end right, doth fall without the furtherance of the Man that setteth it right. Yet came it not to pass by the bare permission of God alone, but also by his Permissive Decree; thereby to make way for the manifestation of his Power, Justice and Mercy. For being able to bring Good out of Evil, as Light out of Darkness; he ordereth, in his great Wisdom, the Fall of Man to the setting out of the Glory, both of his Mercy in those that shall be saved in Christ, and of his Justice in those that shall perish for their sins, (*Rom. 11. 32.*) yet without wrong to any; being not bound to his Creature, to uphold him by his Grace from falling, *Rom. 11. 35.*

What hand had Satan in procuring the Fall of Man?

Being himself fallen, upon a proud, envious, and murderous Mind, he deceived our first Parents by tempting them to sin; to the end he might bring them into the like Estate with himself. And as in this respect he is said to have been a Murderer from the beginning, *John 8. 44.* so doth he ever since seek to do what hurt he can to Man-kind; moving them still to sin against God, and labouring to bring them to damnation.

What do you observe herein?

His envy of God's Glory and Man's Happiness; together with his hatred and malice against Mankind, whom (as a Murderer doth his Enemy) he hateth and laboureth to destroy.

What gather you from this attempt of his against our first Parents in the state of Innocency?

That Satan is most busie to assail them in whom the Image of God in Knowledge and Holiness doth appear; not labouring much about those which either lie in Ignorance, or have no conscience of walking according to Knowledge, as those that are his already.

What Instrument did Satan use in tempting Man?

He used the Serpent as an Instrument to deceive the Woman, and the Woman for an Instrument to tempt the Man, *Gen. 3. 1. 2 Cor. 11. 3. 1 Tim. 2. 14.*

Why did he use those outward Instruments, and not rather tempt their Fancy and Affection inwardly?

It seemeth that in their integrity he could not have that advantage against them in those things whereunto they were made subject by their Fall.

Why did he chuse rather to speak by a Serpent, than by any other Beast?

Because it was the fittest that God permitted him, and wisest of all the Beasts of the Earth; especially possessed by him to deceive Man, (*Gen. 3. 1.*) It was of all other Beasts the subtlest and fittest to creep into the Garden unseen of Adam, (who was to keep the Beasts out of it) and to remain there without being espied of him, and creep out again when he had done his feat.

If there were craft before the Fall, then it seemeth there was Sin?

Craft in Beasts is not Sin: although the word here used signifyeth a nimbleness and slikeness to turn and wind it self any way; in which respect it seemeth the Devil chose this Beast before any other.

What

What learn you from hence ?

That the Devil, to work his mischief, is exceedingly cunning to make his choice of his Instruments, according to the kind of Evil he will sollicite unto, *Mat. 7. 15. 2 Cor. 11. 13, 14. 1 Tim. 2. 14.*

But we do not see that he cometh any more in the Body of Serpents ?

He may ; and in the Body of any other Beast which the Lord will permit him to come in. Howbeit our case in this is more dangerous than that of our first Parents. For now he useth commonly for Instruments Men like unto us, and familiar with us : which he could not do before the Fall, *Ephes. 6. 12. Rev. 2. 10.*

Why did Satan assail the Woman rather than Man ?

Because she was the weaker Vessel ; which is his continual practice, where the Hedge is low there to go over, (*Luke 5. 30. Mark 2. 16. Mat. 9. 11. 2 Tim. 3. 6.*) and might afterwards be a fitter means to deceive and draw on her Husband.

What are we to consider in his tempting of the Woman ?

First, The time which he chose to set upon her. Secondly, The manner of the Temptation.

What note you of the Time ?

First, That it was immediately, or not long after the placing of them in that happy Estate : which teacheth how malicious the Wicked One is, who if he could let, would not suffer us to enjoy any comfort, either of this Life, or of that to come, so much as one poor day.

Secondly, That he came unto her when she was some space removed from her Husband : that he that should have helped her from and against his Wiles, might not be present to hear their conference. Whence we learn, that the absence of Wives from their Husbands, who should be a strength unto them, is dangerous : especially that we absent not our selves from the means of spiritual strength, the hearing of the Word, the receiving of the Sacraments, and Prayer.

Thirdly, That she was near to the Tree of Knowledg at the time he set on her : which sheweth his watchfulness in taking advantage of all Opportunities that might further his Temptations.

What was the manner of the Temptation ?

First, He subtilly addressed himself to the Woman ; and entred into conference with her. Secondly, He made her doubt whether the Word of God was true or not. Thirdly, He offered her an Object. Fourthly, He used all the means he could to make her forsake God, and yield unto him : pretending greater love and care of Man's well-doing than was in God, and bearing them in hand that they should be like unto God himself if they did eat of the forbidden Fruit, *Gen. 3. 5.*

What was the Devils speech to the Woman ?

It was even so, that God hath said, Ye shall not eat of all the Fruit in the Garden, *Gen. 3. 1.*

What do you note in this ?

That it is likely, there had been some communication before between the Serpent and the Woman, that Satan had asked why they did not eat of the forbidden Fruit, seeing it was so goodly and pleasant to behold ; and that the Woman had answered that they were forbidden : whereupon he inferreth this that *Moses* setteth down ; wherein we may observe,

First, The Devils Sophistry, who at the first doth not flatly contrary God's Command ; but to bring her to doubting and conference with him asketh this Question, Whether God had forbidden to eat of all the Trees in the Garden ?

Secondly, The wicked Spirits malicious, and subtile Suggestion : in that passing by the great bountifulness of the Lord in the grant of the free use of

of all the Fruits in the Garden, he seeks to quarrel with the Lord's Liberality.

Thirdly, We learn from hence to take heed lest for want of some one thing which God withholdeth from us, which we gladly would have, we be not unthankful to the Lord for his great kindness and liberality; and enter further into a dislike of him for that one want, than into the love and liking of him for his innumerable benefits we enjoy: especially it being for our good that he withholdeth it, and that being not good which we desire.

What did follow upon this Question of Satan?

The Woman answering thereunto, not as God had spoken, that surely they should die if they did eat of the forbidden Fruit, but by a term of doubting, *lest ye die*; Satan by this conference and doubting taketh advantage, and assureth them that they should not die, but have their eyes open and receive Knowledge.

What observe you in this Reply of the Devil?

First, His Craft, in applying himself to the Woman: whom he seeing to be in doubt of the punishment, contents himself with it, and abstaineth from a precise denial, whither he would willingly draw her: because he deemed that the Woman would not come so far, and that in a flat denial he should have been bewrayed; which notwithstanding in the latter end of this Sentence he doth by implication flatly do. Whence we learn, that the Devil proceedeth by degrees, and will not at the first move to the grossest: as in Idolatry he laboureth to draw Man first to be present, after to kneel only with the knee, keeping his Conscience to himself; lastly, to the greatest Worship. In Whoredom, first to look, then to dally, &c. and therefore we must resist the Evil in the beginning.

Secondly, That he is a Calumniator or Caviller; whereof he hath his name *Diabolus*, Devil, and an Interpreter of all things to the worst. And it is no marvel though he deprave the best Actions of Good Men, seeing he dealeth so with God; surmising that GOD had forbidden to eat of the Fruit, lest they should know as much as he.

Thirdly, That knowing how desirous the Nature of Man (especially they of best Spirits) is of Knowledge, he promiseth unto them a great increase thereof: whereas we ought to remember that which Moses saith, That the Secrets of the Lord are to himself, and that the things that he hath revealed are to us and to our Children, *Deut. 29. 29.*

Hitherto of Satan's Temptation, the cause of the Fall without Man. What were the Causes arising from our first Parents themselves?

Not any of God's Creation, but their carelessness to keep themselves intire to God's Command. For though they were created Good, yet being left by God to the mutability of their own Will, they voluntarily inclined and yeelded unto that Evil, whereunto they were tempted: and so from one degree unto another were brought unto plain rebellion, *Gen. 3. 6. Eccles. 7. 29.*

What was their first and main Sin?

In general it was disobedience: the degrees whereof were, first Infidelity, then Pride, and lastly the disavowing of subjection by eating the forbidden Fruit; which they imagined to be the means whereby they should attain to a higher degree of Blessedness, but proved to be the Sin that procured their Fall, *Gen. 2. 16, 17. & 3. 6, 7.*

Did not Adam confer with Satan, and take the Fruit from the Tree?

No: he received it from his Wife, and by her was deceived, and she by Satan, *Gen. 3. 4, 17. 1 Tim. 2. 14.*

Satan indeed was the outward Cause of Eves Fall: but what are the Causes arising from her self?

They are either outward things of the Body, or the inward Affections of the Mind moved by them.

What are the Outward things of the Body?

They are the abuse of the Tongue, of the Ears, of the Eyes, and of the Taste. For in that she entertained conference with the Devil, the Tongue and Ears; in that it is said that the Fruit was delectable to look on, the Eyes; and in that it was said it was good to eat, the Taste is made to be an Instrument of this Sin.

What learn you from hence?

That which the Apostle warneth, *Rom. 6. 13.* that we beware, that we make not the parts of our Bodies Weapons of Iniquity. For if without a circum-spect use of them they were Instruments of Evil before there was any corruption, or any inclination at all to sin; how much more dangerous will they be now after the corruption, unless they be well looked unto?

What do you observe in Eves conference with the Devil?

First, Her folly to enter into any conference with Satan. For she might have been amazed that a Beast should speak unto her in a Man's Voice: but her carelessness and curiosity moved her to it.

Secondly, Her boldness in daring to venture on such an Adversary without her Husbands help or advice.

Thirdly, Her wretchedness in daring once to call in question the truth of God's Command, or to dispute thereof, and then to doubt of it.

What Instructions gather you from her entertaining Conference with Satan?

That it is dangerous to talk with the Devil, so much as to bid him to depart. If the Lord to try us should suffer him to tempt us visibly as he did Eve, unless we have a special calling of God thereunto. 1. Because he is too subtil for us, we being simple in regard of him. 2. Because he is so desperately malicious, that he will give place to no good thing we can alledge to make him leave off his malicious purpose.

What shall we then do?

We must turn our selves unto God, and desire him to command him away, at whose only Commandment he must depart.

Is there any thing blame-worthy in Eves Answer to the Question of the Serpents?

Notwithstanding that so far she answered truly, that God had forbidden them to eat of the Fruit of that Tree, and telleth also the punishment truly that would follow thereof: yet began she to slip in the delivery, both of the Charge and of the Punishment. For where she saith they were forbidden to touch it, it is more than the Lord did make mention of: and she thereby seemeth to insinuate some rigour of the Lord, forbidding even the touch of the Fruit. And where the Lord had most certainly pronounced, that they should die if they did eat of the forbidden Fruit; she speaketh doubtfully of it, as if they should not certainly die.

What learn you from this latter Observation?

That albeit Men are oft perswaded they sin, yet that they are not perswaded of the Justice of God against it; whereby the door is opened to sin. Which is to make God an Idol, in spoiling him of his Justice; as if he were so all Mercy, as he had forgotten to be just, when as he is as well Justice as Mercy, as infinite in the one as in the other; which correcteth sharply the sins of such as he will save.

What learn you of the abuse of the Tongue in this Conference?

That as the Tongue is a singular Blessing of God, whereby Man excelleth all the Creatures upon Earth: so the abuse of it is most dangerous, because it setteth on fire the whole course of Nature, and it is set on fire of Hell, *Jam. 3. 6.*

What observe you of what it is said, That Eve saw the Fruit was delectable to look on?

Her lustful and wicked eye; in suffering her Mind to be allured to look on the beauty of the Fruit, with a purpose to affect the eating of it.

How is it said, that she saw it was good to eat, when she had never tasted of it?

She knew by the beautiful Colour it was so. For if we are able, in this darkness we are fallen into, to discern commonly by the sight of the Fruit, whether it be good; and the skilful in Physick by the colour only of the Herb, to tell whether it be hot or cold, sweet or sour: how much more were *Adam* and *Eve*, who had the perfection of the knowledge of those things, more than ever *Solomon* himself?

What learn you by the abuse of these Outward Senses?

That they are, as it were, Windows whereby Sin entered into the Heart, when there was no sin; and therefore will much more now, the Heart being corrupted.

What Instructions gather you from thence?

First, That we must shut them against all evil and unlawful use of their Objects, and open them to the use of good things: make a Covenant with them, as *Job* did with his Eyes, *Job* 31. 1. by a strong and painful resistance of the Evil that cometh by the abuse of them, as it were cut them off, and throw them away, as our Saviour giveth counsel, *Mat.* 5. 29, 30.

Secondly, That as the Senses are more noble, as the Hearing and Sight, called the Senses of Learning; so there should be a stronger watch set upon them: those being the Senses that *Adam* and *Eve* were especially deceived by.

What observe you of that it is said, She saw that it was desirable for Knowledge?

That was only her Error, which she having begun to slip of by communication with the Devil, did after drink a full draught of, by beholding the beauty of the Fruit, and receiving the delicate taste thereof. And withal observe how we can heap Reasons true and false to move us to follow our pleasure.

What learn you from thence?

That the Heart inclining to Error, doth draw the Senses to an unlawful use of them: and that the abuse of the Senses doth strengthen the Heart in Error.

What gather you hereof?

That before the Heart was corrupted, there was no abuse of these outward Senses: but that being corrupt, the abuse of them doth settle the Heart deeper in Error.

What was the Effect of all these Outward and Inward Means?

First, *Eve* yielded to Satan, and put his Will in execution, in eating of the Fruit that was forbidden. Secondly, She gave it also to *Adam* to eat.

What force hath the word [also] here used by the Holy Ghost?

Thereby, as a special word of amplification, the sin is aggravated against her: to shew her naughtiness, not only in committing the sin her self, but also in alluring her Husband to do as she had done.

What learn you from thence?

1. The nature of Sinners to draw others to the condemnation they are in (as Satan *Eve*, and *Eve* her Husband) even those that are nearest them; whose Good they should procure.

2. That we should take heed of that the Apostle warneth us, *not to be partakers of other Mens sins*; as if we had not enough of our own to answer for: which especially belongeth unto those in charge, *1 Tim.* 5. 22.

3. How dangerous an Instrument is an evil and deceived Wife; which the Lord commandeth Men should beware to make choice of: and if the Man which is strong, much more the Woman.

What learn you of that, Adam eat forthwith?

First, That which hath been before noted, that the Devil by one of us tempteth more dangerously than in his own Person: so that Satan knew he could not so easily have deceived *Adam* by himself, as by *Eve*.

Secondly, For that in excess of love he yielded ; it teacheth Husbands to love their Wives, but it must be in the Lord, as the Wives must do their Husbands.

How doth it agree with the Goodness, or with the very Justice of God, to punish Mankind so fearfully for eating of a little Fruit ?

Very well. For first, the heinousness of an Offence is not to be measured by the thing that is done, but by the worthiness of the Person against whom it is committed. Secondly, How much more the Commandment our first Parents brake was easie to be kept, (as to abstain from one only Fruit in so great variety and plenty) so much more grievous was their sin in breaking it.

Thirdly, Though God tryed their Obedience in that Fruit especially, yet were there many other most grievous sins, which in desiring and doing of this they did commit : insomuch that we may observe therein the grounds of the breach in a manner of every one of the Ten Commandments. For the transgression was horrible, and the breach of the whole Law of God ; yea, an Apostacy, whereby they withdrew themselves from under the Power of God, nay rejected and denied him : and not so little an Offence as most Men think it to be.

What breaches of the first Commandment may be observed in this Transgression ?

That the breach of all the Commandments concurred in Adam and Eves sin.

First, Infidelity : whereby they doubted of God's Love towards them, and of the Truth of his Word.

Secondly, Contempt of God : in disregarding his Threatnings, and crediting the Word of Satan, God's Enemy and theirs.

Thirdly, Heinous ingratitude and unthankfulness against God for all his Benefits : in that they would not be beholding unto him for that excellent condition of their Creation (in respect whereof they ought unto him all fealty) but would needs be his equal.

Fourthly, Curiosity in affecting greater Wisdom than GOD had endued them withal by vertue of their Creation, and a greater measure of Knowledge than he thought fit to reveal unto them.

Fifthly, Intolerable Pride and Ambition : in desiring not only to be better than GOD made them, but also to be equal in knowledge to God Himself : and aspiring to the highest estate due to their Creator.

How did our first Parents break the second Commandment ?

Eve, by embracing the word of the Devil, and preferring it before the Word of GOD : Adam, by hearkning to the Voice of his Wife, rather than to the Voice of the Almighty, Gen. 3. 17.

What were the breach of the third ?

First, Presumption in venturing to dispute of God's Truth, and to enter into communication with God's Enemy, or a Beast who appeared unto them, touching the Word of God ; with whom no such conference ought to have been entertained.

Secondly, Reproachful Blasphemy : by subscribing to the sayings of the Devil, in which he charged God with lying, and envying their good estate.

Thirdly, Superstitious conceit of the Fruit of the Tree ; imagining it to have that vertue which God never put into it : as if by the eating thereof, such Knowledge might be gotten as Satan perswaded.

Fourthly, Want of that zeal in Adam for the Glory of God, which he ought to have shewed against his Wife, when he understood she had transgressed God's Commandment.

How was the fourth Commandment broken ?

In that the Sabbath was made a time to confer with Satan in matters tending to the high dishonour of God : if it be true that on that day Man fell into this transgression, as some not improbably have conjectured. For at the conclusion of the sixth day, all things remained yet very good, Gen. 1. 31. and God blessed

blesſed the ſeventh day, *Gen. 2. 3.* Now it is very likely that Satan would take the firſt advantage that poſſibly he could to entrap them, before they were ſtrengthened by longer experience, and by partaking of the Sacrament of the Tree of Life, (whereof it appeareth, by *Gen. 3. 22.* that they had not yet eaten): and ſo from the very beginning of Man, became a Man-ſlayer, *John 8. 44.*

Shew briefly the grounds of the breach of the Commandments of the ſecond Table, in the tranſgreſſion of our firſt Parents.

The *ſiſth* was broken, *Eve* giving too little to her Husband, in attempting a Matter of ſo great weight without his privy: and *Adam* giving too much to his Wife, in obeying her Voice rather than the Commandment of God, and for pleaſing of her, not caring to diſpleaſe God, *Gen. 3. 17.*

The *ſixth*. By this Act they threw themſelves and all their Poſterity into condemnation and death, both of Body and Soul.

The *ſeventh*. Though nothing direct againſt this Commandment: yet herein appeared the root of thoſe evil Affections which are here condemned; as not bridling the luſt and wandring deſire of the Eye; as alſo the inordinate appetite of the Taſte, (*Gen. 3. 6.*) in luſting for and eating that only Fruit which God forbade, not being ſatisfied with all the other Fruits in the Garden.

The *eighth*. Firſt, Laying hands upon that which was none of their own, but by a ſpecial reſervation kept from them. Secondly, Diſcontent with their preſent eſtate, and covetous deſire of that which they had not.

The *ninth*. Judging otherwiſe than the truth was of the virtue of the Tree, (*Gen. 3. 6.*) and receiving a falſe accuſation againſt God himſelf.

The *tenth*. By entertaining in their Minds Satan's Suggeſtions, and evil concupiſcence appearing in the firſt motions leading to the forenamed ſins.

Thus much of our firſt Parents ſin, and the cauſes thereof; now let us come to the Effects of the ſame. Shew therefore what followed in them immediately upon this tranſgreſſion.

Three Fruits were moſt manifeſt: namely, guiltineſs of Conſcience, ſhame of Face, and fear of God's Preſence. The Effects of the Fall.

Did any puniſhment follow upon this ſin?

Sin, Guiltineſs, and Puniſhment, do naturally follow one upon another: otherwiſe the Threatning, that at what time ſoever they did tranſgreſs God's Commandment they ſhould certainly die, ſhould not have taken effect.

Declare how that Threatning took effect?

They were dead in ſin, which is more fearful than the death of the Body, as that which is a ſeparation from the favour of God. For there came upon them the decay of God's glorious Image in all the Faculties of their Soul, and alſo a corruption of the Powers of their Body from being ſo fit Inſtruments to ſerve the Soul as God made them: and this in them is ſignified by *nakedneſs*, *Gen. 3. 7.* and in their Children called Original Sin. Then there iſſued from thence a ſtream of Actual Sins in the whole courſe of their Life: which appeared in *Adam* even upon his Fall; by his flying from God's Preſence, and affirming that it was his nakedneſs that made him fly, his excuſing of his ſin, and laying it on the Woman, &c. By ſin an entry being made for death, *Rom. 5. 12.* they became ſubject to the ſeparating of the Soul from the Body, which is bodily death; and of both from God, which is Spiritual Death: ſignified by expelling them out of *Paradiſe*, and debarring them of the Sacramental Tree of Life, *Gen. 3. 22.* &c. And thus, by the juſt Sentence of God, being for their ſin delivered into the power both of corporal and of eternal Death, they were already entred upon Death and Hell: to which they ſhould have proceeded, until it had been accompliſhed both in Body and Soul in Hell with the Devil and his Angels for ever, if the Lord had not looked upon them in the Bleſſed Seed.

For

For the fuller understanding of the things that immediately followed the transgression of our first Parents: let us consider more particularly what is recorded in the third Chapter of Genesis. And first shew what is meant by that in the seventh Verse, that their eyes were opened, and that they saw themselves naked.

Were they not naked before? and having the Eyes sharper than after the Fall, must they not needs see they were naked?

Of our first
Parents nakedness.

It is true; howbeit their nakedness before the Fall was comely, yea more comely than the comlyest Apparel we can put on: being clad with the Robe of Innocency, from the top of the Head unto the sole of the Foot; wherefore by nakedness he meaneth a shameful nakedness both of Soul and Body; as the Scripture speaketh of elsewhere, *Rev. 3. 17, 18. Exod. 32. 25.*

What gather you from hence?

That the loathsomeness of sin is hidden from our eyes, until it be committed, and then it flusheth in the faces of our Consciences, and appeareth in its proper colours.

Was that well done that they sewed Fig-tree Leaves to hide their nakedness?

In some respect: Forasmuch as they sought not remedy for the nakedness inward, it was not well: but that they were ashamed to behold their own nakedness of the Body, it was well. For in this corrupt and sinful estate there is left this honesty and shamefastness, that neither we can abide to look on our own nakedness and shameful parts, much less upon the shameful parts of others; although it be of those that are nearest joyned unto us.

What gather you from thence?

First, That those that can delight in the beholding, either of their own nakedness, or the nakedness of any other, have lost even that honesty, that the sinful Nature of Man naturally retaineth.

Secondly, That such as for customs-sake have covered their nakedness with Clothes, and do notwithstanding with filthy words, as it were, lay themselves naked, are yet more wretched, and deeper poysoned with the poyson of the unclean Spirit, and have drunk more deeply of his Cup.

Seeing our nakedness cometh by sin, and is a Fruit thereof; it may seem that little Infants have no sin, because they are not ashamed?

So indeed do the Pelagian Hereticks reason: but they consider not, that the want of that feeling is for the want of the use of Reason, and because they do not discern between being naked and clothed.

What followeth?

That at the noise of the Lord in a Wind, they fled from the presence of God, and hid themselves where the Trees were most thick.

What gather you from hence?

First, That the guilt of an evil Conscience striketh horror into a Man, and therefore it is said, that terrors terrifie him round about and cast him down, following him at the heels; and leave him not till they have brought him before the terrible King, *Job 18. 11, 14.* Thereof it is, that the feast of a good Conscience is so extolled, as to be a continual Feast, *Prov. 15. 15.*

Secondly, The Fruit of Sin coming from the Fear, which is to fly from God as from an Enemy. Whereof it is that the Apostle affirmeth, that having peace of Conscience, we have access and approach to God, *Rom. 5. 2.*

Thirdly, Their Blindness, which esteemed that the shadow or thickness of Trees would hide them from the face of God: whereas if we go up into Heaven, he is there; if into the Deep, he is there also, (*Psal. 139. 7. to 13.*) he being not so hidden in the Trees, but that a Man might find him out.

What followeth?

That God asketh where he is, which knew well where he was.

What learn you from thence?

First, That we would never leave off running from God, until we come to the

Of their hiding themselves.

the depth of Hell, if God did not seek us and follow us, to fetch us as the good Shepherd the lost Sheep, *Esa. 65. 1. Luke 15. 4.*

Secondly, That the means of calling us home, is by the Word of his Mouth.

What followeth?

That Adam being asked, assigneth for causes, things that were not the causes, as namely, *the Voice of the Lord, his fear, and his nakedness*: which were not the true causes; considering that he had heard the Voice of God and was naked when he fled not; dissembling that which his Heart knew to be the true cause, viz. his sin.

What learn you from thence?

That it is the property of a Man unregenerate to hide and cloak sin: and therefore, that the more we hide and cloak our sins when we are dealt with for them, the more we approve our selves the Children of the Old Man, the cursed Adam, *Job 31. 33.*

What followeth?

The Lord asketh how it should come, that he felt his nakedness as a punishment; and whether he had eaten of the forbidden Fruit.

What note you from thence?

That before that our sins be known in such sort, as the denial of them is in vain and without colour, we will not confess our sins.

What learn you out of Adam's second Answer unto God?

That the Man unregenerate dealt with for his sins, goeth from Evil to worse. For the sin that he hid before, now he cannot hide it; he excuseth, and for excusing it he accuseth the Lord: as those do, which when they hear the Doctrine of Predestination and Providence, thereupon would make God party, in their sins.

What learn you further?

That howsoever Adam alledged it for an excuse, because he did it by persuasion of another, yet God holdeth him guilty, yea dealeth with him as with the principal, because his Gifts were greater than his Wifes.

What learn you from the answer of Eve to the Lord's Question; why she did so?

The same which before; that the unregenerate Man doth go about to excuse the sin he cannot deny. For she casteth her sin upon the Serpent, and said that which was true; but kept back the confession of her concupiscence, without which the Serpent could not have hurt her.

How cometh it to pass that the Old Serpent, the Author of all, is not called to be examined?

Because that the Lord would shew no mercy unto him: wherefore he only pronounceth judgment against him.

What learn you from thence?

That it is a Mercy of God, when we have sinned, to be called to account; and to be examined, either by the Father of the Household, or by the Magistrate, or by the Governor of the Church; and a token of God's fearful Judgment, when we are suffered to rest in our sins, without being drawn to question for them.

What observe you in the Sentence against the Serpent?

That the first part contained in the 14 vers. is against the Instrument of the Devil; and that the other part, contained in the 15 vers. is against the Devil.

What learn you of this proceeding to Sentence?

That after the Cause well known, Judgment should not be slack.

Why doth God use a Speech to the Serpent that understandeth it not?

It is for Mans sake, and not for the Beasts sake.

Why for Mans sake?

* Chrysostom
Homil. 17. in
Gen.

To shew his love to Mankind, by his displeasure against any thing that shall give any help to do hurt unto him. In which respect, he commandeth that the Ox that killeth a Man should be slain, and that the flesh thereof should not be eaten, (*Exod. 21. 28.*) like a * kind Father that cannot abide the sight of the Knife that hath maimed or killed his Child, but breaketh it in pieces.

What manner of Curse is this, when there is nothing laid upon the Serpent, but that he was appointed to at the beginning, before he became the Devils Instrument to tempt Eve?

It is true, that he crept upon his Belly before, and eat Dust before, as appeareth in the Prophet, *Esa. 65. 25.* But his meaning is, that he shall creep with more pain, and lurk in his hole for fear, and eat the Dust with less delight and more necessity.

What learn you from thence?

Not to suffer our selves to be Instruments of Evil to any in the least sort, if we will escape the Curse of God. For if God did punish a poor Worm, which had no Reason or Will to chuse or refuse Sin, how much less will he spare us which have both?

What is the Sentence against the Devil?

The Ordinance of God, that there shall be always enmity between the Devil and his Seed on the one side, and the Woman and her Seed on the other; together with the effect of this enmity.

What do you understand by the Seed of the Devil, seeing there is no Generation of the Devils, for that there is no Male nor Female among them, neither have they Bodies to engender?

The Seed of the Devil are all both wicked Men and Angels, which are corrupt as he is, and carry his Image. In which respect the Wicked are called the Children of the Devil, and every where the Sons of Belial, (*Joh. 8. 44. 1 John 3. 8. Acts 13. 10.*)

What learn you from thence?

That the War of Mankind with the Devil is a lawful War proclaimed of God; which is also perpetual and without any Truce: and therefore that here it is wherein we must shew our Choler, our Hate, our Valour, our Strength; not faintly and in shew only, but in Truth. Whereas we being continually assaulted with our Enemy, leave our Fight with him to fight against our Brethren, yea against our own Soules; he continually, and without ceasing, fighting with us, and not against his own, as the blasphemous Pharisees said, *Mat. 12. 24.*

What is the Sentence against the Woman?

First, In the pain of Conception and bearing Child.

Secondly, In the pain of bringing forth; wherein is contained the pain of nursing and bringing them up.

Thirdly, In a desire to her Husband.

Fourthly, In her subjection to her Husband.

Was she not before desirous and subject to her Husband?

Yes, but her desire was not so great through conscience of her Infirmary; nor her Subjection so painful, and the Yoak thereof so heavy.

What is the Sentence against Adam?

First, His Sin is put in the Sentence, and then his Punishment.

What was his Sin?

One, that he obeyed his Wife, whom he should have commanded; then, that he disobeyed God, whom he ought to have obeyed: the first being proper to him, the other common to his Wife with him.

What was the Punishment?

A punishment, which although it be more heavy upon Adam, yet it is also common to the Woman: namely, the Curse of the Earth for his sake; from whence

whence came barrenness by Thistles and Thorns, &c. whereof, first, the Effect should be sorrow and grief of mind. Secondly, Labour to the sweat of his Brows, to draw necessary Food from it, and that as long as he lived. Lastly, The expulsion out of Paradise, to live with the Beasts of the Earth, and to eat of the Herb which they did eat of.

What learn you from thence?

That all Men, from him that sitteth on the Throne, to him that draweth Water, are bound to painful Labour, either of the Body or of the Mind; what Wealth or Patrimony soever is left them, although they had wherewith otherwise plentifully to live.

What observe you else?

I observe further out of this Verse, and out of the two next, that in the midst of God's Anger he remembreth Mercy. For it is a benefit to *Adam* that he may live of the sweat of his Brows; to *Eve*, that she should bring forth, and not be in continual Travel: unto them both, that he taught them Wisdom to make Leather Coats. Hab. 3. 2.

What learn you from that it was said, God made them Coats?

That in every profitable invention for the Life of Man, God is to be acknowledged the Author of it, and have the honour of it, and not the wit of Man that invented it: as is the manner of Men in such cases to sacrifice to their own Nets, *Hab. 1. 16.*

When there were better means of Clothing, why did they wear Leather?

It seemeth that thereby they should draw themselves the rather to Repentance and Humiliation by that coarse clothing.

What learn you from hence?

That howsoever our condition and state of Calling affords us better Array; yet we learn even in the best of our Clothes to be humbled by them, as those which are given us to cover our shame, and carry always the mark and badge of our sins: especially when these, which were even after the Fall the goodliest Creatures that ever lived, learned that Lesson by them.

What followeth?

A sharp taunt that the Lord giveth *Adam*, vers. 22. further to humble him; as if he should say, Now *Adam* dost thou not see and feel how greatly thou art deceived in thinking to be like God in eating of the forbidden Fruit?

What learn you from it?

That by the things we think to be most esteemed, contrary to the Will of God, we are most subject to derision: and that it must not be a plain and common Speech, but a laboured Speech that must bring us to Repentance.

Why doth God banish him out of Paradise, lest he should live if he should eat of the Tree of Life; seeing there is no corporal thing able to give Life to any that sin hath killed?

It is true that the eating of the Fruit of the Tree of Life would not have recovered him: but the Lord therefore would have him banished from it, lest he should fall into a vain confidence thereof, to the end to make him seek for Grace.

Wherefore are the Angels set with a glittering Sword to keep them from the Tree of Life?

To increase their care to seek unto Christ, being banished from it, without hope of coming so much as to the sign of Life.

What learn you from hence?

The necessary use of keeping obstinate Sinners from the Sacraments, and other holy things in the Church.

Thus much of the miserable and unhappy condition which our first Parents brought upon themselves.

Did this Estate determine in their Persons, or was it derived from them to all their Posterity?

It was. For their sin in eating the forbidden Fruit, was the sin of all Men; and we therein became sinners, and guilty of eternal condemnation. So that they, by this first transgression, did not only lose for themselves the Image and favour of God, but withal *deprived* their Posterity of that blessed Estate, (*Rom. 3.23.*) and *plunged* them into the contrary, (*Rom. 5.12.*) bringing damnation upon themselves and us all. Wherefore this cursed Estate of Mankind is called in the Scriptures the *Image of Adam*, *Gen. 5.3.* the *Old Man*, *Eph. 4.22.* the *Flesh*, *Gen. 6.3.* *John 3.6.* &c. And the Apostle teacheth expressly, *Rom. 5.12.* *that by one Man Sin entred into the World, and Death by Sin; and so Death went over all Men, forasmuch as all Men have sinned.*

How doth the Apostle here call this the sin of one Man; seeing both Adam and Eve sinned, which are two, and that Eve sinned before Adam?

In the name of *Adam* was comprehended the Man and the Woman; for by Marriage two are made one; and *Moses* calleth both the Man and the Woman *Adam*, *Gen. 5.2.* and last of all, the Apostle useth a word here signifying both Man and Woman.

Why all *Adams* Posterity are partakers of his sin and misery.

What reason is there that all their Posterity should take part with them both in their Fall, and in the woful effect thereof? It seemeth not to stand with the Justice of God to punish us for the sin that we never did.

Our first Parents were by God's appointment to *stand* or *fall* in that Tryal; not as singular Persons only, but also as the Head and Root of all Mankind; representing the Persons of all that should descend from them by natural Generation. And therefore for the understanding of the ground of our participation with *Adam's* Fall, two things must be considered.

First, That *Adam* was not a private Man in this business, but sustained the Person of all Mankind, as he who had received strength for himself and all his Posterity, and so lost the same for all. For *Adam* received the Promise of Life for himself and us, with this condition, if he had stood: but seeing he stood not, he lost the promise of Life both from himself and from us. And as his felicity should have been ours, if he had stood in it; so was his transgression and misery ours. So that as in the second Covenant, the Righteousness of the second *Adam* (*CHRIST JESUS* the Mediator) is reckoned to those that are begotten of him by spiritual Regeneration, (even those that believe in his Name) although they never did it: so in the first Covenant, the sin of the first *Adam* (who herein sustained a common Person) is reckoned to all the Posterity that descend from him by Carnal Generation, because they were in him, and of him, and one with him, *Rom. 5.15,16,17,18,19.*

Secondly, That we all, who are descended from *Adam* by natural Generation, were in his Loyns, and a part of him when he fell; and so by the Law of Propagation and Generation sinned in him, and in him deserved eternal Condemnation therefore. Even as two Nations are said to be in the Womb of *Rebekah*, *Gen. 25.23.* and *Levi* to have paid Tithes to *Melchisedec* in the Loins of *Abraham*, *Heb. 7.9,10.* who was not born some hundred years after. Thus we see that by the Act of Generation in Leprous Parents, the Parents Leprosie is made the Childrens: and the slavish and villanous estate of the Parents is communicated unto all their Off-spring. For a Man being a Slave, his Progeny unto the hundred Generation, unless they be manumitted, shall be Slaves: and even so the natural Man, howsoever he thinketh himself free, yet in truth he is sold under sin, and is the very Servant of Corruption, and in that state shall for ever remain, unless the Son make him free, *John 8.33,34,36.* *Rom. 6.17,19,20.* & *7.14.* *2 Pet. 2.19.* We see also that great Personages rebelling against the King, do not only thereby hurt and disgrace themselves, but also stain their whole Blood, and lose their Honour and Inheritance from themselves and from their Children. For by our Law, a Man being at-

tainted

tainted of High Treason, the attaint of Blood reacheth to his Posterity; and his Children, as well as he, lose the benefit of his Lands and Living for ever: unless the King in favour restore them again, as God in Mercy hath done unto us.

Then it appeareth, that by propagation from our last Parents we are become partakers of the transgression of our first Parents.

Even so: and for the same transgression of our first Parents, by the most Righteous Judgment of God, we are conceived in Sin, and born in Iniquity, and unto Misery, *Psal. 51. 5.* For Men are not born as *Adam* was created: but *Death* doth reign over them also that sinned not after the like manner of the transgression of *Adam*, (*Rom. 5. 14.*) that is, over Infants, who are born in sin, and sin not by imitation, but by an inherent corruption of sin. Even as we see the young Serpents and Wolves that never stung Men, or devoured Sheep, are notwithstanding worthy to die; because there are Principles of hurtfulness and poysonfomness in them.

How is it shewed, that Babes new born into the World have sin?

In that they are afflicted sundrily, which they bewray by their bitter cries, and in that they coming out of the Mothers Womb go straight into the Grave.

What is then the Natural Estate of Man?

Every Man is by nature dead in sin as a loathsom Carrion, or as a dead Corps, and lyeth rotting and stinking in the Grave, having in him the Seed of all sins, *Ephes. 2. 1. 1 Tim. 5. 6.*

For the fuller understanding of the state of Sin, and the Consequents thereof, declare first what Sin is?

It is defined in one word, *1 John 3. 4.* to be *ἀνομία*, the transgression of the Law: namely, a swerving from the Law of God, making the Sinner guilty before God, and liable to the Curse of the Law, *Gen. 4. 7.* What Sin is;

Seeing by the Law Sin is, and the Law was not before Moses: (Rom. 5. 13.) it seemeth there is no Sin until Moses?

When it is said, the Law was not before *Moses*, it is to be understood of the Law written in the Tables of Stone by the Finger of God, and other Laws Ceremonial and Political written by *Moses* at the Commandment of God. For otherwise the Law (the Ceremonial excepted) was written in the Heart of Man; and for the decay thereof through sin, taught by those to whom that belonged, from the Fall unto *Moses*.

Is every breach of the Law of God, Sin?

Yea: if it be no more but the least want of that which the Lord requireth, *Rom. 7. 7. Gal. 3. 10.*

And doth every Sin, the very least, deserve the Curse of God, and everlasting Death?

Yes verily: because God is of infinite Majesty and Dignity, and therefore what so toucheth him, deserveth endless Wrath. Wherefore Purgatory and our own satisfaction for small Sins is vain.

How many sorts of Sins are there?

Sin is either *Imputed*, or *Inherent*: the one without us, the other within us.

What is the Sin Imputed?

Our Sin in *Adam*; in whom as we lived, so also we sinned. For in our first Parents (as hath been shewed) every one of us did commit that first Sin, which was the cause of all other: and so we all are become subject to the Imputation of *Adam's* Fall, both for the transgression and guiltiness, *Rom. 5. 12, 18, 19. 1 Cor. 15. 22.* Imputed sin;

What Sins are Inherent in us?

They do either defile our *Nature*, or our *Actions*: the one called *Original* Sin, the other *Actual*, (*Col. 3. 5, 8.*) For every one naturally descending from *Adam*, Inherent sin;

Adam, beside the guilt of that first Sin committed in Paradise; first, is conceived and born in Original Corruption, *Psal.* 51. 5. Secondly, Living in this World, sinneth also actually, *Gen.* 6. 5. *Esa.* 48. 8. yea, of himself he can do nothing but sin, *Fer.* 13. 23. *Mat.* 7. 18. neither is there any thing pure unto him, *Tit.* 1. 15.

What is Original Sin?

Original sin.

It is a Sin, wherewith all that naturally descend from *Adam* are defiled, even from their first Conception: infecting all the Powers of their Souls and Bodies, and thereby making them drudges and slaves of Sin. For it is the immediate Effect of *Adam's* first Sin; and the principal Cause of all other Sins.

How is this Sin noted out unto us?

In that other Sins have their special names, where this is properly called Sin; because it is the puddle and sink of other Sins: and for that also the more it is pressed, the more it bursteth forth, (as mighty Streams are, that cannot be stopped) till God by his Holy Spirit restrain it.

Wherein doth it specially consist?

Not only in the deprivation of Justice, and absence of Good; but also in a continual presence of an evil Principle and wicked Property, whereby we are naturally inclined to Unrighteousness, and made prone unto all Evil, *Jam.* 1. 14. *Rom.* 7. 21, 23. For it is the *defacing of God's Image*, consisting chiefly in Wisdom and Holiness, whereof we are now deprived: and the *Impression of the contrary Image of Satan*, (*John* 8. 41, &c.) called Concupiscence, (*Rom.* 7. 7. *Jam.* 1. 14.) consisting, first, in an utter *disability* and *enmity* unto that which is Good, (*Rom.* 7. 18. & 8. 7.) Secondly, In proneness unto all manner of Evil, (*Rom.* 7. 14.) which also every Man hath at the first minute and moment of his Conception: contrary to the Opinion of the Pelagians, who teach that Sin cometh by imitation.

Is the Image of God wholly defaced in Man?

No: if we take it in a large acceptation. For Man remaineth still a *reasonable Creature*, and *capable of Grace*, having the same Parts and Faculties he had before; and in them some Reliques of God's Image, *Gen.* 9. 6. *James* 3. 9. As in the Understanding some Light, *John* 1. 9. in the Conscience sometimes right Judgment, *Rom.* 2. 15. in the Will, some liberty to Good and Evil, in natural and civil Actions, *Rom.* 2. 14. and freedom in all things from compulsion, &c.

Is there not a Power left in Man, whereby he may recover his former happiness?

Man hath still power to perform all outward Actions; but not to change himself until he be changed by the Grace of God.

Is Man then able to perform the Law of God perfectly?

They that are not born again of God, * cannot keep it all, † nor in any one point, as pleasing God thereby in respect of themselves. For except a Man be born again of God, he cannot see the Kingdom of Heaven, nor enter therein; neither can he keep the Commandments of God. Moreover, all Men by Nature being conceived and born in Sin, are not only insufficient to any good thing, but also disposed to all vice and wickedness.

Can Man in this Estate do no good thing to please God, to deserve at least something of his favour?

We have lost by this Sin all the Righteousness we had in our Creation: so as now if God should say to us, Think but a good thought of thy self, and thou shalt be saved; we cannot: but our Nature is as a stinking Puddle, which in it self is loathsome, and being moved is worse.

But doth not God wrong to Man, to require of him that he is not able to perform?

No: for God made Man so that he might have performed it: but he by his Sin spoiled himself and his Posterity of those good Gifts.

* Gal. 3. 22.
Rom. 8. 3.
† Phil. 3. 9.
Tit. 3. 5.
Esa. 64. 6.

Is this corruption of Nature in all the Children of Adam?

Yea; in all and every one that are meer Men, none excepted, (Rom. 3. 10, 23.) all Children, since Adam's Fall, being begotten in it, Psal. 51. 5.

How then doth the Apostle say, That Holy Parents beget Holy Children?

1 Cor. 7. 14.

Parents beget Children as they are by Nature, not as they are by Grace.

How is Original Sin propagated and derived from the Father to the Son?

We are not to be so curious in seeking the manner how, as to mark the matter to be in us: even as when a House is on fire, Men should not be so busie to enquire how it came, as seeing it there, to quench it. But this we may safely say, that what effect the committing of the first Sin wrought in the Soul of Adam, the same doth the imputation of it work in the Souls of his Posterity. As therefore the committal of that Sin left a stain behind it in his Nature: being like a drop of Poison that once taken in, presently infecteth the soundest Parts; or like the dead Fly that marreth the most precious Ointment of the Apothecary: so in the creation and infusion of our Souls into our Bodies, God justly imputing the same transgression unto us; the same corruption of Nature (as the just punishment of that Sin) must ensue in like manner.

The propagation of Original sin.

Hath this inbred Sin, wherein every one is conceived, equally polluted all Men?

Yes: though not altogether alike for disposition and motion to Evil. For experience teacheth us, that some are by Nature more mild, courteous and gentle than others: which difference notwithstanding is not so much in the Natures of Men, as in the Lord who represseth those Sins in some which he suffereth to rise up in others.

In what part of our Nature doth this our Corruption abide?

In the whole Man (from the top to the toe) and every part both of Body and Soul, (Gen. 6. 5. 1 Thess. 5. 23.) like unto a Leprosie that runneth from the crown of the Head to the sole of the Foot. But chiefly it is the corruption of the five Faculties of the Soul; which are thereby deprived of that Holiness wherein God created them in Adam.

Is not the Substance of the Soul corrupted by this Sin?

No: but the Faculties only depraved, and deprived of Original Holiness. For first, the Soul should otherwise be mortal and corruptible. Secondly, Our Saviour took our Nature on him without this corruption.

To come then to the special Corruptions of the five Faculties of the Soul: shew first, how this Sin is discerned in the Understanding.

The Mind of Man is become subject to, First, Darkness, Blindness in Heavenly Matters, and ignorance of God, and of his Will, and of his Creatures,

The Understanding corrupted.

1 Cor. 2. 14. Ephes. 4. 17, 18, 19.

Secondly, Uncapableness, Unableness, and Unwillingness to learn, though a Man be taught, Rom. 8. 7. Luke 24. 45.

Thirdly, Unbelief, and doubting of the Truth of God, taught and conceived by us.

Fourthly, Vanity, Falshood and Error; to the embracing whereof Man's Nature hath great proneness, Isa. 44. 20. Jer. 4. 22. Prov. 14. 12. & 16. 25.

What use make you of this corruption of the Understanding?

That the Original and Seeds of all Heresies and Errors are in Man's Heart naturally without a Teacher: and therefore we should distrust our own Knowledge, to lead us in the Matters of God and Religion; and only be directed by God's Holy Word.

How is the Memory corrupted?

First, With dulness, and forgetfulness of all good things that we should remember; notwithstanding we have learned them often.

The corruption of the Memory.

Secondly, With readiness to remember that we should not; and to retain Errors and Vanities (as Tales and Plays) much more than Godly Matters.

What

What use make you hereof?

First, As to bewail the defects of our Understanding, so to lament our forgetfulness of good things.

Secondly, To distrust the faithfulness or strength of our Memories in hearing and learning good things: and to use all good helps we can, as often repeating them, writing, and meditating on them.

Thirdly, Not to clog our Memories with Vanities; for which we should rather desire the Art of Forgetfulness.

How is the Will corrupted?

The corruption of the Will.

First, With a disableness and impotency to will any thing that is good in it self, *Rom. 5. 6. Phil. 2. 13.*

Secondly, With slavery to Sin and Satan: the Will being so *enthralled*, (*Rom. 6. 20. & 7. 23.*) and *hardned*, (*Ephes. 4. 18.*) that it only desireth and lusteth after that which is Evil, *Gen. 6. 5. Job 15. 16.*

Thirdly, With rebellion against God, and any thing that is Good, *Rom. 8. 7.*

What use are we to make hereof?

First, That we have no free Will left in us, since *Adam's* Fall, for Heavenly Matters. Secondly, That for the conversion either of our selves or any other, we must not look for it from Man, but pray to God to convert Man, who worketh in us both the Will and the Deed, (*Phil. 2. 13.*) as the Prophet saith, *Convert thou me, and I shall be converted*, *Jer. 31. 18. Lam. 5. 21.*

How are the Affections corrupted?

The corruption of the Affections.

The Affections of the Heart, which are many, (as Love and Hatred, Joy and Sorrow, Hope and Fear, Anger, Desire, &c.) are subject to corruption and disturbance, *Gal. 5. 24. Jam. 4. 1. Job 15. 16.*

First, By being set upon unmeet Objects: in affecting and being inclined to the things they should not be, and not to those they should. Thus we hate Good and love Evil, (*1 Kings 22. 8.*) and in a word, our Affections naturally are moved and stirred to that which is Evil to embrace, and are never stirred up to that which is Good, unless it be to eschew it.

Secondly, By disorder and excess; even when we do affect Good things: as for our own injuries we are more angry, than for God's dishonour: when we are merry, we are too merry; when sad, too sad, &c.

What use make you of the disorder of the Affections?

First, To keep our selves from all occasions to incense them to sin, whereunto they are as prone as Tinder to the Fire. Secondly, To labour to mortifie them in our selves; that we may be in regard thereof as pure Nazarites before God, *Gal. 5. 24. Col. 3. 5.*

How is the Conscience corrupted?

The corruption of the Conscience.

It is distempered and defiled, (*Tit. 1. 15.*) both in giving direction in things to be done, and in giving judgment upon things done.

How in the former?

It sometime giveth no direction at all; and thereupon maketh a Man to sin in doing of an Action otherwise good and lawful, (*Rom. 14. 23.*) sometime it giveth direction, but a wrong one; and so becometh a blind guide, forbidding to do things which God alloweth, and commanding to do things which God hateth, *1 Cor. 8. 7. Col. 2. 21. John 16. 2.*

How in the latter?

When it either giveth no Judgment at all, being left without feeling; or when it hath an evil Feeling and Sense.

How is it left without Feeling?

When it is so senseless, and benumbed with Sin, that it never checketh a Man for any Sin, (*Ephes. 4. 18, 19.*) called a Cauterised Conscience, *1 Tim. 4. 2.* which riseth from the custom of sinning, *Heb. 3. 13.*

How

How doth it fail, when it hath a Feeling, but a naughty one?

Sometimes in Excusing, sometimes in Accusing.

How in Excusing?

First, When it excuseth for things sinful, making them no Sins, or small Sins; and so feeding the Mind with vain Comforts, *Mark 10.20. Gen. 3.10, 12.* Secondly, When it excuseth us for having a good intent, without any Warrant of God's Word, *1 Chron. 13.9.*

How in Accusing?

First, When for want of true direction and lightning, it condemneth for doing Good, (as a Papist for going to Sermons) condemning where it should excuse, and so filling the Mind with false fears.

Secondly, When accusing for Sin, it doth it excessively; turmoiling a Man with inward Accusations and Terrors, (*Esa. 57.20.*) and drawing him to despair by such excessive terror; as may be seen in *Cain* and *Judas*.

What use are we to make of this confusion of the Conscience?

First, Seeing it doth thus abuse us, we are never to make it a warrant of our Actions, unless it be directed by God's Word.

Secondly, We are to fear the terror of the great Judg of Heaven and Earth; when we are so often, and so grievously terrified with our little Judg that is in our Soul.

What Corruption hath the Body received by Original Sin?

It is become a ready Instrument to serve the sinful Soul: having both a proneness to any Sin the Soul affecteth; and likewise an eagerness to commit it, and continue in it, *Rom. 6.12, 19.* Whereby it is come to pass, that the Bodily Senses and Members are, 1. Porters to let in Sin, *Job 31.1. Psal. 119.37. Mat. 5.29, 30.* 2. The Instruments and Tools of the Mind for the execution of Sin, *Rom. 3.13, 14, 15. & 6.13.*

Of the corruption of the Body.

What use are we to make of this Doctrine of Original Sin?

First, The due knowledg thereof serveth to humble the pride of Man; remembering that he is conceived in so sinful a sort, that howsoever the Branches of his Actions may seem green, yet is he rotten at the Root.

Secondly, It should move him with all speed to seek for Regeneration by Christ; seeing he hath so corrupt a Generation by Adam.

What is Actual Sin?

It is a violation of God's Commandments, done by us after the manner of Adam's transgression, *Rom. 5.14.* to wit, a particular breach of God's Law in the course of our Life; which proceedeth as an evil Fruit from our natural corruption, and leaveth a stain in the Soul behind it, (*Jer. 13.23.*) which polluteth the Sinner, and disposeth him to further evil.

Actual Sin.

How is such Sin committed?

Either Inwardly, or Outwardly.

How Inwardly?

First, By evil thoughts in the Mind; which come either by a Man's own conceiving, *Gen. 6.5. Mat. 15.19.* or by the suggestion of the Devil, *John 13.2. Acts 5.3. 1 Chron. 21.1.*

Secondly, By evil Motions and Lusts stirring in the Heart; against the Righteousness of the Law, which condemneth the very first motions of Evil that arise from our corrupt Nature.

How Outwardly?

By evil Words and Deeds, (*Esa. 3.8.*) which arise from the corrupt thoughts and motions of the Heart, when any occasion is given, *Mat. 15.19.* So that the imagination of Man's Heart, the Words of his Mouth, and the Works of his Hands, are all stained with Sin.

Be not Outward Sins more grievous than Inward?

Some be, and some be not. For if they be against the same Commandment, and the same Branch thereof, they are much more wicked and evil: because, first,

first, God is more dishonoured outwardly. Secondly, Other Men are offended, if Godly; or inticed by their example, if Wicked. Thirdly, A Man doth more ingross himself in sin outward, than in a bare thought that he restraineth from outward Action.

But how may some Thoughts be more evil than Actions?

If they be of more wicked Matters: as the denying of God in heart, is worse than an idle word.

What use are we to make hereof?

It serveth, first, to condemn the common sort, that say and hold that Thoughts are free, which are oft so sinful. Secondly, To assure us that many, though they lead an outward civil Life in Actions, yet if their Hearts be not cleansed by Faith, may be more odious in God's sight that knoweth their Thoughts, than a godly Person that may be left to some outward weakness in this Life.

What be the Degrees by which Men do proceed in the committing of Actual Sin?

Out of *Jam. 1. 14, 15.* these four Degrees may be observed:

First, *Temptation* to Sin, *Jam. 1. 14.* *2 Sam. 11. 2.* which then only is Sin to us, when it either ariseth from our own corruption, or from outward occasions to which we have offered our selves carelessly. For if every Temptation to Sin offered unto us should be Sin simply, then our Saviour that was tempted, should have sinned. Therefore the outward or inward Temptations that Satan may offer, be not Sins to us, till they get some hold in us: which is, when we are the occasion of them our selves, by inward corruption or outward carelessness in venturing upon Temptations.

Secondly, *Concupiscence*, bringing Sin to *conception*, *James 1. 15.* which is done by these Degrees. 1. Entertaining the Sin whereunto we are tempted, and suffering it to have abode in the Mind or Thought. 2. Withdrawing the Heart from God (whom we ought to fear with all our hearts) and his Commandment, (*Jam. 1. 14.*) 3. Consulting whether that Sin (which we ought to hate) may be done or no. 4. Taking liking of it, and coveting it, and so being ensnared by it, *Psal. 7. 14. Jam. 1. 14.*

Thirdly, *Consent* of the Mind to commit Sin: whereupon ensueth the *birth* of Sin, *James 1. 15.* by which it is brought forth into Act against God or Man.

Fourthly, *Often repetition* of Sin: by *custom* and continuance, wherein the Heart finally is hardned, (*Heb. 3. 13.*) and Sin is come to a *perfection* or ripeness, (*Jam. 1. 15.*) which is the strength that Sin getteth over Man, whom it ruleth as a Master doth a Slave: in which estate who so continueth, must look for eternal death, *Jam. 1. 15.* for Sin then reigneth; which it never doth in the Godly.

Are these Actual Transgressions all of one sort?

Of the divers
differences of
Actual Sins.

No: for they are diversly considered, in respect of the *Commandment* broken, the *Object* offended, the *Disposition* followed, and the *Degrees* attained.

How for the Commandment?

The breach of a Commandment that biddeth, is a Sin of *Omission*; but of one that forbiddeth, is a Sin of *Commission*. The one is an Omission of Duty required; the other a Commission of Evil forbidden: by the one, we offend in omitting those things which we should do; by the other, in committing those things which we should not do.

Which be the Inward Sins of Omission?

The not thinking so often or religiously of Heavenly Things, (respecting the first Table) or of good Duties to Man, as we should; but suffering our Minds to be a thorough-fare for vain or wicked Thoughts to pass through, more than Good. Which Sin if it were thought of well, would make Men more humble before God, and to make more conscience of their hours day and night, to mark how their Mind is occupied.

What

What be Inward Sins of Commission?

All Actual Sins of the Mind and Thoughts, whether we be *awake* dealing with God or Man, or *asleep* dreaming. Examples of the first are against God; to think there is no God, (*Psal. 10.4.*) or to have vile and base conceits of Him or his Government, (*Psal. 10.11. 1 Cor. 2.14.*) and towards Man, every Inward breach of the second Table.

But doth Man commit Sin in the Night when he dreameth?

Yes surely: the Soul is never idle, but when it thinketh not of Good, it thinketh of Evil. And the Godly may mark, that after they have had many Dreams of things unlawful, their Heart is in a measure wounded, till they obtain peace and pardon from God.

What use are we to make thereof?

To pray earnestly that God would sanctifie our corrupt heart, that it may be a Fountain of holy and not sinful Thoughts: And in the Night, 1. To commit our selves specially to God, that because we having our Senses and Judgment bound and silent, are less able to resist and judg our sinful Thoughts, God would preserve us from them by his Grace. And, 2. that we avoid all occasions thereof in the day.

What be the Outward Sins of Commission?

Such as to the committing of them, beside the thought of our Mind, any part of our Body doth concur; as our tongue to Words, and other parts to Deeds.

How are Sins distinguished in regard of the Object offended?

Some Sins are more directly against God, some against Men, either publick or private, and others against a Mans self.

How in regard of the disposition followed?

Either as we partake with others Sins, (*Esa. 6.5.*) or as we commit the Sin in our own Person.

What be the differences of partaking with others Sins?

First, When we conceal and wink at other Men's Sins, which we ought to reveal or rebuke: as Magistrates and Ministers oft do, *1 Sam. 3.13.* Secondly, When we further it by our consent, presence, or counsel, *Acts 7.58. & 8.1. & 22.20. & 23.14,15. Rom. 1.32.* Thirdly, When we provoke others to Sin, *Mark 6.25.*

What difference of Disposition is there in those Sins which a Man doth commit in his own Person?

Some Sins are committed of Ignorance, (*1 Tim. 1.13. Psal. 19.12.*) or of an erring Conscience, (*1 Cor. 8.7.*) which a Man doth either not know, or not mark: others are done of Knowledg.

Doth not Ignorance excuse?

Affected Ignorance doth rather increase, than diminish a Fault.

What be the Differences of Sins of Knowledg?

1. Some are of *infirmity* and temptation, for fear of Evil, or hope of Good, *Rom. 7.19. Mat. 26.69,70.* 2. Some of *presumption*, obstinacy, and stubbornness in sinning: against which *David* earnestly prayed, (*Psal. 19.13. & 50.21. Eccles. 8.11.*) And this may proceed (if Men have not the Grace of God) to obstinate and wilful malice against God and his Truth, and to the unpardonable Sin against the Holy Ghost, *Heb. 6.4,5,6. & 10.20,29. Mark 3.29,30.*

What, is the Sin against the Holy Ghost the highest of all Sins?

It is a wilful and malicious falling from, and resisting of the Gospel, after a Man hath been enlightned with it, and felt a taste thereof; manifested in outward Action by some blasphemous oppugning the Truth of set-hatred, because it is the Truth.

Of the Sin against the Holy Ghost.

What are you to consider in this Sin?

The nature thereof, and the deadliness of the same.

R

What

What note you in the Nature ?

The Reason why it is so called, and the Quality thereof.

Why is it called the Sin against the Holy Ghost ?

Not because it is committed against the third Person only, (for it is committed against all three) but because it is committed against that Light of Knowledge, with which the Holy Ghost hath enlightened the Heart of him that committeth it, and that of set malice. For every one that sinneth against his Knowledge, may be said to sin against the Holy Ghost, as *Ananias* and *Sapphira* were said to do, *Acts* 5. 3. but that is not this great Sin of set malice, resisting the Truth because it is the Truth, but of Infirmary.

What Qualities and Properties hath this great Sin ?

First, It must be in him that hath known the Truth, and after falleth away, *Heb.* 6. 5. Therefore Infidels and Heathens do not sin this Sin ; neither any that are ignorant, though maliciously they blaspheme the Truth. Secondly, It must be done of set Malice, because it is the Truth ; as the Pharisees did, (*Mat.* 12. 31. *Heb.* 6. 6.) Therefore *Peter* that cursed himself, and denied that he knew Christ, to save his life, did not sin this Sin : nor *Paul* that did persecute him, doing it of ignorance. Thirdly, It must be against God himself directly, and his Son Christ Jesus, *Mat.* 12. 31. *Heb.* 6. 6. Therefore it is not any particular breach of the second Table, nor a slip against any special Sin of the first.

Can these Qualities at any time befall the Elect, or Children of God ?

No : and therefore they that feel in themselves the testimony of their Election, need not fear their falling into this Sin, nor despair.

What is the deadliness of this Sin above other Sins ?

First, God hath pronounced it shall never be pardoned : not because God is not able to pardon it, but because he hath said he will not forgive it. Secondly, This Sin is commanded not to be prayed for ; when Persons are known to be guilty of it, *1 John* 5. 16. whereas we are bound to pray for all other Persons. Thirdly, This is the ordinary and first Sin of the Devil : and therefore is he never received into Mercy, no more than those that are guilty of it.

Thus much of the Sin against the Holy Ghost ; shew now the differences of Actual Sins in regard of the degrees attained.

Some are only Sins, but others are Wickednesses, and some Beastlinesses, or Devilishness. For though Original Sin be equal in all *Adam's* Children, yet Actual Sins be not equal, but one much greater than another.

Are not Sins well divided into Venial and Mortal ?

None are venial of their own Nature ; but only to the Faithful they are so made, by the Mercy of God in Christ.

Do all natural Men alike commit all these kinds of Sin ?

No : for though all are alike disposed unto all manner of evil, (*Rom.* 7. 14.) having in their corrupt Nature the Seeds of every Sin ; yet doth God, for the good of humane society, restrain many from notorious Crimes, by fear of shame and punishment, desire of honour and reward, &c. *Rom.* 13. 3, 4, 5.

How doth God employ Men in this state of Sin ?

First, He guideth them, partly by the Light of Nature, *Rom.* 2. 14, 15. *John* 1. 9. and partly by common Graces of the Spirit, *Esa.* 44. 28. unto many Actions, profitable for humane society, and for the outward Service of God.

Secondly, He over-ruleth their evil and sinful Actions ; so that thereby they bring to pass nothing, but what his hand and counsel had before determined for his own Glory, *Acts* 3. 18. & 4. 27, 28.

What are the things that generally follow Sin ?

They are two : Guilt and Punishment. Both which do most duly wait upon Sin, to enter with it ; and cannot by any force or cunning of Man or Angel, be

be holden from entring upon the Person that sin hath already entred upon, both likewise do increase, as the sin increaseth.

What is the Guilt of Sin?

It is the merit and desert of Sin, (which is as it were an obligation to the Punishment and Wrath of God) whereby we become subject to God's debt or danger; that is, to Condemnation, *Rom. 2. 15. & 3. 9.* For every Man by reason of his sin is continually subject to the Curse of God, *Gal. 3. 10.* and is in as great danger of everlasting Damnation, as the Traitor apprehended, is in danger of Hanging, Drawing, and Quartering.

Is there any evil in the Guilt before the Punishment be executed?

Very much; for it worketh unquietness in the Mind: As when a Man is bound in an Obligation upon a great Forfeiture, that very Obligation it self disquieteth him; especially if he be not able to pay it, (as we are not): and yet more, because where other Debts have a day set for payment, we know not whether the Lord will demand by punishment his Debt this day before to morrow.

What learn you from this?

That sith Men do shun by all means to be in other Mens Debt or Danger, (as also the Apostle exhorteth, *Rom. 13. 8. Owe nothing to any Man;* and Solomon also counselleth in the matter of suretiship, *Prov. 6. 1, 2, 3, 4, 5.*) we should more warily take heed, that we plunge not our selves over head and ears in the Lord's Debt; for if it be a terrible thing to be bound to any Man in statute Staple, or Merchant, or Recognizance; much more to be bound to God, who will be paid to the utmost Farthing.

How else may the hurt and evil of the Guilt of Sin be set forth unto us?

It is compared to a stroak that lighteth upon the Heart and Soul of a Man; where the Wound is more dangerous than when it is in the Body, *Gen. 44. 16. 1 Sam. 24. 4, 5, 6.* And so it is also a sting or a bite worse than of a Viper; as that which bringeth death.

Have you yet wherewith to set forth the evil of the Guilt?

It seemeth when the Lord said to *Gain*, if he sin against his Brother, his sin lyeth at the door, (*Gen. 4. 7.*) that he compareth the Guilt to a Dog that is always snarling and barking against us: which is confirmed by the Apostle, who attributeth a Mouth to this desert of sin to accuse us, *Rom. 2. 15.*

What is the Effect of this Guilt of Conscience?

It causeth a Man to fly when none pursueth; and to be afraid at the fall of a Leaf, *Prov. 28. 1. Lev. 26. 36.*

When a Man doth not know whether he doth sin or no, how can he be smitten, or bitten, or barked at, or fly for fear? therefore against all this Evil, Ignorance seemeth to be a safe Remedy.

No verily; for whether we know it or no, his Guilt remaineth: as a Debt is Debt, though a Man knoweth it not; and it is by so much the more dangerous, as not knowing it, he will never be careful to discharge it, till the Lord's Arrest be upon his Back, when his Knowledg will do him no good.

We may see many which heap sin upon sin, and know also that they sin, and yet for all that cease not to make good cheer, and make their hearts merry.

The Countenance doth not always speak Truth; so that sometimes under a Countenance in shew merry, there are stings and pricks in the Conscience, (*Rom. 2. 15.*) which yet is oftentimes benumbed, and sometimes through Hypocrisie it is seared as it were with a hot Iron, (*1 Tim. 4. 2.*) but the Lord will find a time to awaken and revive it, by laying all his sins before his face, *Psal. 50. 21.*

When it is known, what is the Remedy of it?

It were wisdom not to suffer our Guilt to run long on the scorn, but reckon with our selves every night ere we lie down to sleep, and look back to the doings of the day: that in those things which are well done, we may be thankful,

and comfort our own hearts ; and in that which hath passed otherwise from us, we may call for Mercy, and have the sweeter sleep. For if *Solomon* willet us in that case of Debt by Suretiship, to humble our selves to our Creditor, and not to take rest until we have freed our selves, (*Prov. 6. 1, 2, 3, 4, 5, 6.*) much more ought we to haste the humbling our selves unto God ; sith the Blood of Christ is the only Sacrifice for sin.

Is the Guilt of Sin in all Men alike ?

No: for as the Sin increaseth, so doth the Guilt, both in regard of the greatness, and of the number of our sins: as appeareth out of *Ezra 9. 6.* whereas Sin is said to be gone above their Heads, so the Guilt to reach up to the Heavens.

When the Sin is gone past, is not the Guilt also gone and past ?

Christ taketh away both the Guilt and the Sin of the Godly, (except Original Sin, which continueth during life) but in the Wicked, when the Act of Sin is gone, the Guilt remaineth always ; as the strong favour of Garlick when the Garlick is eaten ; or as the scar of a Wound, or the mark of a Burning, when the Wound or Burning is past.

What is contrary to the Guilt of Sin ?

The testimony of a good Conscience, which is a perpetual Joy and Comfort, yea and a Heaven to him that hath walked carefully in God's Obedience, as the other is a Torment of Hell.

So much of the Guilt: What is the Punishment ?

Punishment of Sin.

It is the Wages of Sin sent for the Guilt, *Rom. 6. 23.* namely, the Wrath and Curse of God, by whose just Sentence Man for his Sin is delivered into the Power both of Bodily and Spiritual Death, begun here, and to be accomplished in the Life to come, *Gen. 2. 17. John 3. 18, 19. & 5. 24, 28, 29. Lam. 3. 39. Esa. 64. 5, 6. Rom. 5. 12. Gal. 3. 10.*

What do you understand by Bodily and Spiritual Death ?

By the one I understand the separation of the Soul from the Body ; with all personal Miseries and Evils that attend thereon, or make way thereto : by the other, the final separation of both from God ; together with present Spiritual Bondage, and all fore-runners of Damnation.

Are all the particular Punishments expressed in the Word, which shall come for Sin ?

They cannot wholly be laid down, they be so manifold and so divers : and therefore it is said they shall come, written and unwritten, *Deut. 29. 20. & 28. 61.*

Against what are these Punishments addressed ?

Against the whole Estate of him that sinneth. For whereas Executions upon Obligations unto Men are so directed as they can charge either the Person alone, or his Goods and Lands alone ; so as if the Creditor fall upon the one, he freeth the other, as if he fall upon the Person he cannot proceed further than unto his Body: the Execution which goeth out from God for the Obligation of Sin, is extended to the whole Estate of the Sinner ; both to the things belonging unto him, and likewise to his own Person.

What be the Punishments that extend to the things belonging to him ?

Calamities upon his Family, Wife, Children, Servants, Friends, Goods, and good Name ; the loss and curse of all these : an unhappy and miserable Posterity, (*Mat. 15. 22. Psal. 109. 12.*) hindrances in Goods, (*Deut. 28.*) in Name, Ignominy and Reproach: (*Job 18. 17. Prov. 10. 7.*) loss of Friends and Acquaintance, &c.

What be the Judgments that are executed upon his Person ?

They are executed either in this Life, or after this Life.

What Punishments are inflicted in this Life ?

They be partly Outward, partly Inward.

What be the Outward Punishments ?

1. His want of Dominion over the Creatures : and the enmity of the Creatures against him. Calamities by Fire, Water, Beasts, or other means. Disorder in the World, in Summer, Winter, Heaven, Earth, and all Creatures.

2. Shame for the nakedness of Body.

3. All Hunger in extremity, Thirst, Nakedness, Penury, Poverty of Estate, and want of bodily Necessaries.

4. Weariness ; following his Calling in sweat of his Brows, with trouble and irksomeness, *Gen.3.19.*

5. Outward Shame and Infamy.

6. Servitude.

7. Loss of Limbs, or the use of his Senses : deformities in Body.

8. Weakness of Being, want of Sleep, pains of Body, Aches, Sores, Sicknesses and Diseases of all sorts, (*Deut.28.27.*) even to the Itch, which few make account of, thereby to feel the Anger of God and Punishment of Sin. Hither is to be referred pain in Child-bearing; *Gen.3.16.*

What be the Inward Punishments in this Life ?

1. Sorrow and anguish of Soul for these Plagues, and the like.

2. Madness, Frenzy, and Foolishness.

3. Blindness and distemper of the Soul ; when God striketh it with an ignorant Spirit, with want of Judgment to discern between Good and Bad, with forgetfulness of Holy Things, or hardness of Heart, (*Ephes.4.17,18,19.*) which although for the time they be least felt, yet are they more fearful and dangerous, than those whereof the Sense is presently sharp.

4. Terror and vexation of Spirit, driving into Hell : guiltiness and horror of Conscience ; the fury of a despairing Soul, beginning even in this Life to feel Hell Torments, *Deut.28.28. Heb.10.27. Esa.33.14.*

5. Strangeness and alienation from God.

6. Spiritual Bondage : whereby sinful Man is become subject to the Lust of the Flesh, the Curse of the Law, the Rule of Satan, and the Custom of the World ; yea, even Blessings are cursed, (*Mal.2.2.*) and Prosperity causeth ruin, (*Psal.69.22.*)

In what sort is Man in bondage unto Satan ?

Both Soul and Body is under the Power of the Prince of Darkness : whereby Man becometh the Slave of the Devil, and hath him to reign in his Heart as his God, till Christ deliver him, *Col.1.13. Ephes.2.2. 2 Tim.2.26. 2 Cor.4.4. Heb.2.14. Luke 11.21,22.*

How may a Man know whether Satan be his God or not ?

He may know it by this, if he give obedience to him in his Heart, and express it in his Conversation.

And how shall a Man perceive this Obedience ?

If he take delight in the evil Motions that Satan puts into his Heart, and doth fulfil the Lusts of the Devil, *John 8.44. 1 John 3.8.*

What is that slavery whereby a Man is in bondage to the Flesh ?

A necessity of sinning (but without constraint) until he be born again by the Grace of God, *Mat.12.33,34,35.*

If we sin necessarily, and cannot but sin ; then it seemeth we are not to be blamed.

Yes : the necessity of sin doth not exempt us from sin, but only constraint.

What Punishments are inflicted upon sinful Man after this Life ?

A two-fold Death.

Which is the first Death ?

Bodily Death, in the several kinds : namely, the separation of the Soul from the Body, *Gen.3.19. Eccles.12.7. Rom.5.12.*

Wherein consisteth the second Death ?

1. In an everlasting separation of the whole Man from the favourable presence

fence and comfortable fellowship of God's most glorious Majesty, in whose Countenance is fulness of Joy.

2. Perpetual Imprisonment in the company of the Devil and Reprobates damned in Hell.

3. The most heavy Wrath of God, and unspeakable Torments to be endured in Hell Fire, World without end, 2 *Theff.* 1.9.

How doth this Death seize upon Man?

1. After this Life is ended, the Soul of the Wicked immediately is sent unto Hell, there to be tormented unto the Day of Judgment, *Luke* 16. 22, 23.

2. At the Day of Judgment, the Body being joyned to the Soul again, both shall be tormented in Hell everlastingly, (*Mat.* 10. 28.) so much also the more as they have had more freedom from pain of Body, and anguish of Soul, and loss of outward things in this Life.

Is the punishment of all Sins alike?

No; for as the Guilt increaseth, so doth the Punishment: and as the smallest sin cannot escape God's hand; so, as we heap Sins, he will heap his Judgment, *Joh.* 19. 11. *Mat.* 11. 20, 21, 22, 23, 24.

But God is merciful.

He is indeed full of Mercy; but he is also full of Righteousness, which must fully be discharged, or else we cannot be partakers of his Mercy.

Cannot we by our own Power make satisfaction for our Sins; and deliver our selves from the Wrath of God?

We cannot by any means; but rather from day to day increase our Debt: for we are all by Nature the Sons of Wrath, and not able so much as to think one good thought; therefore unable to appease the infinite Wrath of God conceived against our sins.

Could any other Creature in Heaven or Earth (which is only a Creature) perform this for us?

No, none at all. For, first, God will not punish that in another Creature, which is due to be paid by Man.

Secondly, None that is only a Creature can abide the Wrath of God against Sin, and deliver others from the same.

Thirdly, None can be our Saviour but God.

Could Man by his own Wisdom devise any thing whereby he might be saved?

No: for the Wisdom of Man can devise nothing but that which may make a further separation betwixt God and him.

What then shall become of Mankind? Is there no hope of Salvation? Shall all perish? Then surely is a Man of all Creatures most miserable. When a Dog or a Toad die, all their misery is ended: but when a Man dieth, there is the beginning of his woe.

It were so indeed, if there were no means of deliverance: but God in his infinite Wisdom and Mercy hath found out that which the Wisdom of Man could not, and provided a Saviour for Mankind.

How then is Man delivered from this sinful miserable Estate?

Sin is repressed, and Misery asswaged, by many means natural and civil: but they are not removed, nor Man restored, but only by a new Covenant; the old being not now able to give Life unto any, by reason of the infirmity of our flesh, *Rom.* 8. 3.

Why is the former Covenant (of Works) called the Old?

Because we not only cannot do it; but through the perverseness of our Nature (and not by the fault of the Law) it maketh our Old Man of Sin elder, and more hastening to destruction.

How are they convinced that seek Righteousness by this Covenant?

Because thereby they make God unjust: in that he should thus give the Kingdom of Heaven to Wicked Men, as those that cannot fulfil the Law.

Seeing

Seeing the nature of a Covenant is to reconcile and joyn those together that are at variance, (as we see in the example of Abraham and Abimelech, Gen. 21. 27. Laban and Jacob, Gen. 31. 44.) why is this called a Covenant, that can make no reconciliation betwixt God and us?

Although it be not able to reconcile us, yet doth it make way for reconciliation by another Covenant: neither is it meet strictly to bind God's Covenant with Men, to the same Laws that the Covenant of one Man with another are bound unto. For amongst Men, the weaker seeketh reconciliation at the hand of the Mightier, (Luke 14. 31, 32.) but God (who neither can be hurt or benefited by us) seeketh unto us for peace, 2 Cor. 5. 20.

Which of these two Covenants must be first in use?

The Law: to shew us, first, our Duty, what we should do. Secondly, Our Sin, and the punishment due thereunto.

How is that other Covenant called, whereby we are reconciled unto God, and recovered out of the state of Sin and Death?

The new Covenant, (so called, because by it we are renewed): the Covenant of Grace, of Promise, of Life and Salvation; the New Testament, the Gospel, &c. Jer. 31. 31, 32. Of the Covenant of Grace.

What is the Covenant of Grace?

God's second Contract with Mankind, after the Fall, for the restoring of him into his favour, and to the state of Happiness, by the means of a Mediator, Gal. 3. 21, 22. and it containeth the free Promises of God made unto us in Jesus Christ, without any respect of our deservings.

Who made this Covenant?

God alone: for properly Man hath no more power to make a Spiritual Covenant in his Natural Estate, than before his Creation he had to promise Obedience.

How are they convinced by the giving of this second Covenant, which seek Righteousness in the Law, or old Covenant?

Because thereby they make God unwise, that would enter into a new and second Covenant, if the former had been sufficient, Heb. 8. 7.

When was this Covenant of Grace first plighted between God and Man?

Immediately after the Fall in Paradise, in that Promise given concerning the Womans Seed, (Gen. 3. 15.) God in unspeakable Mercy propounding the Remedy, before he pronounced Sentence of Judgment.

Was it once only published?

It was sundry ways declared in all Ages: partly by ordinary means, and partly by Prophets extraordinarily sent and directed by God.

What is the Foundation of this Covenant?

The meer mercy of God in Christ: whereby Grace reigneth unto Life, through the Obedience of one, which is Jesus Christ, Rom. 5. 21. For there being three Persons of the Trinity, the Father sent his Son to accomplish the work of our Redemption, and both of them send the Holy Ghost to work saving Grace in our Hearts, and apply unto our Souls the Holiness purchased by the Son of God.

What is promised therein?

The favour of God and everlasting Salvation, with the means thereof; as Christ, and in him Conversion, Justification, and Sanctification.

What is the condition on Man's part?

The Gift being most free on God's part, nothing is required on Man's part, but the receiving of Grace offered; which is done in those that are of capacity by Faith in Christ, John 1. 12. & 14. 1. Acts 16. 31. whence followeth new Obedience, whereby the Faithful walk worthy of the Grace received; and this also is by God's Grace.

What then is the sum of the Covenant of Grace?

That God will be our God, and give us Life everlasting in Christ, if we receive

ceive him, being freely by his Father offered unto us, *Jer. 31. 33. Acts 16. 30, 31. John 1. 12.*

How doth this Covenant differ from that of Works?

The Differences between the Covenant of Works, and the Covenant of Grace.

Much every way. For first, in many Points the Law may be conceived by Reason: but the Gospel in all Points is far above the reach of Man's Reason. Secondly, The Law commandeth to do Good, and giveth no strength: but the Gospel enableth us to do Good, the Holy Ghost writing the Law in our Hearts, (*Jer. 31. 33.*) and assuring us of the promise that revealeth this Gift. Thirdly, The Law promised Life only; the Gospel Righteousness also. Fourthly, The Law required perfect Obedience, the Gospel the Righteousness of Faith, *Rom. 3. 31.* Fifthly, The Law revealeth Sin, rebuketh us for it, and leaveth us in it: but the Gospel doth reveal unto us the remission of sins, and freeth us from the punishment belonging thereunto. Sixthly, The Law is the Ministry of Wrath, Condemnation and Death: the Gospel is the Ministry of Grace, Justification and Life. Seventhly, The Law was grounded on Man's own Righteousness; requiring of every Man in his own Person perfect Obedience, (*Dent. 27. 26.*) and in default, for Satisfaction, everlasting Punishment, (*Ezek. 18. 21, 22. Gal. 3. 10, 12.*) but the Gospel is grounded on the Righteousness of Christ; admitting payment and performance by another, in behalf of so many as receive it, (*Gal. 3. 13, 14.*) And thus this Covenant abolisheth not, but is the accomplishment and establishment of the former, *Rom. 3. 31. & 10. 4.*

Wherein do they agree?

Wherein they agree.

They agree in this, that they be both of God, and declare one kind of Righteousness, though they differ in offering it unto us.

What is that one kind of Righteousness?

It is the perfect Love of God and of our Neighbour.

What thing doth follow upon this?

That the severe Law pronounceth all the Faithful Righteous: forasmuch as they have in Christ all that the Law doth ask.

But yet they remain Transgressors of the Law.

They are Transgressors in themselves, and yet Righteous in Christ; and in their inward Man they love Righteousness, and hate Sin.

What are we to consider in the Covenant of Grace?

Of Jesus the Mediator of this Covenant.

The condition, first of the Mediator; and then of the rest of Mankind. In the former consisteth the Foundation of this Covenant; the performance whereof dependeth upon Christ Jesus, (*Acts 10. 43. Rom. 1. 3, 4.*) to the latter belongeth the Application thereof for Salvation unto all that will receive it, *2 Cor. 5. 20. Mat. 6. 33.*

When was the Mediator given?

1. If we regard God's Decree; from all Eternity, *Ephes. 1. 4.*
2. If the virtue and efficacy of his Mediation; as soon as need was, even from the beginning of the World, *Rev. 13. 8.*
3. If his manifestation in the Flesh, in the fulness of Time, (*Gal. 4. 4. 1 Tim. 2. 6.*) from whence we reckon now 1677 years.

Who is this Mediator between God and Man?

Jesus (*Luke 2. 11. Mat. 1. 21. 1 Tim. 2. 5.*) the Son of the Virgin Mary, the promised Messiah or Christ; whom the Fathers expected, the Prophets foretold, (*John 1. 45. & 8. 56.*) whose Life, Death, Resurrection, and Ascension, the Evangelists describe, (*1 John 1. 1. Acts 1. 1.*) whose Word preached unto this day, subdueth the World, (*1 Tim. 3. 16. 2 Cor. 10. 4, 5.*) finally, whom we look for from Heaven to be the Judge of Quick and Dead, *Acts 10. 42.*

What do the Scriptures teach us touching Christ our Mediator?

Two things: first his Person, (*John 1. 14. & 3. 33.*) Secondly, His Office, (*Esa. 61. 1, 2. Luke 4. 18.*)

What is his Person?

The second Person in the God-head, made Man, *John 1. 14.*

What

What have we to consider herein?

First, The distinction of the two Natures. Secondly, The Hypostatical or Personal Union of both, into one Immanuel.

The Natures
of Christ.
Divine.
Humane.

What be those two Natures thus wonderfully united in one Person?

First, His Divine Nature or Godhead, which maketh the Person.

Secondly, His Humane Nature or Manhood; which subliſteth and hath his Existence in the Person of the Godhead. And so we believe our Saviour to be both the Son of God, and the Son of Man, Gal. 4. 4. Luke 1. 31, 32. Rom. 1. 3, 4. & 9. 5. 1 Tim. 3. 16. Mat. 26. 24.

What say you of him touching his Godhead?

I believe that he is the only begotten Son of the most High and Eternal God his Father: His Word, Wisdom, Character, and Image; begotten of his Substance before all Worlds, God of God, Light of Light, very God of very God, begotten, not made; finally God Coessential, Coeternal, and Coequal with the Father and the Holy Ghost.

Of the Divine
Nature of
Christ.

Why call you him the only begotten Son of God?

Because he is the alone Son of God by Nature, even the only begotten of the Father full of Grace and Truth, John 1. 14. & 3. 18. For though others be the Sons of God by Creation, as Adam was, and the Angels, (Job 1. 6.) others by Adoption and Regeneration, as the Saints; and the Man Christ Jesus in another respect, namely, by hypostatical union: yet none is his Son by natural Generation, but the same Christ Jesus; and that in regard of his Godhead, not of his Manhood: according to the Apostle, who saith, that he is without Father according to his Manhood, and without Mother according to his Godhead, Heb. 7. 3.

But it seemeth that he is called the Son of God in respect of the Generation of his Humane Nature; wherein it is said that the Holy Ghost did that which Fathers do in the natural Generation: especially seeing he is therefore said to be the Son of the Highest, Luke 1. 35.

He is the natural Son of God only in regard of the eternal Generation; otherwise there should be two Sons, one of the Father, and another of the Holy Ghost: but he is therefore called the Son of the Highest, for that none could be so conceived by the Holy Ghost, but he that is the natural Son of God.

How is he said to be conceived by the Holy Ghost?

Because the Holy Ghost by his incomprehensible Power, wrought his Conception supernaturally, which Fathers do naturally in the begetting of their Children: not that any of the substance of the Holy Ghost, which is indivisible, came to his Generation in the Womb of the Virgin.

Why is he called the Word? John 1. 1.

As for other Reasons, declared in the Doctrine of the Trinity, so also because he is he whom the Father promised to Adam, Abraham, and all the Holy Patriarchs; to make his Promises of Salvation sure unto them: as a Man that hath ones word, thinketh himself sure of the Matter that is promised.

Why is the Word said to have been in the beginning? John 1. 1.

Not because he began then to be: but that then he was, and therefore is from all Eternity.

What gather you out of this that he is the Wisdom of God?

That our Saviour is from Everlasting, as well as his Father: for it were an horrible thing to think that there were a time when God wanted Wisdom.

Why is he called the Character or Image of his Father? Heb. 1. 3.

Because God by him hath made himself manifest to the World in the Creation, and especially in the Redemption of it.

What learn you from hence?

S

That

That whosoever seeketh to come to the Knowledge of God, must come to it by Christ.

How is the Godhead of Christ proved?

Not only by abundant Testimonies of Scripture, (*Esa. 7. 14. & 9. 6. & 25. 9. John 1. 1. & 20. 28. Rom. 9. 5. 1 John 5. 20.*) but also by his Miracles, especially in the raising of himself from death, *Rom. 1. 4.* together with the continuance and conquest of the Gospel, *Acts 5. 39.* and that not by carnal Power or Policy, but only by the Power of his Spirit, *Zach. 4. 6.* and patient suffering of his Saints, *Rev. 12. 11.*

Why was it requisite that our Saviour should be God?

Why it was requisite that Christ should be God.

Because, first, none can satisfy for Sin, nor be a Saviour of Souls, but God alone, *Psal. 49. 7. 1 Thess. 1. 10.* For no Creature, though never so good, is worthy to redeem another Mans Sin; which deserveth everlasting punishment.

Secondly, The satisfaction for our sins must be infinitely meritorious: otherwise it cannot satisfy the infinite Wrath of God that was offended: therefore, that the Work of our Redemption might be such, it was necessary our Saviour should be God; to the end his Obedience and Sufferings might be of an infinite price and worth, *Acts 20. 28. Heb. 9. 14.*

Thirdly, No finite Creature was able to abide and overcome the infinite Wrath of God, and the Sufferings due unto us for our sins. Therefore must our Saviour be God, that he might abide the burthen of God's Wrath in his flesh, sustaining and upholding the Manhood by his Divine Power; and so might get again and restore to us the Righteousness and Life which we have lost.

Fourthly, Our Saviour must vanquish all the Enemies of our Salvation, and overcome Satan, Hell, Death, and Damnation: which no Creature could ever do, *Rom. 1. 4. Heb. 2. 14.*

Fifthly, He must also give efficacy to his satisfaction; raising us up from the death of Sin, and putting us in possession of eternal Life.

Sixthly, He must give us his Spirit; and by it seal these Graces to our Souls, and renew our corrupt Nature: which only God can do.

What comfort have we then by this, that Christ is God?

Hereby we are sure that he is able to save, by reconciling us to the Father:

And what by this that he is the Son?

That uniting us unto himself, he may make us Children unto his Heavenly Father, *Heb. 2. 10.*

Being God before all Worlds, how became he Man?

Of the humane Nature of Christ.

He took to himself a true Body and a reasonable Soul; being conceived in time by the Holy Ghost, and born of the Virgin MARY, *Heb. 1. 6. Joh. 1. 14. Mat. 1. 18, 20. Luk. 1. 31, 32. & 2. 7.* and so became very Man, like unto us in all things, even in our Infirmities, sin only excepted, *Heb. 2. 7.* In which respect he hath the Name of the Son of Man given unto him, *Mat. 26. 24.* because he was of the nature of Man according to the flesh: and the Son of David, *Mat. 9. 27.* because he sprang of the Lineage and Stock of David.

How doth it appear that he was true Man?

Besides manifold Predictions and clear Testimonies of Scripture, *Gen. 3. 15. Heb. 2. 17. 1 Tim. 2. 5. &c.* it is abundantly proved by plentiful Experiments: especially by his partaking of humane Infirmities, his Conception, Birth, Life, and Death, *1 Pet. 3. 18. John 4. 6, 7. Luke 1. 31. & 2. 7. Heb. 2. 9, 14, 15.*

How by his Conception?

Because according to the flesh he was made of a Woman, and formed of her only Substance (she continuing still a pure Virgin) by the power of the most High, *Rom. 1. 3. Gal. 4. 4. Luke 1. 34, 35.*

Why is he said to be born? Mat. 2. 1.

To assure us of his true humanity, even by his Infancy and Infirmary, *Luk.*

2. 7.

Why was he born of a Virgin? Luke 1. 27.

That he might be Holy and without Sin: the natural course of Original Corruption being prevented, because he came not by natural propagation.

What learn you from hence?

That God is faithful as well as merciful; ever making good his Word by his Work in due season, *Luk. 1. 20, 45. Acts 3. 18, 24.*

Why is there mention of the Virgin by her Name Mary? Luke 1. 27.

For more certainty of his Birth and Lineage, *Mat. 1. 16. Heb. 7. 14. 2 Tim. 2. 8.* as also to acquaint us with his great humility in so great poverty, *Luke 2. 24.* compared with *Levit. 12. 8.*

What gather you from hence?

The marvellous Grace of Christ, who being rich, for our sakes became poor; that we through his poverty might be made rich, *2 Cor. 8. 9.*

Did he not pass through the Virgin Mary (as some say) like as Saffron passeth through a Bag, and Water through a Pipe or Conduit?

God forbid: he was made of the Seed of David, and was a Plant of the Root of Jesse: for he took humane Nature of the Virgin; and so the Word was made Flesh.

If he was only made Flesh, it would seem that the Godhead served instead of a Soul unto him?

Flesh is here taken according to the use of Scripture for the whole Man, both Body and Soul: otherwise our Saviour should not have been a perfect Man; and our Souls must have perished everlastingly, except his Soul had satisfied for them.

Was not the Godhead turned into Flesh, seeing it is said he was made Flesh?

In no wise: no more than he was turned into Sin, or into a Curse, because it is said, He was made Sin, and made a Curse for us, *2 Cor. 5. 21. Gal. 3. 13.*

If the Godhead be not changed into the Manhood; is it not at least mingled with it?

Nothing less: for then he should be neither God nor Man; for things mingled together cannot retain the name of one of the Simples; as Honey and Oyl being mingled together, cannot be called Honey, or Oyl. 2. The Properties of the Godhead cannot agree to the Properties of the Manhood, nor the Properties of the Manhood to the Godhead. For, as the Godhead cannot thirst, no more can the Manhood be in all or many places at once. Therefore the Godhead was neither turned nor transfused into the Manhood, but both the Divine Nature keepeth entire all his Essential Properties to it self; so that the humanity is neither Omnipotent, Omniscient, Omnipresent, &c. and the humane keepeth also his Properties and Actions: though oft that which is proper to the one Nature, is spoken of the Person denominated from the other: which is by reason of the union of both Natures into one Person.

The Glory of the Godhead being more plentifully communicated with the Manhood after his Resurrection; did it not then swallow up the truth thereof, as the whole Sea one drop of Oyl?

No: for these two Natures continued still distinct, in Substance, Properties and Actions, and still remained one and the same Christ.

Why did he not take the Nature of Angels upon him? Heb. 2. 16.

Because he had no meaning to save Angels; for that they had committed the Sin against the Holy Ghost, falling maliciously into rebellion against God without temptation.

Are not the Elect Angels any way benefited by the humane Nature of Christ?

No: his humanity only reacheth to sinful Mankind: for if he had meant to have benefited Angels by taking another Nature, he would have taken their Nature upon him.

How is it then said, Ephes. 1. 10. & Col. 1. 20. that he reconciled things in Heaven?

This is to be understood of the Saints then in Heaven, and not any way of the Angels: although by the second Person of the Trinity the Angels were elected, and are by him confirmed, so that they shall stand for evermore.

Why it was requisite that Christ should be Man.

Why was it requisite that our Mediatour should be Man? was it not sufficient that he was God?

No: it was further requisite that he should be Man also; because

1. Our Saviour must suffer and die for our Sins: which the Godhead could not do.

2. Our Saviour also must perform Obedience to the Law: which in his Godhead he could not do.

3. He must be Man of kin to our Nature offending; that he might satisfy the Justice of God in the same nature wherein it was offended, *Rom. 8. 3. 1 Cor. 15. 21. Heb. 2. 14, 15, 16.* For the Righteousness of God did require, that the same Nature which had committed the sin, should also pay and make amends for Sin; and consequently that only Nature should be punished which did offend in Adam. Man therefore having sinned, it was requisite for the appeasing of God's Wrath, that Man himself should die for sin: the Man Christ Jesus offering up himself a Sacrifice of a sweet-smelling savour unto God for us; *1 Tim. 2. 5. Heb. 2. 9, 10. & 14, 15. Rom. 5. 12, 15. Ephes. 5. 2.*

4. It is for our comfort, that thereby we might have free access to the Throne of Grace, and might find help in our Necessities; having such an High Priest as was in all things tempted like unto our selves, and was acquainted with our Infirmities in his own Person, *Heb. 4. 15, 16. & 5. 2.*

5. As we must be saved, so likewise must we be sanctified by one of our own Nature: that as in the first Adam there was a Spring of Humane Nature corrupted, derived unto us by natural Generation; so in the second Adam there might be a Fountain of the same Nature restored, which might be derived unto us by Spiritual Regeneration.

What comfort then have you by this, that Christ is Man?

Hereby I am assured that Christ is fit to suffer the punishment of my sin; and being Man himself, is also meet to be more pitiful and merciful unto Men.

What by this, that he is both God and Man?

By this I am most certainly assured that he is able most fully to finish the Work of my Salvation: seeing that he is Man, he is meet to suffer for sin; as he is God, he is able to bear the punishment of sin, and to overcome the suffering: being by the one fit, and by the other able to discharge the Office of a Mediator. Man's Nature can suffer death, but not overcome it; the Divine Nature cannot suffer, but can overcome all things: our Mediator therefore being partaker of both Natures, is by the one made fit to suffer, by the other able to overcome whatsoever was to be laid upon him for the making of our peace.

Are these his Natures separated?

Of the Union of the two Natures of Christ

No verily: for though they be still distinguished (as hath been said) in Substance, Properties and Actions: yet were they inseparably joyned together in the first moment the Holy Virgin conceived, and made not two, but one Person of a Mediator, *2 Cor. 13. 4. 1 Pet. 3. 18. 1 Cor. 15. 27, 28.* the Holy Ghost sanctifying the Seed of the Woman (which otherwise could not be joyned to the Godhead) and uniting two Natures in one Person; God and Man in one Christ, *Luke 1. 35, 42. Rom. 9. 5. 1 Tim. 2. 5. John 1. 14.* a mystery that no Angel, much less Man, is able to comprehend.

Why so?

For that the Manhood of our Saviour Christ is personally united unto the Godhead: whereas the Angels, of much greater glory than Men, are not able to abide the presence of God, *Esa. 6. 2.*

Was

Was this Union of the Body and Soul with the Godhead, by taking of the Manhood to the Godhead, or by infusing the Godhead into the Manhood?

By a Divine and Miraculous assuming of the Humane Nature (which before had no subsistence in it self) to have his Being and Subsistence in the Divine; leaving of its own natural Personship, which in ordinary Men maketh a perfect Person. For otherwise there should be two Persons and two Sons, one of the Holy Virgin Mary, and another of God: which were most prejudicial to Salvation.

What then is the Personal Union of the two Natures in Christ?

The assuming of the Humane Nature (having no subsistency in it self) into the Person of the Son of God, (*John 1. 14. Heb. 2. 16.*) and in that Person uniting it to the Godhead; so making one Christ, *God and Man, Mat. 1. 23.*

Can you shadow out this Conjunction of two Natures into one Person by some earthly resemblance?

We see one Tree may be set into another, and it groweth in the Stock thereof, and becometh one and the same Tree, though there be two Natures or Kinds of Fruit still remaining. So in the Son of God made Man, though there be two Natures; yet both being united into one Person, there is but one Son of God, and one Christ.

What was the cause that the Person of the Son of God did not joyn it self to a perfect Person of Man?

1. Because that then there could not be a personal union of both to make but one perfect Mediator.

2. Then there should be four Persons in the Trinity.

3. The Works of each of the Natures could not be counted the Works of the whole Person: whereas now by this union of both Natures in one Person, the Obedience of Christ performed in the Manhood is become of infinite merit, as being the Obedience of God: and thereupon, *Acts 20. 28.* God is said to have purchased his Church with his own Blood.

What gather you hence?

That his Name is *Wonderful, Isa. 9. 6.* and his Sacrifice most effectual, offering himself without spot unto God for us, *Heb. 9. 14, 26.*

What further Fruit have we by this Conjunction?

That whereas God hath no shape comprehensible, either to the Eye of the Body or of the Soul, and the Mind of Man cannot rest but in a representation of something, that his Mind and Understanding can in some sort reach unto: considering God in the second Person in the Trinity, which hath taken our Nature, whereby God is revealed in the Flesh, he hath whereupon to stay his Mind.

How did the Jews then before his coming, which could not do so?

They might propose to themselves the second Person that should take our Nature, and the same also that had appeared sundry times in the shape of a Man, *Gen. 18. 1, 2. & 19. 1, 2.* Albeit our priviledg is greater than theirs; as they that behold him as he is, where they did behold him as he should be.

This is Master Cartwright's Judgment: which would be further considered of.

Hitherto of the Person of Christ. What is his Office?

To be a Mediator betwixt God and Man; and so to discharge all that is requisite for the reconciling of us unto God, and the working of our Salvation, *1 Tim. 2. 5. Heb. 9. 15. John 14. 6.* whence also he is called an Intercessor and an Advocate: because he prayeth for us to the Father, and pleadeth our Cause before his Judgment Seat.

Of Christ's Office of Mediatorship.

What an one must he be that should undertake this Mediation?

One which is indeed a Man, (*Heb. 2. 14, 15, 16.*) and perfectly Righteous without exception, (*1 John 3. 5.*) and more mighty than all Creatures, that is, he which also is very true God, *Acts 20. 28.*

Can no bare Man be Mediator betwixt God and Man?

No

No verily: for *Eli* saith, 1 *Sam.* 2. 25. that a Man offending a Man, it may be accorded by the Judges; but if he offend against God, there is no Man can make his peace.

That there is
but one Medi-
ator.

Is there then any other Mediator to be acknowledged besides our Lord Jesus Christ?

None but he: because, 1. There is but one God, and therefore but one Mediator between God and Man, 1 *Tim.* 2. 5.

2. He only is fit, as he only that partaketh both the Natures of God and Man; which is necessary for him that should come between both.

3. That is declared by the Types of *Moses*, who alone was in the Mountain: of *Aaron*, or the High Priest, who only might enter into the *Sanctum Sanctorum*, or the Holy Place of Holy Places.

4. The same appeareth by the Similitudes wherewith he is set forth, *Joh.* 10. 9. *I am the door; by me if any Man enter in, he shall be saved, &c.* and *Joh.* 14. 6. *I am the way: no Man cometh to the Father but by me.*

5. He alone hath found sufficient Salvation, for all those that come unto him, *Heb.* 7. 25. *John* 10.

How cometh it then to pass, that this Office is given unto Moses, and unto others? *Gal.* 4. 19. *Deut.* 5. 31.

They are only Ministers of the Word, not Authors of the Work of Reconciliation, 2 *Cor.* 5. 19. *Job* 33. 23.

But is there no need of any other Mediator for us unto Christ?

No: for he is the next of kin, (*Job* 19. 25.) most merciful, most faithful, (*Heb.* 2. 17.) and able perfectly to save all those that come to God through him, *Heb.* 7. 25.

How is our Saviour graced by God, and commended unto us in his Office of Mediation?

First, In that he came not to it, but being called of God his Father in a special sort, *Esa.* 42. 1. *Heb.* 5. 4, 5.

Secondly, In that being called, he discharged it most faithfully: in which respect he is compared to *Moses*, faithful in all the House of God; and preferred before him, as the Master before the Servant, *Heb.* 3. 2, 3, 5, 6.

What use are we to make of his Calling by God?

1. Hereby we learn, that none should presume to take a charge in God's Church, without calling; since he did not, *Heb.* 5. 4, 5.

2. There ariseth hereby great comfort unto us, in that he thrust not himself in, but came by the Will of God and his appointment. For hereby we are more assured of the good Will of God to save us, seeing he hath called his Son unto it; and that he will accept of all that he shall do for us, as that which himself hath ordained.

What learn you from his Faithfulness?

That he hath left nothing undone, of things that belong to our Reconciliation.

Of his Names
Jesus Christ.

What Names are given him in regard of this Office of Mediation?

The Name of *Jesus*, and of *Christ*, *Luk.* 2. 21, 26. *Mat.* 16. 16.

Why is he called Jesus?

He is called *Jesus*, that is, a Saviour: because he came to save his People from their sins, (*Mat.* 1. 21.) and there is no other means whereby we may in part or in whole be delivered from them.

What comfort have you by this?

1. My comfort is even the same which I have said, and the rather, because God from Heaven gave him his Name, and the Church on Earth hath subscribed thereunto.

2. That nothing can hurt me, so long as my Faith doth not fail me, *Mark* 9. 23.

Why is he called Christ?

He

He is called *Christ*, that is, *Anointed*: because he was anointed of God to be a *Prophet*, *Priest*, and *King*, for all his People, and for me, *Esa. 61. 1, 2, 3, 4. Acts 4. 26, 27. Luke 4. 18. Psal. 45. 7. & 110. 1, 2, 3, 4. Heb. 1. 9. & 7. 1, &c.*

Who was he that was thus Anointed?

Christ God and Man: though the outward anointing, together with the Name of Christ, appertained to all those that represented any part of the Office of his Mediatorship; namely, to *Prophets*, *Priests*, and *Kings*, which were figures of him.

Was Christ anointed with material Oil, as they were?

No: but he was anointed with all Gifts and Graces of the Spirit of God needful for a Mediator, and that without measure, *Esa. 61. 1. Luke 4. 18. John 3. 34.*

What learn you from hence?

That all fulness of Grace dwelling in Christ, all true Christians shall receive of his fulness, Grace for Grace, *John 1. 14, 16.*

Whereunto was Christ anointed?

Unto the Offices of his Mediation: by discharging whereof he might be made an All-sufficient Saviour.

Wherein standeth his Mediation? and what are the parts thereof?

Being to be a Mediator between God and Man, (*1 Tim. 2. 5.*) the first part of his Mediation must be exercised in things concerning God, wherein consisteth his *Priestly Office*, (*Heb. 2. 17. & 5. 1. & 7. 24.*) the second in things concerning Man, wherein he exerciseth his *Prophetical* and *Kingly Function*.

Why must he be a Priest?

To offer Sacrifice for his Church, and to reconcile us unto God, *Psal. 110. 4. Heb. 3. 1. & 4. 14. & 5. 5, 6. &c. & 7. 3, 17. & 8. 2, 3. & 9. 11, 14.* otherwise we should never have been justified, nor sanctified, and so not have been at peace with God.

Why must he be a Prophet, Doctor or Apostle?

To teach his Church, *Deut. 18. 15, 18. Acts 3. 22. & 7. 37. Luke 4. 18.* otherwise we should never have known God, nor the things that belong unto him, *John 1. 18.*

Why must he be a King or Prince?

To rule and govern his Church, *Psal. 110. 1, 2, 3. Luke 1. 33.* otherwise we should never have been delivered from the captivity of Sin and Satan, nor be put in possession of eternal Life.

What is his Priesthood?

It is the first part of his Mediation, whereby he worketh the means of Salvation in the behalf of Mankind; and so appeaseth and reconcileth God to his Elect, *Heb. 5. 1, 5. &c. & 7. 1, 3, 13, 17. &c. & 13. 11, 12.*

Where is the Doctrine of Christ's Priesthood especially handled?

In the Epistle to the *Hebrews*: and namely, in the seventh Chapter, from the 13th vers. to the end, wherein is contained a Declaration of his Office of Priesthood, being compared with the Priesthood of *Aaron*: the Apostle shewing, 1. What manner of one he ought to be that hath this Office. 2. How he executeth it.

Wherein standeth the manner of him that shall have this Office?

Partly without him, and partly within himself. Without him: as first, that he was chosen of the Tribe of *Judah*, and not of *Levi*: to shew that he was no successor of *Aaron*, but rather was to abolish all that Ceremonial Service and Offices.

Secondly, That the Priests of *Levi* were appointed by the Law of the fleshly Commandment; whereas Christ was appointed by the Law of the Power of Life.

Thirdly,

Thirdly, That he was installed in it by his Father, and appointed by an Oath for ever to be a Priest, after a new Order of *Melchisedec*.

What benefit ariseth to us in that this was confirmed by an Oath?

It giveth unto us comfortable assurance, that all the parts of his Priesthood be performed unto us, and that he paid the ransom for our sins.

Was not the Word of God sufficient for the performance of this Promise, without the binding of it with an Oath?

Yes, doubtless: but the Lord in this Promise having to deal with weak Man, and willing more abundantly to shew unto the Heirs of the Promise the stability of his Counsel, bound himself by an Oath, *Heb. 6. 17.*

Whereby is the perpetuity thereof confirmed?

In that it did not proceed by Succession, as from *Aaron* to *Eleazar*, from *Eleazar* to *Phinehas*, and so by descent; but is everlasting, always abiding in him: which is another difference of their Priestly Office.

What profit cometh to us by the perpetuity of his Priesthood?

That he continually maketh intercession for us to God, and of himself alone is able to save us, coming to the Father through him:

So much of the Quality of him that is to be Priest, which is without him.

What is that part which is within him?

1. That in himself he is Holy. 2. To others harmless and innocent. 3. Undeiled of others, or of any thing. And to speak in a word, he is separated from Sinners, (*Heb. 7. 26.*) In all which, he differeth from that of *Aaron*. For they are neither Holy in themselves, nor Innocent; neither undeiled; but polluting and being polluted by others.

What is the Fruit we gather of this his Holiness, Innocency, and Undeiledness?

That he being Holy, Innocent, Undeiled, and so consequently separated from Sinners; the same is attributed to the Faithful, and these his Properties imputed for theirs: and therefore he freeth them both from Original and Actual Sin: contrary to their Doctrine who say, that he delivereth us from Original Sin only; and that we must make satisfaction for Actual.

What is the difference touching the Execution of this Office?

1. That they offered first for themselves: he for the People only; for himself he needeth not.

2. He but once; they many times.

3. He offered himself: they something else than themselves.

What is the use of this?

To prove the Absoluteness, Perfection, and Excellency of this his Priesthood.

May not the Priesthood of the Papists be overthrown by all these Arguments, and proved to be a false Priesthood?

The Popish
Priesthood
overthrown.

Yes verily. For, 1. they are not of the Tribe of *Judah*: and so cannot succeed our Saviour. 2. They are not confirmed by an Oath from God: and therefore not perpetual. 3. They are not (as he was) Holy in themselves, but Unholy; neither Innocent, nor Undeiled, but defiling others, and being defiled of them; and so not separated from sinners, but altogether sinful and set in sin. 4. They offer first for themselves, than for the People likewise many times. 5. They offer Sacrifices, which are not themselves. 6. They bring a great disgrace to the Priesthood of Christ; by preferring themselves to him, as the Sacrificer to the Sacrifice, whom they say they offer. 7. Christ hath a Priesthood that passeth not away.

What comfort have we by the Priesthood of Christ?

Hereby we are assured that he is our Mediator; and that we also are made Priests.

What need was there of such a Mediator?

Between Parties so disagreeing, the one of finite Nature offending, the other of

of infinite Nature offended; the one utterly disabled to do any the least good, (2 Cor. 3. 5.) or satisfy for the least sin, (Job 9. 3.) the other requiring perfect Obedience, (Deut. 27. 26.) and satisfaction, (Mat. 18. 34.) what agreement could there be without a Mediator? 1 Sam. 2. 25.

In this case what was the Mediator to do?

He was to work the means of our Salvation and Reconciliation to God.
1. By making satisfaction for the sin of Man. 2. By making intercession, John 17. 19, 20. Heb. 7. 24, 25, 26, 27. Therefore Jesus Christ our High Priest became obedient even unto the Death, offering up himself a Sacrifice once for all, to make a full satisfaction for all our sins, and maketh continual intercession to the Father in our Name: whereby the Wrath of God is appeased; his Justice is satisfied, and we are reconciled.

Wherein then standeth his Satisfaction to God's Justice, which is the first part of his Priesthood? Of Christ's Satisfaction.

In yielding that perfect Obedience, whereupon dependeth the whole merit of our Salvation, Dan. 9. 24. Ephes. 2. 14, 15, 16.

What is the effect thereof towards us?

Redemption, (Luke 1. 68, 69. Heb. 9. 24, 25, 26.) which is a deliverance of us from sin and the punishment thereof, and a restoring of us to a better life than ever Adam had, Rom. 5. 15, 16, 17. 1 Cor. 15. 45. For our Saviour Christ hath, First, redeemed us from the power of darkness, (Col. 3. 13.) namely, that woful and cursed estate which we had justly brought upon our selves by reason of our sins. Secondly, Translated us into his own Kingdom and Glory, (Col. 1. 12, 13. 1 Cor. 2. 9.) a far more glorious and excellent estate than ever our first Parents had in Paradise.

How hath Christ wrought this Redemption?

Having taken our Nature upon him, he hath in the same as a Surety in our stead made full satisfaction to God his Father by paying all our Debts, and so hath set us free, Heb. 7. 22, 25.

What is this Debt which we owe unto God, which he hath paid for us?

This Debt is two-fold. One is that perfect Obedience which we owe unto God in regard of that excellent estate in which we were created, Deut. 12. 32. Mat. 5. 17, 18. The other is the punishment due unto us for our sins, in transgressing and breaking God's Covenant; which is the Curse of God, and everlasting Death, Deut. 27. 26. Rom. 6. 23. Gal. 3. 13. & 4. 4, 5. 2 Cor. 5. 21. All which is contained in the Law of God, which is the hand-writing between God and us concerning the Old Covenant, Col. 2. 14.

How was our Saviour to make satisfaction for this our debt?

1. By performing that perfect Obedience which we did owe. 2. By suffering that punishment due unto us for our sins: that so he might put out the hand-writing betwixt God and us, and set us free.

What then are the parts of Christ's Obedience and Satisfaction?

His Sufferings and his Righteousness, Phil. 2. 5, 6, 7, 8. 1 Pet. 2. 24. For it was requisite, that he should first pay all our Debt, and satisfy God's Justice, (Esa. 53. 5, 6. Job 33. 24.) by a price of infinite value, (1 Tim. 2. 6.) Secondly, Purchase and merit for us God's favour, (Ephes. 1. 6.) and Kingdom, by a most absolute and perfect Obedience, (Rom. 5. 19.) By his suffering he was to merit unto us the forgiveness of our sins; and by his fulfilling the Law he was to merit unto us Righteousness: both which are necessarily required for our Justification.

But how can one Man save so many?

Because the Manhood being joyned to the Godhead, it maketh the Passion and Righteousness of Christ of infinite merit, and so we are justified by a Man that is God.

How hath Christ made satisfaction for our Sins by his Sufferings?

He endured most grievous Torments both of Body and Soul; offering up himself Of Christ's Sufferings.

himself unto God his Father, as a Sacrifice propitiatory for all our sins, 2 Cor. 5. 21.

In this Oblation who was the Priest or Sacrificer?

None but Christ, (Heb. 5. 5, 6.) and that as he was both God and Man.

Who was the Sacrifice?

Christ himself as he was Man consisting of Body and Soul, Esa. 53. 10.

What was the Altar upon which he was offered?

Christ as he was God, was the Altar on which he sacrificed himself, Heb. 9. 14. & 13. 10. Rev. 8. 3.

How often was he offered?

Never but once, Heb. 9. 28.

Whereunto was he offered?

Unto the shame, pain, torment, and all the miseries which are due unto us for our sins. He suffering whatsoever we should have suffered, and by those grievous sufferings making payment for our sins, Esa. 53. Mat. 26. 28.

What profit cometh by his Sacrifice?

By his most painful Sufferings he hath satisfied for the Sins of the whole World of his Elect, (Esa. 53. 5. 1 Pet. 2. 24. 1 John 2. 2.) and appeased the Wrath of his Father. So that hereby we receive Atonement and Reconciliation with God, our sins are taken away, and we are freed from all those punishments of Body and Soul which our sins have deserved, Heb. 9. 26.

How cometh it then that Christ having born the punishment of our sins, the Godly are yet in this World so often afflicted for them with grievous torments both of Body and Soul; and that for the most part more than the Ungodly?

Jer. 12. 3.

The sufferings of the Godly are not by desert any satisfaction for their sins in any part; but being sanctified in the most holy sufferings of Christ, they are Medicines against sin: neither is their Affliction properly a Punishment, but a fatherly Correction and Chastisement in the World, that they should not perish with the World, (1 Cor. 11. 32.) whereas the Wicked the longer they are spared, and the less they are punished in this Life, their danger is the greater: for God reserveth their Punishment for the Life to come.

What gather you of this?

That we should not grudge at the prosperity of the Wicked, when we are in trouble. For as the Sheep and Kine are put in fat Pastures, to be prepared to the Shambles: so they, the more they receive in this Life, the nearer and the heavier is their destruction in the Life which is to come, Jer. 12. 3.

What are the more general things which Christ suffered in this Life?

Infirmities in his Flesh, Indignities from the World, and Temptations from the Devil, (Mat. 4. 2. Joh. 4. 6, 7. & 8. 48, 52. Luke 4. 2.) Hitherto belong those manifold Calamities which he did undergo, Poverty, Hunger, Thirst, Weariness, Reproach, &c.

What benefit doth the Godly reap hereby?

All the Calamities and Crofies that befall them in this Life are sanctified and sweetned to them: so that now they are not Punishments of Sin, but Chastisements of a merciful Father.

What are the more special things which he suffered at or upon his death?

The weight of God's Wrath, the terrors of Death, sorrows of his Soul, and torments of his Body, (Esa. 53. 4, 10. Mat. 26. 37, 38. Luke 22. 44. Mat. 26. 67.)

What learn you from hence?

To admire and imitate the Love of Christ, who being the Son of God, became a Man of Sorrows, even for the good of his utter Enemies, Ephes. 5. 2. 1 John 3. 16. Rom. 5. 7, 8.

What did our Saviour Christ suffer in his Soul?

He drank the full Cup of God's Wrath filled unto him for our sakes: the whole

Christ's sufferings in his Soul.

whole Wrath of God due to the Sin of Man, being poured forth upon him, (*Mat. 26. 27, 28. Luke 22. 44. Rev. 19. 15. John 11. 33, 38. Isa. 53. 5, 11.*) And therefore in Soul he did abide most unspeakable Vexations, horrible Griefs, painful Troubles, fear of Mind, feeling as it were the very pangs of Hell; into which both before, and most of all when he hanged upon the Cross, he was cast; Which caused him before his bodily passion so grievously to complain.

What benefit and comfort receive you by this?

Hereby we have our Souls everlastingly freed from God's eternal Wrath: and herein are comforted, because in all our grievous Temptations and Assaults, we may stay and make sure our selves by this, that Christ hath delivered us from the sorrowful griefs and pains of Hell.

Christ's sufferings in his Body.

Now for our Saviours bodily Sufferings: why is it said that he suffered under Pontius Pilate? 1 Tim. 6. 13.

For the truth of this Story, and fulfilling of his own Prophecy, foretelling his Suffering under a foreign Jurisdiction and Authority, *Mat. 20. 19. John 18. 31, 32.* as likewise to teach us that he appeared willingly and of his own accord before a Moral Judge, of whom he was pronounced innocent, and yet by the same he was condemned.

What comfort have you hereof?

That my Saviour thus suffering, not any whit for his own sins, but wholly for mine and for other Mens sins, before an Earthly Judge; I shall be discharged before the Heavenly Judgment Seat.

What did he chiefly suffer under Pontius Pilate?

He was Apprehended, Accused, Arraigned, Mocked, Scourged, Condemned and Crucified, (*Mat. 26. and 27 Chapters.*)

What learn you hence?

That he that knew no sin was made sin for us, that we might be made the Righteousness of God in him, *2 Cor. 5. 21. 1 Pet. 2. 24.*

Did Christ suffer these things willingly, as he suffered them innocently?

Yes: he laid down his Life meekly, as the Sheep doth his Fleece before the Shearer, being obedient even unto the death, *Esa. 53. 7. Phil. 2. 8. Heb. 5. 8. 1 Pet. 2. 22, 23.*

Unto what death was he so obedient?

Even unto the most reproachful, painful and dreadful death, the death of the Cross, *Mat. 27. 30, 35, 38. Phil. 2. 8.*

Why was Christ put unto this death of the Cross?

Because it was not a common death, but such a death as was accursed both of God and Man: that so he being made a Curse for us, he might redeem us from a Curse due unto us, *Deut. 21. 23. Gal. 3. 13.*

What comfort have you by this?

I am comforted in this, because I am delivered from the Curse which I have deserved by the breach of the Law, and shall obtain the Blessing due unto him for keeping of the same.

Why was it requisite that our Saviours Soul should be separated from his Body?

Because we were all dead, that so he might be the death of death for us, *2 Cor. 5. 14, 15. Heb. 2. 14. 1 Cor. 15. 54, 55.* For by sin death came into the World: and therefore the Justice of God could not have been satisfied for our sins, unless Death had been joyned with his Sufferings.

How could the death and suffering of Christ, which were but for a short time, be a full satisfaction for us which have deserved eternal death?

Although they were not everlasting, yet in regard of the worthiness of the Person who suffered them, they were equivalent to everlasting Torments. Forasmuch as not a bare Man, nor an Angel did suffer them, but the eternal Son of God, (though not in his Godhead, but in our Nature which he assumed); his Person, Majesty, Deity, Goodness, Justice, Righteousness, being every way

1 Cor. 2. 8.
Acts 20. 28.
2 Cor. 5. 16.

infinite and eternal, made that which he suffered, of no less force and value than eternal torments upon others; yea, even upon all the World besides. For even as the death of a Prince (being but a Man, and a sinful Man) is of more reckoning than the death of an Army of other Men, because he is the Prince: much more shall the death and sufferings of the Son of God, the Prince of all Princes, not finite, but every way infinite and without sin; much more, I say, shall that be of more reckoning with his Father, than the sufferings of all the World; and the time of his sufferings of more value (for the worthiness of his Person) than if all the Men in the World had suffered for ever and ever.

What use are we to make of Christs Death and Passion?

Uses of
Christs Passi-
on.

1. The consideration hereof may bring us to a sound perswasion and feeling of our sins: because they have deserved so grievous a punishment, as either the death of the Son of God, or Hell Fire.

2. Hereby we reap unspeakable comfort: forasmuch as by his Stripes we are healed, by his Blood washed; by his Sacrifice God is satisfied, and by his Death we are saved and redeemed, 1 Pet. 2. 24. Rev. 1. 5. Heb. 10. 10, 12. Rom. 5. 8, 9, 10.

3. We learn from hence to die to our sins, and to live henceforth unto him that hath died for us, Rom. 6. 2, 6. 2 Cor. 5. 15.

What befel our Saviour after his Soul was separated from his Body?

Christs Burial.

He was buried, Acts 13. 29, 30. and went to Hades, or (as we commonly speak) descended into Hell, Acts 2. 31.

Why was it needful that Christ should be buried?

1. To assure us more fully that he was truly dead, Mat. 27. 59, 60, 64, 65, 66. Acts 2. 29.

2. That even in the Grave, the very Fortrefs of Death, he might loose the Sorrows and Bands of Death, Acts 2. 24. 1 Cor. 15. 55.

What is meant by his descending into Hell?

His descending
into Hell.

Not that he went unto the place of the damned; but that he went absolutely unto the estate of the dead, Rom. 10. 7. Ephes. 4. 9.

What do you call the Estate of the Dead?

That departing this Life, he went in his Soul into Heaven, (Luke 23. 43.) and was in his Body under the very Power and Dominion of Death for a season, Acts 2. 24. Heb. 2. 14. Rom. 6. 9.

What comfort have you by Christs Death, Burial, and lying under the Power of Death?

1. I am comforted, because my sins are fully discharged in his death, and so buried, that they shall never come into remembrance.

2. My comfort is the more, because by the vertue of his Death and Burial sin shall be killed in me, and buried, so that henceforth it shall have no power to reign over me.

3. I need not to fear Death, seeing that Sin which is the sting of Death is taken away by the Death of Christ, and that now Death is made unto me an entrance into Life.

Hitherto of his Sufferings: what is the other part of his Satisfaction?

Christs Right-
eousness in
fulfilling the
Law.

His perfect Righteousness: whereby he did that which we were not able to do, and absolutely fulfilled the whole Law of God for us, Psal. 40. 7, 8. Rom. 3. 19. & 5. 19.

Why was it necessary, that Christ should as well fulfil the Law, as suffer for us?

Because as by his Sufferings he took away our Unrighteousness, and freed us from the punishment due to us for our sins; so by performing for us absolute Obedience to the whole Law of God, he hath merited our Righteousness, (making us just and holy in the sight of God) and purchased eternal happiness for us in the Life to come, 2 Cor. 5. 21. Gal. 4. 4, 5. 1 Cor. 1. 30. Rom. 8. 3, 4. For as

as we are made Unrighteous by Adam's sin ; so are we made fully and wholly Righteous, being justified by a Man that is God.

How manifold is the Righteousness of our Saviour ?

Two-fold : { Original, and
Actual.

What is his Original Righteousness ?

The perfect integrity and pureness of his humane Nature ; which in him was without all guile, and the least stain of corruption, *Heb. 7. 26.*

Christ's Original Righteousness,

Being very Man, how could he be without sin ?

The course of natural corruption was prevented, because he was not begotten, after the ordinary course, by Man ; but was conceived in the Womb of a Virgin, without the help of Man, by the immediate Power and Operation of the Holy Ghost, forming him of the only substance of the Woman, and perfectly sanctifying that Substance in the Conception, *Luke 1. 34, 35, 41.* So was he born Holy, and without Sin, whereunto all other Men by Nature are subject.

Why was it necessary that Christ should be conceived without sin ?

First, Because otherwise the Godhead and Manhood could not be joyned together. For God can have no communion with Sin, much less be united unto it in a personal union.

Secondly, Being our Priest, he must be holy, harmless, undefiled, and perfectly just without exception, *Heb. 7. 26.* 1 *Joh. 3. 5.* For if he had been a Sinner himself, he could not have satisfied for the sins of other Men ; neither could it be, that an unholy thing should make us holy.

What Fruit then and Benefit have we by his Original Righteousness ?

First, His pure Conception is imputed unto us, and the corruption of our Nature covered from God's Eyes, whilst his Righteousness as a Garment is put upon us.

Secondly, Our Original Sin is hereby daily diminished and fretted away, and the contrary Holiness increased in us.

What is his Actual Holiness ?

That absolute obedience whereby he fulfilled in Act every Branch of the Law of God ; walking in all the Commandments, perfectly performing both in Thought, Word, and Deed, whatsoever the Law of God did command, and failing in no Duties, either in the Worship and Service of God, or Duties towards Men, *Mat. 3. 15, Rom. 5. 18. & 4. 8.*

Christ's Actual Holiness,

What benefit have we hereby ?

1. All our Actual Sins are covered, while we are clothed by Faith with his Actual Holiness.

2. We are enabled by him daily to die unto Sin, and more and more to live unto Righteousness of Life.

But receive we no more by Christ, than those Blessings which we lost in Adam ?

Yes. We receive an high degree of felicity by the second Adam, more than we lost by the first, *Rom. 5. 1.* For being by Faith incorporated into him, and by communion of his Spirit unseparably knit unto him : we become the Children and Heirs of God, and Fellow-heirs with Christ Jesus, (*Gal. 4. 6, 7. 1 Cor. 12. 12, 13. Rom. 8. 9, 10.*) who carrieth us as our Head unto the highest degree of happiness in the Kingdom of Heaven, where we shall lead, not a natural Life, as Adam did in Paradise, with Meat, Drink, and Sleep ; but a Spiritual Life in an unspeakable manner and glory.

There remaineth yet the second part of Christ's Priesthood : namely, his Intercession. What is that ?

Of the Intercession of Christ.

It is that Work, whereby he alone doth continually appear before his Father in Heaven to make request for his Elect in his own worthiness : making the Faithful and all their Prayers acceptable unto him, by applying the Merits of his

his own perfect Satisfaction unto them ; and taking away all the pollution that cleaveth to their good Works, by the merits of his Passion, *Rom. 8. 34. Heb. 9. 24. & 12. 24. 1 John 2. 1, 2. 1 Pet. 2. 5. Exod. 28. 36, 37, 38.*

In how many things doth this Intercession consist ?

In five. First, In making continual request in our name unto God the Father, by the vertue of his own Merits.

Secondly, In freeing us from the Accusations of our Adversaries.

Thirdly, In teaching us by his Spirit to pray and send up Supplications for our selves and others.

Fourthly, In presenting our Prayers unto God, and making them acceptable in his sight.

Fifthly, In covering our sins from the sight of God, by applying unto us the vertue of his Mediation.

What Fruit then have we by his Intercession ?

1. It doth reconcile us to the Father for those sins which we do daily commit.

2. Being reconciled in him, we can pray to God with boldness, and call him Father.

3. Through the Intercession of our Saviour Christ, our good Works are of accompt before God.

How are we made Priests unto God, by our communion with Christ ?

Being sanctified by him, and our Persons received into favour, (*Ephes. 1. 6.*) we have freedom and boldness to draw near and offer our Selves, Souls, and Bodies, and all that we have, as a reasonable Sacrifice to God the Father. And so we are admitted, as a Spiritual Priesthood, (*1 Pet. 2. 5.*) to offer up the Sacrifices of our Obedience, Prayers and Thanksgiving : which howsoever imperfect in themselves, (*Esa. 64. 6.*) and deserving rather punishment than reward, (*Psal. 143. 2. Tit. 3. 5.*) are yet, as our Persons, made acceptable unto GOD, and have promise of reward, (*Mat. 10. 41, 42.*) by the only Merit and Intercession of the same our High Priest.

So much of our Saviours Priestly Office, which is exercised in things concerning God. How doth he exercise his Office in things concerning Man ?

By communicating unto Man that Grace and Redemption which he hath purchased from his Father, *Rom. 5. 15, 17, 19. John 5. 21. & 17. 2, 6. Luke 4. 18, 19.*

What parts of his Office doth he exercise herein ?

His Prophetical and Kingly Office, *Acts 3. 22, 23. Psal. 2. 6, 7, 8.*

What is this Prophetical Office ?

The propheti-
cal Office of
Christ.

The Office of instructing his Church, by revealing unto it the way and means of Salvation, and declaring the whole Will of his Father unto us. In which respect he was, he is, and ever shall be our Prophet, Doctor, or Apostle, *Esa. 61. 1, 2, 3, 4. Psal. 2. 6, 7. Luke 4. 18. Mat. 17. 5. & 23. 8, 9, 10. Heb. 3. 1, 2. Acts 7. 37, 38.*

For what Reasons must Christ be a Prophet ?

First, To reveal and to deliver unto his People so much of the Will of God as is needful for their Salvation.

Secondly, To open and expound the same, being delivered.

Thirdly, To make them understand and believe the same.

Fourthly, To purge his Church from Errors.

Fifthly, To place Ministers in his Church to teach his People.

In what respect do you say that he is the only Teacher of his Church ?

1. That he only knowing the Father as his Son, hath the prerogative to reveal him of himself, and others by him to us. For no Man knoweth the Father but the Son, and he to whom the Son will reveal him, *Mat. 11. 27.*

2. In that he is only able to cause our Hearts to believe and understand the Matter he doth teach and reveal.

What

What were then the Prophets and Apostles?

They were his Disciples and Servants, and spake by his Spirit, *1 Pet. 1. 10, 11. & 3. 19. Nehem. 9. 30. Ephes. 2. 17.*

What difference is there between the teaching of Christ, and of the Prophets and Ministers sent of him?

1. Christ taught with another Authority than ever did any other Minister before, or after him, *Mat. 5. 22, 28, 32, 34, 44. & 7. 28, 29. Mark 1. 22.*

2. By vertue of his Prophetical Office, he did not only bring an outward sound unto the Ear, but wrought (as he did before his coming, and as he doth now by the ministry of his Word) an alteration of the Mind, so far as to the clearing of the Understanding.

How then doth our Saviour perform his Prophetical Office?

Two ways: Inwardly, and Outwardly.

How Inwardly?

By the teaching and operation of the Holy Spirit, *John 6. 45. Acts 16. 14.*

How Outwardly?

By opening the whole Will of his Father, and confirming the same with so many Signs and Wonders.

How did he this?

Both in his own Person, when he was upon the earth, (*Heb. 2. 3.*) as a Minister of the Circumcision, (*Rom. 15. 8.*) but with the Authority of the Law-giver, (*Mat. 7. 29.*) and by his Servants the Ministers, (*Mat. 10. 40. Luke 10. 16.*) from the beginning of the World to the end thereof. Before his Incarnation, by the Prophets, Priests, and Scribes of the Old Testament, (*Heb. 1. 1. 1 Pet. 1. 11, 12. & 3. 18, 19. 2 Pet. 1. 19, 20, 21. Hos. 4. 6, 7. Matth. 2. 3, 6, 17. & 23, 37.*) and since to the Worlds end by his Apostles and Ministers, called and fitted by him for that purpose, (*2 Cor. 4. 6. & 5. 19, 20. Ephes. 4. 8, 11, 12, 13.*)

How doth it appear that he hath opened the whole Will of his Father unto us?

Both by his own Testimony, *John 15. 15. I call you no more Servants, because the Servant knoweth not what his Master doth: but I call you Friends, because all which I have heard of my Father, I have made known unto you.* And by the Apostle's comparison, *Heb. 3.* preferring him before Moses, though faithful in God's House.

In what respect is our Saviour preferred before Moses?

1. As the Builder to the House, or to one Stone of the House.
2. Moses was only Servant in the House; our Saviour Master over the House.
3. Moses was a Witness only, and Writer of things to be revealed; but our Saviour was the end and finisher of those things.

What learn you from hence?

1. That it is a foul Error in them, who think that our Saviour Christ (so faithful) hath not delivered all things pertaining to the necessary Instruction and Government of the Church; but left them to the Traditions and Inventions of Men.

2. That sith our Saviour was so faithful in his Office, that he hath concealed nothing that was committed to him to be declared: the Ministers of the Word should not suppress in silence, for fear or flattery, the things that are necessarily to be delivered, and that are in their times to be revealed.

3. That we should rest abundantly contented with that CHRIST hath taught, rejecting whatsoever else the boldness of Men would put upon us.

Did he first begin to be the Prophet, Doctor, or Apostle of his Church when he came into the World?

No, but when he opened first his Fathers Will unto us, by the Ministry of his Servants the Prophets, *1 Pet. 1. 10, 11. & 3. 19. Heb. 3. 7.*

Is his Prophetical Office the same now in the time of the Gospel, that it was before and under the Law?

It

It is in substance one and the same: but it differeth in the manner and measure of Revelation. For the same Doctrine was revealed by the Ministry of the Prophets before the Law, by Word alone: after by Word written: and in the time of the Gospel more plainly and fully by the Apostles and Evangelists.

What have we to gather hence, that Christ taught and teacheth by the Prophets, Apostles, and Evangelists?

1. In what estimation we ought to have the Books of the Old Testament; for the same Spirit spake then that speaketh now, and the same Christ.

2. We must carry out selves in the hearing of the Word of God not to harden our hearts, *Heb. 3. 8, 15.* forasmuch as the careless and fruitless hearing thereof, hardeneth Men to further judgment. For it is a two-edged Sword, to strike to Life, or to strike to Death: it is either the favour of Life to Life, or the favour of Death to Death, *2 Cor. 2. 16.*

How doth the Apostle press this? *Heb. 3. 8, 9, 10, &c.*

First, He aggravateth the refusal of this Office of our Saviour against the Israelites: by the Time, forty Years; by the Place, the Wilderness; and by the multitude of his Benefits. Then he maketh an Application thereof, *vers. 12, 13.* consisting of two parts: 1. A removing from Evil. 2. A moving to Good.

What comfort have we by the Prophetical Office of our Saviour?

1. Hereby we are sure, that he will lead us into all Truth, revealed in his Word, needful for God's Glory, and our Salvation.

2. We are in some sort partakers of the Office of his Prophecy, by the knowledge of his Will. For he maketh all his to prophesie in their measure, enabling them to teach themselves and their Brethren, by comforting, counselling, and exhorting one another privately to Good things, and withdrawing one another from Evil, as occasion serveth, *Acts 2. 17, 18.*

Of the Kingly
Office of
Christ.

So much of the Prophetical Office of our Saviour Christ. What is his Kingly Office?

It is the exercise of that Power given him by God over all, (*Psalms 110. 1. Ezek. 34. 24. John 17. 2.*) and the possession of all, (*Mat. 28. 18. Psalm 2. 8, &c.*) for the Spiritual Government and Salvation of his Elect, (*Esa. 9. 7. Luk. 1. 32, 33.*) and for the destruction of his and their Enemies, (*Psal. 45. 5.*)

For what Reasons must Christ be a King?

1. That he might gather together all his Subjects into one Body of the Church out of the World.

2. That he might bountifully bestow upon them, and convey unto them all the aforesaid means of Salvation: guiding them unto everlasting Life by his Word and Spirit.

3. That he might appoint Laws and Statutes, which should direct his People, and bind their Consciences to the Obedience of the same.

4. That he might rule and govern them, and keep them in obedience to his Laws.

5. That he might appoint Officers and a settled Government in his Church, whereby it might be ordered.

6. That he might defend them from the violence and outrage of all their Enemies both Corporal and Spiritual.

7. That he might bestow many notable Priviledges and Rewards upon them.

8. That he might execute his Judgments upon the Enemies of his Subjects.

How doth he shew himself to be a King?

By all that Power which he did manifest, as well in vanquishing Death and Hell, as in gathering the People unto himself which he had formerly ransomed, and in ruling them being gathered; as also in defending of them, and applying of those Blessings unto them which he hath purchased for them.

How

How did he manifest that Power?

First, In that being dead and buried, he rose from the Grave, quickned his dead Body, ascended into Heaven, and now sitteth at the right Hand of his Father, with full Power and Glory in Heaven, *Ephes.4.8. Acts 2.9.*

Secondly, In governing of his Church in this World, (*1 Cor.15.25,26, 27,28.*) continually inspiring and directing his Servants by the Divine Power of his Holy Spirit, according to his Holy Word, (*Esa.9.7. & 30.21.*)

Thirdly, By his last Judgment in the World to come, *Mat.25.24,31,33,34.*

Why is Christ Jesus also called our Lord? 1 Cor.1.2.

Because he is the Lord of Glory and Life that hath bought us, our Head that must govern us, and our Sovereign that subdues all our Enemies unto us, *Acts 3.15. 1 Cor.2.8. 1 Pet.1.19. Ephes.1.22. Joshua 5.14,15. Heb.2.10, 14,15.*

How hath he bought us?

Not with Gold or Silver, but with his precious Blood he hath purchased us to be a peculiar People to himself, *1 Pet.1.18,19.*

What comfort have you by this?

Seeing he hath paid such a price for us, he will not suffer us to perish.

What learn you from hence, that Christ is our Head to govern us?

To obey his Commandments, and bear his Rebukes and Chastisements, *Luke 6.46. John 14.15. Col.3.23,24.*

In what place of Scripture is the Doctrine of Christ's Kingdom specially laid down?

In *Esa. 9.* vers. 6, 7. For unto us a Child is born, and unto us a Son is given: and the Government is upon his Shoulder, and he shall call his Name, Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. The Increase of his Government and Peace shall have none end: and he shall sit upon the Throne of David, and upon his Kingdom, to order it, and to establish it with Judgment, and with Justice, from henceforth even for ever: the Zeal of the Lord of Hosts will perform this.

What are we here taught concerning Christ's Kingdom?

The Benefits that we receive by it, and the Cause of it.

How is the former set forth?

By declaration, First, of his Person, that he is a Child born, namely, God made Man: whereof hath been spoken.

Secondly, Of his Properties; with the Effects of the same.

How are his Properties here expressed?

They are, first, generally set forth by comparison of the unlikelyhood of his Kingdom with the Regiments of Worldly Potentates.

What difference or inequality is there?

That whereas other Kings execute Matters by their Lieutenants and Deputies, armed with their Authority: in our Saviours Kingdom, although there be used Instruments; yet do they accomplish his Will and Purpose, not only by his Authority, but also by his Strength and Vertue.

What further Doctrine do you note hence?

That the Man of Sin, or Pope of Rome, is not the Ministerial Head of the Church, which is Christ's Kingdom: fith he is himself present, yea, and that most notably by his Spirit; and more to the advantage of his Church, than when he was bodily present, *John 16.7.*

How are his Properties set forth more particularly?

First, That he should be called *Wonderful*: not that it should be his proper Name, which was only *Jesus*; but that he should be as renownedly known to be *Wonderful*, as Men are known by their Names.

How is he Wonderful?

Partly in his Person, as is before-said: and partly in his Works; namely, First, In the Creation of the World.

Secondly, In the Preservation, and especially in the Redemption of it.

What is the next that followeth ?

It is shewed more particularly wherein he is Wonderful ; and first, That he is Wonderful in Counsel, and *The Counsellor*.

What is here to be observed ?

First, In the Government of a Kingdom, Counsel and Wisdom are the chief ; as that which is preferred to Strength, (*Esa. 9. 15. 2 Sam. 20. 16. Eccles. 7. 19. & 9. 16. Prov. 21. 22. & 24. 5.*) and therefore that we may assure our selves, that in the Kingdom of Christ all things are done wisely, nothing rashly ; in which respect he is said to have a long Stool, and a white Head, *Rev. 1. 13, 14.*

Secondly, A great comfort for the Children of God, that our Saviour Christ is our Counsellor, who giveth all sound advice.

Thirdly, That when we are in any perplexity, and know not which way to turn ; yet we may come to our Saviour Christ, who is given unto us for a Counsellor.

By what means may we come to him for advice ?

By our humble supplication and prayer unto him.

How may we receive advice from him ?

By the Doctrine of God, drawn out of his Holy Word, which is therefore termed *the Men of our Counsel*, *Psal. 119. 24.*

What is the next Property ?

That he is wonderful in might, and *the strong God* ; having all sound strength.

What have we here to learn ?

1. That as he is wise, and doth all things pertaining to the good of his Church ; so he is of power to execute all that he adviseth wisely.

2. That as there is in us no advice of our selves, so there is in us no sound strength to keep us from any Evil ; but that as he giveth good advice to his, so doth he with his own Power perform and effect it, *Phil. 2. 13.* And therefore although we be as the Vine, of all other Trees the weakest ; or as the Sheep, of all other Beasts the simplest ; yet we have for our Vine a Gardener, and for our Shepherd Christ Jesus the mighty strong God.

3. That we should take heed how we depart from his obedience ; for he will do what he listeth. For if to obey be a good means to help us into the favour of our Earthly Princes ; it will much more help us in the favour of the King of Kings.

What other Properties follow ?

Two other, which are, as it were, the branches and effects of the former.

1. That he is the *Father of Eternities*. 2. *The Prince of Peace*.

Sith he is called the Father of Eternities ; is there not a confusion of Persons ?

In no wise. For it is a borrowed speech, signifying that he is the Author of Eternity.

What do you here gather ?

That where other Kingdoms alter, his is everlasting, *Dan. 2. 44.*

What Doctrine is thereof to be gathered ?

First, That the Kingdom of our Saviour Christ being perpetual, he dasheth and crusheth in pieces all other mighty Monarchies and Regiments that shall rise up against him : and therefore, that his Church and Subjects generally, and every particular Member, need not to fear any Power whatsoever.

Secondly, That whatsoever we have by Nature or Industry, is momentary, like unto the Grass that fadeth away ; and whatsoever durable thing we have, we have it from Christ.

What is the second Property, arising out of the former ?

That he is the *Prince of Peace* ; that is, the Procurer, Cause and Ground of Peace ; that causeth his Subjects to continue in peace and quietness.

Of

Of what Nature is this Peace ?

It is Spiritual, *Rom. 5. 1. Ephes. 2. 14, 15, 16, 17.*

1. When we have peace with God.
2. When we have peace in our Consciences.
3. When there is peace between Men and Men : which ariseth out of both the former.

Where should this Peace be established ?

Upon the Throne of David, that is, in the Church of God.

What is the cause of all this ?

The Love and Zeal of God, breaking through all Lets ; either inward from our selves and our own Sins, or outward from the enmity of the Devil and the World, *Esa. 9. 7.*

What Fruit receive we by the Kingly Office of our Saviour Christ ?

By it all the Treasures brought in by his Priestly and Prophetical Office, are dealt to us continually. For from it all the means of applying and making effectual unto us Christ and all his Benefits do come : yea, without it all the Actions of his other Offices are to us void, fruitless and without effect.

What comfort have we by this ?

Hereby we are assured, that by his Kingly Power we shall finally overcome the Flesh, the World, the Devil, Death and Hell.

To whom will this Blessed King communicate the means of Salvation ?

He offereth them to many, and they are sufficient to save all Mankind : but all shall not be saved thereby, because by Faith they will not receive them, *Mat. 20. 16. John 1. 11. 1 John 2. 2.*

Are not the Faithful in some sort also made partakers of this honour of his Kingdom ?

Yes verily. For they are made Kings to rule and subdue their stirring and rebellious Affections, and to tread Satan under their feet, *Rom 6. 12. & 16. 20. Rev. 1. 6. & 5. 10.*

You have spoken of the two Natures, and three Offices of our Saviour : shew now, in what state did Christ God and Man perform this three-fold Office ?

In a two-fold estate : 1. Of Abasement and Humiliation, *Phil. 2. 7, 8.*

2. Of Advancement and Exaltation, *Phil. 2. 9. Col. 2. 15. Ephes. 1. 20, 21.*

In the former, he abased himself by his sufferings for sin : whereof we have heard largely in the declaration of his Priesthood.

In the latter, he obtained a most glorious Victory, and triumphed over sin : thereby fulfilling his Priesthood, and making way to his Kingdom.

What was his Estate of Humiliation ?

It was the base condition of a Servant, whereto he humbled himself from his Conception to the Cross, and so until the time of his Resurrection, *Phil. 2. 7, 8.*

Christ's Humiliation.

Wherein d'd this base Estate of the Son of God consist ?

In his Conception, Gestation and Birth ; and in his Life diversly : as in his Poverty, Hunger, Thirst, Weariness, and other Humiliations even unto death. Of which heretofore hath been spoken.

What learn you from this, that Christ first suffered many things, before he could enter into his Glory ? *Luke 24. 26, 46.*

That the way to reign with Christ, is first to suffer with him ; and such as bear the Cross constantly, shall wear the Crown eternally, *Rom. 8. 17, 18. 2 Tim. 2. 12. & 4. 8. Jam. 1. 12.*

What is the State of Exaltation ?

His glorious condition, (*Phil. 2. 9. Heb. 2. 9.*) beginning at the instant of his Resurrection, (*Acts 2. 24, 31, 36.*) and comprehending his Ascension, (*Ephes. 4. 8. Acts 2. 34. Heb 9. 24, 25.*) sitting at the right hand of God his Father, (*Psal. 110. 1, 2, 5, 6. Mark 16. 19. 1 Pet. 3. 22.*) and second coming in Glory to judg the World, *Mat. 25. 31.*

Christ's Exaltation.

What is the first degree of this Estate ?

Of the Resur-
rection of
Christ.

His glorious *Resurrection*. For after he had in his Manhood suffered for us, he did in the third day rise again by his own Power from the dead, *Ephes. 1.19. Luke 24.7,46. 1 Cor. 15.4. Mat. 16.21. & 17.23.*

Was it needful that Christ being dead should rise again?

Yes it was: for his own *Glory* and our *Good*, *Acts 2.24. 1 Cor. 15.21.22.*

How for his Glory?

That being formerly abased as a *Servant*, and crucified as a *Sinner*, he might thus be declared to be the *Son of God*, and exalted to be a *Prince* and a *Saviour*, *Phil. 2.7,8. Luke 23,33. Esa. 53.12. Rom. 1.4. Acts 5.30,31.*

How for our Good?

That having paid the price of our *Redemption* by his death, we might have good assurance of our full *Justification* by his Life, *1 Pet. 1.19. Acts 20.28. Rom. 4.25. 1 Cor. 15.17.*

What special comfort ariseth from this, that the Lord of Life is risen from death?

1. It assureth me that his *Righteousness* shall be imputed unto me for my perfect *Justification*; that he that had the *Power of Death* is destroyed, (*Heb. 2.14.*) his *Works* dissolved, (*1 John 3.8.*) and that all our misery is swallowed up in *Christ's Victory*, *1 Cor. 15.54.*

2. It comforteth me, because it doth from day to day raise me up to *Righteousness* and newness of *Life* in this present *World*.

3. It ministreth unto me a comfortable hope, that I shall rise again in the last day from bodily death.

What Fruits then are we to shew from the virtue of his Resurrection?
Phil. 3.10.

We are to stand up from the dead, to awake to *Righteousness*, to live unto *God*; and dying in him or for him, to look for *Life* again from him, *Ephes. 5.14. 1 Cor. 15.34. Rom. 6.4,11. Phil. 3.20. 1 Thess. 4.14. 1 Cor. 15.22. Col. 3.4.*

Why is Christ said to raise himself?

To let us know, that as he had power to lay down his *Life*, so he had also to take it up again, *John 10.18.*

What gather you hence?

That being *Lord* both of *Quick* and *Dead*, he can and will both quicken our *Souls* here to the *Life of Grace*, and raise our *Bodies* hereafter to the *Life of Glory*, *Rom. 14.9. John 5.21. Phil. 3.21.*

Why did he rise the third day?

Because the bands of *Death* could no longer hold him; this being the time that he had appointed, and the day that best served for his glorious *Resurrection*, *Acts 2.24. Mat. 20.17,18,19. & 12.40.*

Why did he not rise before the third day?

Lest rising so presently upon his death, his *Enemies* might take occasion of cavil, that he was not dead, *Mat. 27.63,64. & 28.13,14.*

And why would he not put it off until the fourth day?

Lest the *Faith* of his *Disciples* should have been weakned, and their *Hearts* too much cast down and discouraged, *Mat. 28.1. Luke 24.21.*

What gather you hence?

That as the *Lord* setteth down the term of our *durance*, so doth he chuse the fittest time of our *deliverance*, *Rev. 2.10. Mat. 12.40. Dan. 11.35. Hos. 6.2.*

What is the second degree of his Exaltation?

Of Christ's
Ascension.

His *Ascension*, *Mar. 16.19. Ephes. 4.8,9.* For we believe that *Christ* in his *humane Nature* (the *Apostles* looking on) ascended into *Heaven*.

What assurance have you of Christ's Ascension?

The evidence of the *Word*, the testimony of *Heavenly Angels* and *Holy Men*, *Luke 24.51. Acts 1.9,10,11.*

Wherefore did Christ ascend into Heaven?

Because

Because he had finished his Fathers Work on Earth, (*John 17.3,4,5.*) and that being exalted in our Nature, he might consecrate a way, (*Heb. 10. 20.*) prepare a place, (*John 14.2,3.*) and appear in the presence of God to make intercession for us, *Heb.9.24.*

What benefits did he bestow upon his Church at his Ascension?

He triumphed over his Enemies, gave Gifts to his Friends; and taking with him a *pledge* of our Flesh, he sent and left with us the earnest of his Spirit, *Ephes.4.8. Heb.10.12,20. 2 Cor.5.5. Acts 2.33.*

What comfort doth hence arise to God's Children?

1. That our Head being gone before, we his Members shall follow after: Christ having prepared for us a place in Heaven; which now we feel by Faith, and hereafter shall fully enjoy, *Ephes. 1. 22, 23. 1 Cor. 15. 49. John 14. 3. & 17. 24.*

2. That having such a Friend in Heaven, we need not fear any Foes on Earth, nor Friends in Hell. *Heb.7.25. Phil.1.28. Rom.16.20. Acts 20.24. Rev.2.10.*

What Fruits are we to shew in our Lives, from the vertue of his Ascension in our Hearts?

1. To have our conversation in Heaven, whilst we be on Earth; placing our Hearts where our Head is, *Col.3.1,2. Phil.1.23. & 3.20.*

2. To look for the presence of Christ by Faith, not by Sight; in Spiritual, not in Carnal things, *Mat.28.20. 2 Cor.5.7. John 6.63.*

What is the third degree of his Exaltation?

That he sitteth at the right hand of God the Father Almighty, *Mar.16.19. Ephes.1.20,21,22.*

What is meant by this?

That Christ in Man's Nature is worthily advanced by the Father to the height of all Majesty, Dominion and Glory; having authority to rule all things in Heaven and in Earth, *Ephes.4.10. Heb.13.8,13. Mat.28.18.*

How may this appear?

Because he is hereby exalted to be the King of Saints, (*Rom.15.3.*) the Judge of Sinners, (*Acts 17.31.*) the Prince of our Salvation; (*Acts 5.31.*) and the High Priest of our Profession, *Heb.8.1.*

What comfort ariseth hence to all true Believers?

That 1. as our King, he will govern us, (*Heb.1.8,9. Luke 1.33.*) and that from him we shall receive all things needful for us under his gracious Government.

2. As our Judge, he will avenge us, (*Rev. 6. 10. & 16. 5,6.*) and as our Prince, defend us, subduing all our Enemies by his Power, and treading them under our feet.

3. As our Priest, he will plead our Cause and pray for us, *Heb.7.25. Rom. 8.34.*

Why is he said in the Creed, to sit at the right hand of God the Father Almighty?

That we may know he enjoyeth both the favour and power of God in full measure; the Father having committed all Judgment to the Son, *Heb.1.13. Mat.28.18. John 5.22.*

What Duties are here required?

To honour the Son, as we do the Father: to cast our Crowns at his feet, stoop to his Scepter, live by his Laws; so to follow him here, that we may sit with him in his Throne hereafter, *John 5.23. Rev.4.10,11. Psal.2.10. Jam.4.12. Rev.3.21.*

Doth he not now thus reign for the raising of his Friends, and ruine of his Enemies?

Yes; he doth graciously by his Word and Works, (*Heb. 1. 8. Rom.10.15; 16.*)

Of Christs sitting at the right hand of God.

The state of
mankind un-
der the Go-
spel.

16.) but he shall more gloriously when he cometh again to judg the Quick and the Dead, 2 Theff. 1. 10. Rom. 14. 9.

Having thus declared that which concerneth the Mediator of the New Testament; what are you now to consider in the condition of the rest of Mankind which hold by him?

Two things: 1. The Participation of the Grace of Christ, and the benefits of the Gospel. 2. The Means which God hath ordained for the offering and effecting of the same.

To whom doth God reveal and apply his Covenant of Grace?

Not to the World, but to his Church called out of the World, (Joh. 14. 22. & 17. 9. Mat. 11. 25. 1 Cor. 2. 8. &c.) that is, not to the Reprobate, appointed from everlasting to be Vessels of Wrath, but to the Elect and Chosen, upon whom he intended to shew the Riches of his Mercy, (Rom. 9. 22, 23.) For howsoever the Light is come into the World, yet most Men rather love Darkness than Light, (Joh. 3. 19.) and though the Proclamation of Grace be general, (1 Tim. 2. 4.) yet most Men refuse or neglect God's Goodness, by reason of the naughtiness of their Hearts. Neither are any saved, but such as God draweth to embrace his Mercy, and casteth as it were into a new Mould, Joh. 6. 44.

It would seem by this, that the most part of the World be in no better estate than the Devil himself.

Most Men questionless abide without recovery in the state of Sin and Death, (1 Joh. 5. 19.) because the Lord doth not grant unto them the Benefit of Redemption, and Grace of Faith and Repentance unto Life, but suffereth them to run on in sin deservedly unto condemnation, Matth. 13. 15. Acts 14. 18. & 17. 30.

How doth God suffer them to run into Condemnation?

In a divers manner: some Reprobates dying Infants, other of riper Years; of which latter sort, some are not called, others called.

How doth God deal with Reprobates dying Infants?

Being once conceived, they are in the state of Death, (Rom. 5. 14.) by reason of the Sin of Adam imputed, and of Original Corruption cleaving to their Nature, wherein also dying they perish: as (for instance) the Children of Heathen Parents. For touching the Children of Christians, we are taught to account them Holy, 1 Cor. 7. 14.

How doth God deal with those of riper years uncalled?

Being naturally possessed with Ignorance and Vanity, (Ephes. 4. 18, 19.) he giveth them up to their own Lusts to commit Sin without remorse, with greediness, in a reprobate Mind, (Rom. 1. 26, 28.) until the measure of sin being fulfilled, they are cut off, Gen. 15. 16. Psal. 69. 27.

How doth God deal with such Reprobates as are called?

He vouchsafeth them the outward means of Salvation, (Heb. 4. 1, 2. 1 Cor. 10. 1, 2, &c.) giving farther to some of them some illumination, (Heb. 6. 4, 5.) A temporary Faith, (Acts 8. 13.) some outward Holiness and taste of Heaven: whom yet he suffereth to fall away, and the means of Grace to become a savour of death unto them, (2 Cor. 2. 16.) yea some of these do fall, even to the sin unpardonable, Heb. 6. 6.

So much of the company of the Reprobate, which are not made partakers of the benefit of Redemption: What is the Church of Christ, which enjoyeth this great benefit?

A company of Men and Women, called out of the World to believe, and live in Christ; and indued accordingly with Spiritual Graces for the Service of God, (Gal. 3. 26, 27, 28. Joh. 1. 12. & 17. 14, 16. Ephes. 2. 10. 1 Tim. 3. 15. Tit. 2. 14.) or rather, the whole number of God's Elect, which are admitted into fellowship with Christ Jesus, (Ephes. 1. 1. & 5. 23. Col. 1. 2, 27.) For all these

Of the Church
of Christ.

these being taken together are called the Church, that is, God's Assembly or Congregation : which in the Scripture is likened to the Spouse of Christ, (*Gant. 4.9,10. Ephes. 5.23,25.*) which in the Creed we profess to believe, under the title of *The Holy Catholick Church*, (*Heb. 12.22,23. Ephes. 5.27.*)

Do you believe in the Catholick Church?

No. I believe that God hath a certain number of his chosen Children, which he doth call and gather to himself : that Christ hath such a Flock selected out of all Nations, Ages and Conditions of Men, (*Ephes. 5.23. John 10.16. Gal. 3.28. Rev. 7.9.*) and that my self am one of that Company, and a Sheep of that Fold.

The Catholick Church.

Why say you, that you believe that there is a Catholick Church?

Because that the Church of God cannot be always seen with the eyes of Man.

Why is this Church called Holy?

Because she hath washed her Robes in the Blood of the Lamb ; and being sanctified and cleansed with the washing of Water by the Word, is presented and accepted as Holy before God, (*Rev. 7.14. Ephes. 5.26,27. Col. 1.21,22.*) For though the Church on Earth be in it self sinful, yet in Christ the Head it is Holy, and in the Life to come shall be brought to perfection of Holiness.

What learn you hence?

That if ever we will have the Church for our Mother, or God for our Father ; we must labour to be Holy, as he is Holy, *Gal. 4.26. 1 Pet. 1.13,14,15,16,17. Lev. 20.7.*

What is meant here by Catholick Church?

That whole universal company of the Elect that ever were, are, or shall be gathered together in one Body, knit together in one Faith, under one Head Christ Jesus, (*Ephes. 4.4,5,6,12,13. Col. 2.19. Ephes. 1.22,23.*) For God in all places, and of all sorts of Men, had from the beginning, hath now, and ever will have an Holy Church. Which is therefore called the *Catholick Church*, that is, God's whole or Universal Assembly ; because it comprehendeth the multitude of all those that have, do, or shall believe unto the Worlds end.

Do all these make one Body?

The whole number of Believers and Saints by calling make one Body, the Head whereof is Christ Jesus, (*Ephes. 1.10,22,23. Col. 1.18,24.*) having under him no other Vicar. And so the Pope is no Head of the Church : for neither Property nor Office of the Head can agree unto him.

What is the Property of the Head?

To be highest : and therefore there can be but one, even Christ.

What is the Office of the Head?

First, To prescribe Laws to his Church, which should bind Mens Consciences to the obedience of the same : and of such Law-givers there is but one, *Jam. 4.12.*

Secondly, To convey the Powers of Life and Motion into all the Members, by bestowing Spiritual Life and Grace upon them. For as the natural Members take Spirit and Sense from the Head ; so the Church hath all her Spiritual Life and Feeling from Christ, who is only able (and no Creature beside) to quicken and give Life.

Thirdly, To be the Saviour of the Body, *Ephes. 5.23.* But Christ Jesus is only the Saviour of the Church : whom by this Title of the Head of the Church, *Paul* lifteth up above all Angels, Archangels, Principalities, and Powers. And therefore if the Pope were the Successor of *Peter* ; yet should he not be the Head of the Church : which agreeth to no simple Creature in Heaven, or under Heaven.

So much of the Head. Where be the Members of this Holy Catholick Church?

Part are already in Heaven *Triumphant*, part as yet *Militant* here upon Earth.

What call you the Church Triumphant?

The Property and Office of the Head of the Church.

The

The Triumphant Church.

The blessed company of those that have entred into their Masters joy, (*Heb. 12.23. Rev. 7.14,16.*) waiting for the fulfilling of the number of their Fellow-members, and their own consummation in perfect Bliss, *Rev. 6.9.*

Why is it called Triumphant?

Because the Saints deceased have made an end of their Pilgrimage and Labours here on Earth, and triumph over their Enemies, the World, Death and Damnation.

Are the Angels of the Church Triumphant?

No. First, Because they were never of the Church Militant. Secondly, Because they were not redeemed, nor received benefit by the death of Christ. And therefore it is said, that *he took not on him the Nature of Angels, but the Seed of Abraham, Heb. 2. 16.*

What is the special Duty which the Church Triumphant in Heaven doth perform?

Praise and Thanksgiving to God.

What is the Church Militant?

The Church Militant.

It is the society of those, that being scattered through all the Corners of the World, are by one Faith in Christ conjoynd to him, and fight under his Banner against their Enemies, the World, the Flesh, and the Devil: continuing in the service and warfare of their Lord, and expecting in due time also to be crowned with Victory, and triumph in Glory with him, *Rev. 1.9. & 12.11. 2 Tim. 4.7,8.*

Who are the true Members of the Church Militant on Earth?

Those alone who as living Members of the Mystical Body, (*Ephes. 1.22,23. Col. 1. 18.*) are by the Spirit and Faith secretly and unseparably conjoynd unto Christ their Head, *Col. 3.3. Psal. 83.3.* In which respect the true Militant Church is both invincible, *Mat. 16.18.* and invisible, (*Rom. 2.29. 1 Pet. 3.4.*) the Elect not being to be discerned from the Reprobate till the last day.

But, are none to be accounted Members of this Church, but such as are so inseparably united unto Christ? Doubtless many live in the Church, who are not thus united unto him, and shall never come to Salvation by him?

Truly and properly none are of the Church, saving only they which truly believe and yield obedience, (*1 John 2.19.*) all which are also saved. Howbeit God useth outward means with the inward for the gathering of his Saints; and calleth them as well to outward profession among themselves, as to inward fellowship with his Son, (*Acts 2.42. Cant. 1.7.*) whereby the Church becometh visible. Hence it cometh, that so many as partaking the outward means, do joyn with these in league of visible Profession, (*Acts 8. 13.*) are therefore in humane judgment accounted Members of the true Church, and Saints by calling, (*1 Cor. 1. 2.*) until the Lord, who only knoweth who are his, do make known the contrary: as we are taught in the Parable of the Tares, the Draw-Net, &c. *Mat. 13.24,47.* Thus many live in the Church, as it is visible and outward, which are partakers only outwardly of Grace: and such are not fully of the Church, that have entred in but one step, *Cant. 4.7. Ephes. 5.27. 1 John 2.19.* That a Man may be fully of the Church, it is not sufficient that he profess Christ with his Mouth; but it is further required, that he believe in him in heart. These do the one, but not the other; or if they believe in heart, they believe not fully. For they may generally believe indeed that Christ is the Saviour of Mankind: but they know not whether themselves have part in him; yea, by their Works they disclaim any interest in him.

What say you then of such?

They are partakers of all good of the outward or imperfect Church; and therefore their Children also are baptized and admitted as Members of Christ's Church. These are like evil Citizens (as indeed the Church is God's City) who are in truth but Citizens in Profession and Name only. For they as yet want the chiefest Point, which only maketh a Man to deserve the true name of

of a Citizen; which is to use the place aright: and therefore have no part in those Rewards that are purposed for good and perfect Citizens; though they enjoy what outwardly belongeth to the City.

Are we then to acknowledg one Church or many?

One alone; as there is but one Lord, one Spirit, one Baptism, one Faith, Ephes. 4. 4. Cant. 6. 8. Gal. 3. 28. Howsoever (as hath been said) there is a begun, and a perfect Church. For the Church of God is one in respect of the Inward Nature of it; having one Head, one Spirit, and one final State: but Outwardly, there be as many Churches as there be Congregations of Believers, knit together by special Bond of Order for the religious expressing of that Inward Nature, Rev. 1. 11. Yet, though there be many Visible Churches, there is but one Catholick and Universal Church; of which not one shall be lost, and out of which not one shall be saved, Acts 2. 47. Ephes. 5. 23. John 17. 12, 20.

What gather you hence?

That the Church of Rome is not the Catholick Church: because it is Particular, not Universal; and because out of it many have been saved, and shall be saved, and in it some shall be damned, Rev. 18. 4. & 19. 20. 2 Thess. 2. 11, 12.

What are the special Prerogatives, whereof all God's Children, the true Members of the Catholick Church, are made partakers? John 1. 12.

Prerogatives of the Members of the Catholick Church.

In the Creed there are some principal Notes rehearsed.

1. The Communion of Saints, Heb. 12. 22, 23. Ephes. 2. 19.
2. The Forgiveness of Sins, Rom. 8. 1, 33.
3. The Resurrection of the Body, 1 Cor. 15. 52, Acts 24. 15.
4. Life Everlasting, Rom. 6. 23.

There are four also recorded by the Apostle Paul in that golden Sentence, 1 Cor. 1. 30. Ye are of him in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.

Why is Wisdom here set down by the Apostle as necessary to our Salvation?

Because it was necessary, that having absolutely lost all godly and saving Wisdom wherein we were first created, that it should be again repaired ere we could be partakers of Life Eternal.

Why? have we no true Wisdom naturally able to bring us unto it?

No verily. For although we have Wisdom naturally ingrafted in us to provide for this present Life, and sufficient to bring us to condemnation in the Life to come: yet we have not one grain of saving Wisdom able to save us, or to make us step one foot forward unto Eternal Life.

Where is this Wisdom to be found?

In the Word of God, Psal. 19. 7. 2 Tim. 3. 15.

How come we to it?

By Christ. For God dwelleth in Light which no Man hath approached unto, (1 Tim. 6. 16.) only the Son, which was in the Bosom of his Father, he hath revealed him, John 1. 18.

What doth the Apostle mean by Righteousness?

As by the chief part thereof, our whole Justification: which consisteth in the Remission of our Sins, and the Imputation of Christ's Righteousness.

How do you prove this Righteousness here, to be meant of the Righteousness that is in Christ?

Because he speaketh afterward of Sanctification, which is the Righteousness within us.

What is Sanctification?

It is a freedom from the Tyranny of Sin into the Liberty of Righteousness; begun here, and increased daily, until it be fully perfected in the Life to come, Rom. 6. 14. Psal. 19. 13.

What is Redemption?

It is the happy estate that the Children of God shall have in the last day, *Ephes. 4.30. Rom. 8.23. Luke 21.28.*

What is the ground of all these Spiritual Blessings?

The whole Work of our Salvation must be ascribed to the Grace of God alone.

What is meant by the Grace of God?

1. And principally, that free favour which God doth bear towards us.
2. Those Gifts and Helps that are in us, arising from that Fountain.

Is Man idle in this Work of Grace?

Man also worketh with God's Grace; but first he receiveth from God not only the *Power* to work, but also the *Will* and the *Deed* it self, *Phil. 2.13.*

Is this Work of God only an offering of good things unto us?

God doth not only offer Grace unto us, but causeth us effectually to receive it; and therefore is said not only to draw us, (*Gant. 1.4. John 6.44.*) but also to create a new heart in us, whereby we follow him, *Psal. 51.10.*

Of our Union
and Commu-
nion with
Christ.

What profit hath every one of God's Elect in Christ the Mediator, by the application of the Covenant of Grace?

Union and Communion, both with Christ himself and his whole Church: whence ariseth the *Communion of Saints*; whereby nothing else is understood, but that Heavenly Fellowship which all the Faithful have with Christ their Head, and with the Members of his Body, all true Christians: the whole Church thus communicating with Christ, and every Member one with another, *Heb. 3.14. & 12.22,23. Ephes. 2.19,20. & 4.12. 1 John 1.3.*

What are the Bands of this Fellowship, and who is the Author of it?

The Spirit knits the Body to the Head by *Faith*, and the Members one unto another by *Love*, *1 Cor. 12.11,12,27. Col. 3.14. 1 Cor. 6.17.*

What comfort have we by this?

1. That we are justified by that Faith, whereby Adam and Abraham were justified, which is tyed to no time or place, and excludeth no Person.
2. That we are made partakers of Christ and all his Merits by Faith, and of all the Blessings of the Church by Love.

What are the special comforts of this Communion with Christ?

That we are sure to have all Graces and all good things from him: and that both our *Persons* are beloved, and our *Services* accepted in him, and for him, *Joh. 1.16,17. 1 Cor. 1.30. Ephes. 2.4,5,13. 1 Pet. 2.5.*

Communion
of Saints.

And what especial comforts do arise out of our communion with Christians?

That we have a portion in their *Prayers*, (*Acts 12.5.*) a share in their *Comforts*, (*Rom. 12.13.*) a room in their *Hearts*, (*2 Cor. 7.3. 2 Thess. 1.3.*) mutual bearing *Infirmities*, (*Gal. 6.1,2.*) furthering *Duties*, (*Heb. 10.24.*) and relieving *Necessities*, (*Rom. 12.13. 1 John 3:17.*)

What duty doth this Communion of Saints require of us? (*Ephes. 4.7,12.*)

To renounce all fellowship with Sin and Sinners, (*2 Cor. 6.17.*) to edifie one another in Faith and Love, (*Jude vers. 20.*) to delight in the society of Saints, (*Psal. 16.3.*) and to keep the *Unity of the Spirit in the Bond of Peace*, (*Ephes. 4.3.*)

Why are all Believers called Saints?

Because they are partakers of Christ's Holiness, daily growing and increasing in the same: and to let us know, that none shall ever be Saints in Heaven, but such as are first Saints in Earth, *Heb. 12.10. 2 Pet. 1.4. 2 Cor. 7.1. 2 Thess. 1.10.*

Forasmuch as the point of our Union and Communion with Christ is of great Importance, and the very foundation of all our Comfort: it is more largely to be stood upon. First therefore shew how the Elect are united to Christ his Person.

They are incorporated, and made Members of the Mystical Body, whereof Christ is Head, *Ephes. 5.30.* which the Scripture figureth, as by other resemblances,

blances, so especially under the similitude of Marriage, (*Ephes. 5. 2.* and the whole Book of the *Chnticles.*)

How may we conceive of this our Marriage with Christ?

We are to conceive therein as in outward Marriage: First, The consent of Parents and Parties; Secondly, The manner of conjunction.

What consent of Parents is there in this Marriage?

Only God's Donation, who being the alone Parent of both Parties, (as in the Marriage of the first *Adam*, *Gen. 2. 22.*) giveth, first, *Christ to us*, (as a Saviour, (*Joh. 3. 16.* & *17. 6.*) Secondly, *Us to Christ*, as a People to be saved by him, *Heb. 2. 13.*

What consent of Parties is there?

First, Christ consenteth to take us for his own Spouse: which he witnesseth especially by taking our Flesh upon him, (*Heb. 2. 14.*) that he might be our *Emmanuel*, or God with us, *Mat. 1. 23.*

Secondly, We being drawn of God, (*Joh. 6. 44.*) and prepared by the Friends of the Bridegroom, (*2 Cor. 11. 2.*) do consent to take Christ as our Lord and Husband, (*Cant. 7. 10.*) as we profess by taking his Name, (*Esa. 44. 5.*) and Yoak, (*Mat. 11. 29.*) upon us.

What is the manner of this our Conjunction?

Mystical: that is to say, *Real*, in respect of the things conjoynd: our very Nature, Body, and Soul being coupled to the Body and Soul of Christ, (so that we are Members of his Body, of his Fleih, and of his Bones, *Eph. 5. 30.*) and thereby also to the Divine Nature, (*2 Pet. 1. 4.*) Yet not corporal, but *Spiritual*, in regard of the means whereby this Conjunction is wrought.

What are the means of this Spiritual Conjunction?

On *Christ's* part, his only Spirit, (*1 Joh. 3. 24.* & *4. 13.* *1 Cor. 2. 12.* *Rom. 8. 9.*) given by him unto every Member of his Body, in the very moment of Regeneration, (*Gal. 4. 6.* *1 Joh. 3. 24.* & *4. 13.*) as the Soul of Spiritual Life, and Fountain of Supernatural Grace, *Gal. 5. 25.* *1 Cor. 15. 45.* in which respect, be that is joyned to the Lord, is said to be one Spirit, *1 Cor. 6. 17.*

What is the Spirit of Christ?

The Holy Ghost, truly residing, (*1 Cor. 3. 16.*) and powerfully working in all those that are *Christ's*, (*Rom. 8. 5.*) derived unto them from him, (*Rom. 8. 2.*) and knitting them inseparably unto him, *1 Cor. 12. 13.* *Ephes. 2. 18.* & *4. 4.*

Is the Holy Ghost given to none but such as are thus joyned to Christ?

The Holy Ghost is considered three ways: First, As the Author of all Excellency, even in common Gifts of Nature and Reason; as Strength and Courage, (*Judg. 14. 6.*) Arts and Sciences, (*Exod. 31. 3.*) Policy and Government, (*1 Sam. 11. 6.*) &c. In which sense he is given to many which never heard of Christ. Secondly, As the Author of Spiritual Gifts, (*1 Cor. 12. 14.*) so ealled, because being sanctified, they are means of edification: as the Power of working Miracles, Healing, Languages, &c. yea a taste of the Heavenly Gift, and of the good Word of God, and of the Powers of the World to come, (*Heb. 6. 4. 5.*) In which sense he is given to sundry Reprobates; that are called, as hath been shewed. Thirdly, As the Author of the perpetual, effectual and vital influence of saving Grace from Christ the Head, to every true Member of his Body, *Joh. 6. 51, 57, 63.* In which sense, the World cannot receive or know him, (*Joh. 14. 17.*) but he is bestowed on the *Elect* only, (*1 Pet. 1. 2.*) and those truly regenerated, and converted to the Lord.

But on our part, what means is there of this Conjunction?

Only Faith: which yet is not of our selves, but the Gift of God, (*Eph. 2. 8.*) and of all other the first and most general Effect and Instrument of the Holy Spirit of Christ, (*2 Cor. 4. 13.* *Gal. 5. 5.*) disposing and enabling us so to embrace and cleave unto him, (*Ephes. 3. 16, 17.*) as first to receive from God by him, whatsoever Benefits and Graces, (*Rom. 5. 2.*) Secondly, To return to God in him all holy and thankful Obedience, *Col. 2. 7.* *Gal. 5. 6.*

Is Faith absolutely required in every one that is united unto Christ?

It is absolutely required of all those, that are of Discretion and Capacity. But in those that are not capable of Knowledge (without which there can be no Faith) as some natural Fools and Infants, which are within the Covenant; we are not to proceed further than Gods Election, and the secret Operation of of his Spirit, *Acts 2.39. 1 Cor. 7.14. & 12.13.*

So much of our Union with Christs Person: What is our Communion with him?

It is our Participation with him in the *Benefits*, flowing from his several *Offices*. Whereby, as he is made to us of God, *Wisdom, Righteousness, Sanctification, and Redemption*, (*1 Cor. 1.30.*) so we also by him after a sort become *Prophets*, (*Acts 2.17, 18.*) *Priests*, and *Kings*, (*1 Pet. 2.9. Rev. 5.10.*) as in the unfolding of the several Functions of our Saviour Christ, hath more fully been declared. For being made *one* with him, we are thereby possessed of all things that are his: (*Rev. 2.28. Col. 2.10.*) As the Wife of the wealth of her Husband, the branch of the sap of the Root, (*John 15.5.*) and the Members of sense and motion from the Head, (*Ephes. 4.15, 16.*) In which regard, the whole Church is also called Christ, (*1 Cor. 12.12. Gal. 3.16.*) and the several Members Christians, *Acts 11.26.*

The benefits of
our communi-
on with Christ.

What are the main Benefits which Christians receive by their Communion with Christ.

Justification and Glorification, *Rom. 8.30.* By the one whereof we have our Persons accepted, and new Relations between God and us established; by the other, our Nature reformed, and new Obedience wrought in us. Whereof this latter is but begun in this Life, and is called *Sanctification*; and perfected in the Life to come; which most usually hath the term of *Glorification*: Of which in its proper place.

Of Justifica-
tion.

What is Justification?

Justification is that sentence of God, whereby he of his Grace, for the Righteousness of his own Son, by him *imputed* unto us, and through Faith apprehended by us, doth free us from Sin and Death, and accept us as righteous unto Life, *Rom. 8.30. 33, 34. 1 Cor. 1.30. Phil. 3.9.* For hereby we both have a Deliverance from the guilt and punishment of all our Sins; and being accounted righteous in the sight of God, by the Righteousness of our Saviour Christ imputed unto us, are restored to a better Righteousness than ever we had in Adam.

Perceive your Answer needs further explaining. First, why call you Justification a Sentence?

That thereby we may be informed, that the word [*to justify*] doth not in this place signifie to make Just, by infusing a perfect Righteousness into our Natures; (that comes under the Head of Sanctification begun here in this life, which being finished, is Glorification in Heaven): But here the word signifieth to pronounce Just, to quit and discharge from Guilt and Punishment: And so it is a judicial sentence opposed to Condemnation. *Rom. 8.34, 35. Who shall lay any thing* (saith Paul) *to the charge of Gods Elect? It is God that justifieth; who shall condemn?* Now as to condemn, is not the putting any evil into the nature of the party Condemned; but the pronouncing of his Person Guilty, and the binding him over unto Punishment: So Justifying is the Judges pronouncing the Law to be satisfied, and the Man discharged and quitted from Guilt and Judgment. Thus God imputing the Righteousness of Christ to a sinner, doth not account his sins unto him; but interests him in a state of as full and perfect Freedom and Acceptance, as if he had never sinned, or had himself fully satisfied. For though there is a Power purging the corruption of Sin, which followeth upon Justification; yet it is carefully to be distinguished from it: as we shall further shew hereafter.

This for the name of Justification: but now for the thing-it self; what is the matter first of our Justification?

The

The matter of Justification, or that Righteousness whereby a Sinner stands justified in Gods sight, is not any Righteousness inherent in his own Person, and performed by him; but a perfect Righteousness inherent in Christ, and performed for him.

What Righteousness of Christ is it, whereby a Sinner is justified?

Not the essential Righteousness of his Divine Nature: But,

First, The absolute integrity of our humane nature; which in him our Head, was without all guile, *Heb. 7. 26.*

Secondly, The perfect Obedience which in that humane nature of ours, he performed unto the whole Law of God; both by *doing* whatsoever was required of us, (*Mat. 3. 15.*) and by *suffering* whatsoever was deserved by our sins, (*1 Pet. 2. 24.*) For he was made Sin, and a Curse for us, that we might be made the Righteousness of God in him, *2 Cor. 5. 21.*

What is the Form, or Being, cause of our Justification, and that which makes this Righteousness so really ours, that it doth Justifie us?

The gracious Imputation of God the Father, accounting his Sons Righteousness unto the Sinner, and by that accounting, making it his to all effects, as if he himself had performed it.

But how can Christs Righteousness be accounted ours? Is it not as absurd to say that we are justified by Christs Righteousness, as that a Man should be fed with that Meat another eats? or be warmed with the clothes another wear-eth? or be in life and health with the life and health of another?

No doubtless: Because this Righteousness is in Christ, not as in a Person severed from us, but as in the Head of our common Nature, the second Adam: From whom therefore it is communicated unto all, who being united as Members unto him, do lay claim thereunto, and apply it unto themselves, *Rom. 5. 19. & 10. 4.* For if the sin of Adam, being a Man, was of force to Condemn us all, because we were in his Loins, he being the Head of our common nature: Why then should it seem strange, that the Righteousness of our Saviour Christ, both God and Man, should be available to justify those that are interested in him? Especially considering that we have a more strict Conjunction in the Spirit with him, than ever we had in Nature with Adam. And although it be not fit to measure Heavenly Things by the Yard of Reason; yet it is not unreasonable, that a Man owing a Thousand Pounds, and not being able of himself to discharge it, his Creditor may be satisfied by one of his Friends.

If Christ have paid our Debt, how then are we freely justified by Grace?

It is both of Grace that Christ is given unto us, and also that his Righteousness apprehended by Faith is accounted ours. It is true that the justification of a sinner, considering the case as it is between the Father and Christ, no Man dare call it free; (no, the Price of our Redemption was the deepest purchase that the World ever heard of) but what ever it cost Christ, it cost us nothing: And so to us it is freely of Grace from Christ. Yea, and to us, it is freely Grace from God the Father too. Not because he acquits us without a full satisfaction to his Justice, or accepts that for perfect Righteousness, which is not perfect Righteousness: But because he receives full satisfaction from the hands of a Surety, and that Surety being his own Son; when as he might have challenged the uttermost Farthing at our hands, which were the Principals; and then there had been no possibility for us to have been delivered.

What gather you from this Doctrine of Justification by CHRIST'S Righteousness?

1. To condemn the proud Opinion of Papists, who seek Justification by their own works and righteousness, inherent in themselves: Whereas though being accepted, we must in thankfulness, do all we can for God; yet when all is done, we must acknowledg our selves unprofitable Servants: The only matter

Uses arising
from the Do-
ctrine of Ju-
stification.

matter of our joy and triumph both in Life and Death, must be the imputation of Christ's Righteousness: Not our Persons, nor the best Actions of the Holiest Men, dare appear in God's presence, but in his Name and Merit who Consecrates all, the Lord Jesus.

2. We may here take notice, that there is no comfort to a Christian soul, like that which floweth from this Well of Salvation, this sweet Doctrine of Justification. 1. Here we have assurance of the Sufficiency of our Redemption. That soul must be thoroughly acquitted, that is stated in such a Righteousness; that Debt must be fully discharged, that hath such a Price laid down for it: Our sins, though never so great, cannot weigh down his Righteousness and Merit, *Rom. 8. 33.* and God having accepted his Sons Righteousness for us, will not hold us any longer Trespassers, but he disables his own Justice from making any further demand. 2. Hence there is nothing comes upon the Saints from God's Revenging Justice, but all our Corrections are Medicinal from God's Fatherly Love; to purge that sin out of our Nature, which he hath already pardoned to our Persons. 3. Lastly, This Doctrine may be great comfort to weak Christians in the midst of their troublesome Imperfections, and sense of their weak measures of Sanctification: To consider that the Righteousness that is inherent in themselves, is not the matter of their Justification, or that which must appear before God's presence to be pleaded. The Righteousness of Christ is compleat and perfect; that is our main joy and Crown of rejoycing to be found in Christ, not having our own Righteousness, but that which is in him, and made ours by God's gracious Account.

But how is this great benefit of Justification applied unto us, and apprehended by us?

Of Faith.

This is done on our part by Faith alone: and that not considered as a vertue inherent in us, working by Love; but only as an Instrument or hand of the Soul stretched forth, to lay hold on the Lord our Righteousness, *Rom. 5. 1. & 10. 10. Jer. 23. 6.* So that Faith justifieth only Relatively, in respect of the Object which it fasteneth on; to wit, the Righteousness of Christ, by which we are justified: Faith being only the Instrument to convey so great a benefit unto the Soul, as the hand of the Begger receives the Alms.

The various
acceptations of
Faith.

Forasmuch as it standeth us much in hand, to know what this Faith is, whereby we have profit by Christ's Redemption: Declare how many ways the word Faith, is taken in the Scriptures?

Sometimes it is taken for true and faithful dealing between Man and Man, both in word and deed; called Fidelity, or Faithfulness: (as *Mat. 23. 23. Acts 2. 10. 1 Tim. 5. 12. 1 Pet. 5. 12.*) But of that Faith we are not here to speak. Sometimes it is taken for the Faith (or Fidelity) of God towards Man: but that also is besides our purpose. Here we are to intreat of Mans faith toward God: And that word Faith is also taken two ways.

1. For the Object to be apprehended, or things to be believed; even the whole Doctrine of Faith, or Points of Religion to be believed: as *Acts 6. 7. & 13. 8. Rom. 1. 5. & 3. 31. & 12. 3, 6. & 16. 26. Gal. 3. 2, 5, 23. 1 Tim. 1. 2. & 4. 1. Jude verse 3.*

2. For the Action apprehending, or believing the same, viz. That Work of God in Man, whereby he giveth assent or credence to God in his Word; yea, and applieth that which any way concerneth him in particular, how otherwise general soever it be: (as *Rom. 10. 17, &c.*) And this Faith is set out by two Names, *Heb. 11. 1. The substance of things hoped for, and the evidence of things not seen:* By the first meaning, That whereas God in his Word, hath made promise of things which are not presently enjoyed, but only hoped for; they being not in *Esse*, but in *Posse*: Yet Faith doth after a sort, give them a present subsisting or being, as if they were in *Esse*; by the second meaning,

Man,

that whereas many of the Promises are of things so far out of the reach of Man, that they are both invifible to the Eye, and unreasonable, or impoffible to the fense or understanding of Man: Yet Faith is the very evidence of them, and that which doth fo demonstrate them unto us, that by it (as through a Prospective Glafs) we as clearly difcern them, as if they were even at hand.

How many kinds of Faith be there?

Although there be but one true faving Faith, (*Eph. 4.5.*) yet of Faith there are two forts. The divers kinds of Faith,

1. Such as is common to all; which all Men have, or may have.
2. That which no Man hath, or can have, but the Elect: It being proper to them, *2 Thef. 3.2. Rom. 11.32. Tit. 1.1. 2 Cor. 13.5.*

How many forts be there of the common Faith?

Two: Ordinary, and Extraordinary. And of the Ordinary, two alfo: That which we call Historical, and that we call Temporary Faith.

What is an Historical Faith?

It is a knowledg and perfuafion of the truth of God's Word, concerning the Letter and Story of it: As that there is one only God, and in the God-head a Trinity in Unity; that Jesus Chrift is the Saviour of the World, &c. Historical Faith,

What is a Temporary Faith?

It is a joyful entertaining of the Promises of the Gospel, with fome seeming Confidence: which yet is but vanifhing, uncertain, and not rooted; lafteth but for a time, and then comes to nothing, *Mat. 13. 20, 21. Luke 18.3, 14.* Temporary Faith,

What is that common Faith which you call Extraordinary?

It is the Faith of Miracles: which is the cleaving to fome fpecial and fingular Promise; either for the doing of fome extraordinary Effect, or for the receiving of fome outward Good, after an extraordinary manner, *1 Cor. 13.2. Mat. 21.2. & 7.32. Mark 9.3. Acts 14.9. Luke 17.19.* Miraculous Faith,

By this kind of Faith, Judas might work Miracles as well as the other Difciples; and by this Faith many might be healed by our Saviour in their Bodies, who were not healed in their Souls.

What now is true faving Faith, which none have but the Elect; it being proper to them? Justifying Faith,

It is fuch a firm affent of the Mind to the truth of the Word, as flows into the Heart, and caufeth the Soul to embrace it as Good, and to build its Eternal Happinefs on it.

What is that which you make the Object of faving Faith?

The general Object of true faving Faith, is the whole Truth of God revealed: But the fpecial Object of Faith as it juftifieth, is the promise of Remiffion of fins by the Lord Jesus. For as the *Israelites*, by the fame Eyes by which they looked upon the Brafen Serpent, they faw other things; but they were not healed by looking upon any thing elfe, but only the Brafen Serpent: So, though by the fame Faith whereby I cleave to Chrift for Remiffion of Sins, I believe every Truth revealed, yet I am not juftified by believing any Truth but the promise of Grace in the Gospel.

Open the nature of this faving and juftifying Faith fomewhat more fully.

Justifying Faith may be confidered two ways; either as God works it in Man's Heart, or elfe as Man's Heart works by it towards God again. For firft God enables Man to believe; and then he believes by God's enabling.

In the firft refpect, Faith is faid to be God's Gift, *Ephes. 2. 8. Phil. 1. 29.* And it is the greatnefs of God's Power, that raifeth Mans Heart unto it, *Ephes. 1.19.*

In

In the second respect, Man is said to believe, *Rom. 10. 10.* and to come to Christ. But he believes by God's enabling him to believe; and he comes by God's causing him to come, *John 6. 44.* *No Man can come unto me except the Father draw him,* saith our Saviour.

What doth God work in Man when he gives him Faith?

First, He enlightneth the Understanding, to see the truth and preciousness of the rich offers of Grace in the Lord Jesus, *1 Cor. 2. 11, 12, 14.* *John 1. 5. & 12. 40. & 6. 45.* *Mat. 16. 17.* *Acts 26. 18.*

Secondly, He enables the Will to embrace them, and inclines all the desires of the Soul after them, and rests and builds eternal comfort on them. The things of God, as they are foolishness to Man's natural Judgment; so they are enmity to his natural Will. And therefore when God gives Faith, he gives a new Light to the Understanding, and new Motions and Inclinations to the Heart. As the Covenant of Grace is; *I will give them a new Heart,* *Ezek. 36. 26.* It must be a mighty Power to turn the Heart of Man up-side down, and cause him to pitch all the desires of the Soul upon a supernatural Object, *John 6. 44.*

What gather we from hence?

The Popish
Implicit Faith
confuted.

First, The folly and wickedness of the Popish Doctors, who perswade the Multitude to rest in a blind Faith, which they call implicate and folded up; telling them, that it is enough for them to believe as the Church believes, though they know not what the Church believes, nor who the Church is: whereas the Scripture teacheth us, that Faith comes by hearing; that is, by hearing the blessed Promises of Grace offered to the People, *Rom. 10. 14, 17.* Faith doth not consist in Darkness and Ignorance; but Knowledge is of the Ingredience of it, *John 12. 39.* and therefore sometimes put for it, *John 17. 3.* *Esa. 53. 11.* Where God doth work Faith, there he gives a saving Light to the Understanding, though in divers measures and degrees. As there are weak measures of Faith, so weak measures of Knowledge and Apprehensions in saving Mysteries: but no Man can build upon God's gracious Word and Promise, for the truth and reality of what he speaks, without he know what he speaks.

That the
whole Soul is
the Seat of
Faith.

Secondly, We may here learn that Faith doth not consist only in the Understanding, or only in the Will, but in the whole Soul: the whole intelligent Nature is the Seat of Faith. And therefore either Faith is not a supernatural Gift of God, or else they speak ungraciously of God's Grace in the Work of Faith, who attribute no more to God than the renovation of Man's Understanding, and revealing those things to him, which by Nature he could not see; leaving the Action of consenting and embracing by Faith the things revealed to Man's Free-will: so sharing the business of believing between God and Man; the enlightning of the Understanding shall be Gods, but the inclining of the Will must be a Man's own, any further than it may be invited by moral perswasion. But the Scripture every where shews Faith to be such a transcendent and supernatural Gift, as far exceeds all natural Power to produce to reach unto. God doth all in this high Business by his powerful Spirit and supernatural Grace.

But how then is it said, That Man believeth, Man receiveth Christ, Man comes unto him?

These Phrases, and the like, shew what Man doth when Faith is wrought in him, how his Soul acts by it, and exerciseth this excellent habit received. And it is thus: 1. By God's teaching him, he understands; by God's enlightning his Mind he sees the excellency of the Lord Jesus, and firmly assents unto the Word of Grace as true; that indeed Christ is the only Blessed Saviour; and that all the Promises of God in him are *yea* and *amen.* 2. By God's changing and enabling his Will he wills; by God's sanctifying his Affections he loves and embraceth; by God's printing and sealing them on his Heart, he possesseth

possesseth and closeth with Christ, and the precious promises of Mercy in him, and embraceth the tenure of the Gospel as the sweetest and happiest tidings that ever sounded in his Ears; and entertains it with the best welcomes of his dear heart, and placeth his eternal happiness on this Rock of Salvation.

Put now all these together?

They all shew that Faith is nothing else but a supernatural Action and Work of GOD in Man, whereby Man's Heart, that is, all the Powers of Man's Soul move as they are first moved by GOD. So that the Action of Man in believing, is nothing but his knowing of Heavenly Things by God's revealing them, and causing him to know them; his willing them, and embracing them by God's enabling him to will and embrace them. Thus the motion of Man's Heart to Christ, being moved by God, is called Man's believing with the Heart: even as a Wheel which of it self cannot move, yet being moved by a higher Wheel doth move; which motion, though it be but one, yet is said to be the motion of two; that is, of the Mover, and of the thing moved.

It seems then that justifying Faith consists in these two things, viz. in having a mind to know Christ, and a will to rest upon him.

Yes: whosoever sees so much excellency in Christ, that thereby he is drawn to embrace him as the only Rock of Salvation, that Man truly believes to Justification.

But is it not necessary to Justification, to be assured that my sins are pardoned, and that I am justified?

No: that is no Act of Faith as it justifieth, but an effect and fruit that followeth after Justification. For no Man is justified by believing that he is justified; for he must be justified before he can believe it: and no Man is pardoned by believing that he is pardoned; for he must be pardoned before he can believe it. But Faith as it justifieth, is a resting upon Christ to obtain pardon, the acknowledging him to be the only Saviour, and the hanging upon him for Salvation, Mat. 16. 16. John 20. 31. Acts 8. 37. Rom. 10. 9. 1 John 4. 15. & 5. 1, 5.

It is the direct Act of Faith that justifieth; that whereby I do believe: it is the reflect Act of Faith that assures; that whereby I know I do believe, and it comes by way of Argumentation thus.

Maj. Whosoever relyeth upon Christ the Saviour of the World for Justification and Pardon; the Word of God saith, that he by so doing is actually justified and pardoned.

Min. But I do truly rely upon Christ for Justification and Pardon.

Concl. Therefore I undoubtedly believe that I am justified and pardoned.

But many times both the former Propositions may be granted to be true, and yet a weak Christian want strength to draw the Conclusion. For it is one thing to believe, and another thing to believe that I do believe: it is one thing for a Man to have his Salvation certain, and another thing to be certain that it is certain.

How then doth the Soul reach after Christ in the Act of justifying?

Even as a Man fallen into a River, & like to be drowned, as he is carried down with the Flood, espies the Bough of a Tree hanging over the River, which he catches at, and clings unto with all his might to save him; and seeing no other way of succour but that, ventures his Life upon it: this Man so soon as he had fastned upon this Bough is in a safe condition, though all troubles, fears and terrors are not presently out of his mind, until he comes to himself and sees himself quite out of danger; then he is sure he is safe, but he was safe before he was sure. Even so it is with a Believer; Faith is but the espying of Christ as the only means to save, and the reaching out of the Heart to lay hold upon him. God hath spoke the Word, and made the Promise in his Son: I believe him to be the only Saviour, and remit my Soul to him to be saved by his mediation. So soon as the Soul can do this, God imputeth the Righteousness

ousness of his Son unto it, and it is actually justified in the Court of Heaven, though it is not presently quieted and pacified in the Court of Conscience: that is done afterwards, in some sooner, in some later, by the Fruits and Effects of Justification.

What are the Concomitants of Justification?

Reconciliation, and Adoption, Rom. 5. 1. John 1. 12.

What is Reconciliation?

What Reconciliation is.

It is that Grace, whereby we that were Enemies to God are made Friends, (*Rom. 5. 10.*) we that were Rebels are received into favour: we that were far off, and Aliens from God, are now brought near through CHRIST, *Ephes. 2. 12, 13. & 18. 19. 1 John 13. Heb. 12. 22, 23.*

What is Adoption?

What Adoption is.

Adoption is the power and priviledg to be the Sons of God, (*John 1. 12. Ephes. 1. 5.*) derived unto us from Christ, who being the eternal Son of God, became by Incarnation our Brother, that by him GOD might bring many Sons and Daughters unto Glory, *Heb. 2. 10.*

The benefit of Adoption.

What are the benefits that flow to us from our Adoption?

Some are privative immunities, and freedom from many grievances. As, 1. We are freed from the slavery of Sin, *Rom. 6. 14.* 2. From Condemnation, *Rom. 8. 1.* 3. From all slavish Fears and Terrors, *Rom. 8. 15.* *We have not received the Spirit of Bondage to fear again, but the Spirit of Adoption.* 4. From the Law, not Ceremonial only, (*Gal. 5. 1.*) but Moral: freed, I mean, from the curse of it, freed from the condemning power of it, freed from the coercion and compulsion of it, freed from the rigorous exaction and inexorable demands of it, as it is a Covenant of Works: but not freed from the Doctrine of Holiness contained it. The Justified and Adopted are every way freed from the Law, as it was an Enemy and against us, *Luke 1.* but not freed as it is our guide and director, containing the Rule of God's Holy Will. Our Sonship doth not free us from Service, but from Slavery; not from Holiness, but to Holiness. There is a free Service, which benefits the condition of a Son: God's Service is perfect Freedom.

Some are positive Dignities. As, 1. free access to the Throne of Grace, that we may come to God in Prayer as to a Father, *Gal. 4. 6. Rom. 8. 15.* 2. We have an interest in God's particular and special Providence, *2 Cor. 6. ult. Rom. 8. 28.* 3. We by our Adoption have a free and sanctified use of all God's Creatures restored; the right unto which we forfeited in Adam. For no Man hath any spiritual right to any thing, or a sanctified use of God's Creatures until he be in Covenant with God in Christ, and made a Son and Heir with him, and then all things are his, *1 Cor. 3. 21. Rom. 8. 32.* 4. From Adoption flows all Christian Joy: which is called the Joy in the Holy Ghost, *Rom. 14. 17.* unspeakable and glorious, *1 Pet. 1. 8, 9. Rom. 5. 2.* For the Spirit of Adoption is, first, a Witness, *Rom. 8. 16.* Secondly, A Seal, *Ephes. 4. 30.* Thirdly, The Pledg and Earnest of our Inheritance, *Ephes. 1. 14.* settling a holy security in the Soul, whereby it rejoiceth even in affliction in hope of Glory.

Do the justified Children of God always then rejoyce?

Joy considered as a delightful apprehension of the favour of God gladding the Heart, though it ought continually to be laboured for, (*Phil. 4. 4.*) and preserved; yet it may be at times not only darkned and daunted, but for a time even lost, and to be restored, *Psal. 51. 12.* Yet it is, as all Spiritual Gifts of God, perpetual and without repentance: if we regard,

1. The matter of rejoycing; which is God's unchangeable Love and Grace, *Mal. 3. 6.*

2. The Causes and Fountains of Joy in the Regenerate; which are the never-failing Graces of Faith, (*Luke 22. 32.*) Hope, (*Rom. 5. 5.*) and Love towards God in Christ, *1 Cor. 8.*

3. The

3. The valuation (even in the deepest dismay) of our part and hope in Christ above the pleasures of ten thousand Worlds.

4. The pretence and claim of a faithful Heart, promising and challenging unto it self a comfortable harvest of Joy for the present Seed-time of Sorrow, *Psal.* 42.5. & 57.11. & 126.5.

So much of the first main benefit which Christians receive by their communion with Christ, viz. Justification. Now what is the second benefit which is called Glorification and Sanctification?

It is the renewing of our Nature according to the Image of God, in Righteousness and true Holiness: which is but begun in this Life, and is called Sanctification; and perfected in the Life to come, which therefore is most strictly called Glorification. Sanctification.

How far forth is our nature renewed in this Life by Sanctification?

This renewing is of our whole Nature, *1 Thess.* 5.23. *Rom.* 12.2. the Understanding being enlightned, the Will rectified, the Affections regulated, the outward Man reformed: but not wholly in this Life. And this is done by the powerful Operation of the Spirit of God; who having begun a good Work in us, will perfect it unto the Day of the Lord, *Psal.* 51.10. *Ezek.* 36.26.

What be the parts of our Sanctification?

Two: answerable to the two powerful means whereby they are wrought. First, Mortification, or dying unto sin, and thereby freedom from the dominion thereof by the death of Christ, *Rom.* 6.6,7.

Secondly, Vivification, or quickning unto the newness of Life, by the Power of the Resurrection of Christ; in regard whereof it is also called our first Resurrection, *Rev.* 20.6.

How doth Sanctification differ from the former Grace of Justification?

In many main and material differences: as,

1. In the order; not of time, wherein they go together, (*Rom.* 8.30.) nor of Knowledge and Apprehension, wherein this latter hath precedency, (*1 Cor.* 6.11.) but of Nature; wherein the former is the ground of this latter, *2 Cor.* 7.1. The differences between Justification and Sanctification.

Secondly, In the Subject: the Righteousness whereby we are justified being inherent in Christ for us; but this of Sanctification in our selves from him, *Rom.* 8.10.

Thirdly, In the Cause: our Justification following from the Merit; our Sanctification from the efficacy of the Death and Life of Christ, *Ephes.* 1.19. & 2.5.

Fourthly, In the Instrument. Faith, which in Justification is only as an hand receiving, in Sanctification is a co-working vertue, *Acts* 15.19. *Gal.* 5.6.

Fifthly, In the Measure: Justification being in all Believers, and at all times alike; but Sanctification wrought differently and by degrees, *2 Cor.* 3.18. *2 Pet.* 3.18.

Sixthly, In the end: which being in both eternal Life, (*Rom.* 6.23.) yet the one is among the Causes of Reigning, the other only as the High-way unto the Kingdom.

What is the Rule and Square of our Sanctification?

The whole Word of God, (*John* 17.17. *Psal.* 119.9.) as containing that Will of his, (*Rom.* 12.2.) which is even our Sanctification, *1 Thess.* 4.3. &c.

How do you prove, that God's Word is such a Rule?

1. By express warrant of Scripture. *2 Tim.* 3.14,17.

2. By the resemblances or things whereunto it is compared: as to the Way we are to walk in, (*Jer.* 6.16. *Mark* 12.14. *Acts* 18.24,25.) to a Light and a Lanthorn in a dark place, to guide our feet into the way of peace, *Psal.* 119.105. *Prov.* 6.23. *2 Pet.* 1.19,20. *Luke* 1.77,79.) to a Glass, (*Jam.* 1.25.) to a Rule, Line, Square, Measure, and Balance, whereby must be framed,

ordered, measured, and pondered, *Isa.* 28. 17. *Gal.* 6. 16. *Phil.* 3. 16.

3. Because they only are commended for a Holy and Righteous Life; who have framed it according to the Word, *Luk.* 1. 6. and all others secluded, *Isa.* 8. 19, 20. *Mat.* 22. 29.

4. Because nothing can be counted Holy and Righteous, which God doth not so accompt, and that in his Word. For as he only is righteous, and maketh this or that to be Holy and Righteous: so his Word only sheweth us what that is which he so accompteth. And therefore it is called his Holy Word, Holy Scriptures, Righteous Laws, &c. *Deut.* 4. 8. *2 Tim.* 3. 15, 16.

What mean you here by the whole Word of God?

Both the Law and the Gospel, the Old Testament and the New, *Job* 22. 22. *John* 17. 17.

How is the Gospel a Rule of Obedience, being the Rule of Faith?

As the Law requireth Obedience, (*Jam.* 2. 8.) so the Gospel directeth the faithful how to perform it, (*1 Tim.* 1. 9, 10, 11. *Ephes.* 4. 20, 21.) only with difference,

The difference
between the
Law and the
Gospel.

1. Of the *manner*: the Law propounding God to be worshipped of us in himself, as our Creator; the Gospel in Christ, as our Saviour, *John* 5. 23. & 14. 1.

2. Of the *end*: the Law requiring all Duties, as for the procurement of our own Salvation; the Gospel in way of thankfulness for Salvation in Christ already bestowed, *1 Thess.* 5. 18.

3. Of the *effect*: the Law, (like *Pharaoh*, that required Brick, but allowed no Straw) demanding obedience, but vouchsafing no assistance; (supposing Man as in the state of Creation:) the Gospel both offering, and conferring to the Regenerate, that which it requireth, *Rom.* 10. 5, 6, 8. for it both requireth and conferreth Faith unto the Elect, and that not only as a *hand* to lay hold on Christ, but also as a chief *virtue*, working by love in all parts of Obedience. Without which even the Gospel is Law, that is, a killing Letter (*2 Cor.* 3. 6.) to the Unregenerate; and with which the Law becometh as it were the Gospel to the Regenerate; even a Law of Liberty, *Jam.* 1. 25. & 2. 12. For as the Law saveth us not without the Gospel, so the Gospel saveth us not without the Law.

Doth not the Gospel add other Precepts or Counsels to those of the Law?

Not any other, in substance of Action, but only reneweth and enforceth those of the Law, (*1 John* 2. 7, 8.) and specifieth some Duties, as of Faith in the Messias, of the Sacraments, &c. which have their general ground from the Law. As for those that are propounded in form of Counsel, and do concern things indifferent, they are not therefore arbitrary courses (*Rev.* 3. 18.) of higher perfection, much less meritorious of greater Glory: but as they are applied with due Circumstances, necessary Precepts, referred to some one or other Commandment of the Law; the rejecting whereof excludeth from the Kingdom of God, *Mat.* 19. 23.

What is that Law, which with the direction of the Gospel, is the rule of Sanctification?

The Moral
Law the Rule
of Sanctifica-
tion.

The Moral Law, or Law of Nature, engraven by God himself first in the heart of Man in his Creation, after in Tables of Stone (*Deut.* 10. 4.) in the days of *Moses*; and so published and committed unto the Church for all Ages, as the Royal Law for Obedience to God our King, *Jam.* 2. 8.

Why did God write that Law in Tables of Stone?

Partly to signify the perpetual use and continuance of them to the end of the World; partly to shew the stony hardness of our hearts, in which this Law was to be written, and to declare how hard it is to bring us to obedience of them.

Why did none but God write this Law in Tables of Stone?

Because none but God can write his Law in our Hearts.

How

How was this Law delivered?

To shew the gloriousness of it, God delivered it in Fire. For the Mountain burned, the Trumpet sounded, the People fled, and Moses himself trembled.

What did this signifie to them, and teach us?

1. That without Christ the Law is but death.
2. That we should be very careful to perform obedience to the same.

Did God give no other Law but the Moral Law only?

Yes, he added also the Ceremonial and Judicial Laws, as special Explications and Applications of the Law Moral, unto that present Church and People the Israelites, *Rom.9.4.*

What was the Ceremonial Law?

That Law which did set down Orders for direction in Rites of outward Worship, shadowing the Grace of the Gospel, *Heb.10.1. &c.*

Ceremonial Law.

Are we bound to keep and observe those Laws?

No. For the Substance being now exhibited, those Shadows are utterly abolished by the death of Christ; and therefore the use of them now would be a kind of denial of his death.

What call you the Judicial Law?

That wherein God appointed a form of Politick and Civil Government of the Common-wealth of the Jews: which therefore is ceased with the dissolution of that State, for which it was ordained; saving only in the common equity.

Judicial Law

Is this Law utterly revoked and abolished by Christ?

No. For he came not to overturn any good Government of the Common-wealth; much less that which was appointed by God himself.

May not Christian Magistrates then swerve any thing from those Laws of Government, which were set down by Moses?

In some circumstances they may: but in the general equity and substance they may not.

What Judicial Laws are immutably to be observed now of Christian Magistrates?

Those which have Reasons annexed unto them, and specially those wherein God hath appointed Death for the punishment of heinous Offences.

What is the Moral Law?

That which commandeth the perfection of Godliness and Righteousness; and directeth us in our Duties to God and Man, *Deut.5.32. & 12.32.*

The Moral Law.

Are we not delivered from this Law by the means of Christ?

From the burthen of the Law exacting in our own Persons perfect obedience, and from the curse of that Law due unto disobedience, we are delivered by Christ, *Gal.3.10,11,12,13.* But from the Commandment as a rule of Life, we are not freed, (*James 2. 8.*) but contrariwise are inclined and disposed, by his free Spirit, to the willing obedience thereof, *Psal.51.12. & 119.32,45. 1 John 5. 3.*

To what end serveth the Law?

First, It is a Glass, to discover our filthiness, and to shew us our Sins, and the punishment thereof: that thereby we may be driven unto Christ, to be purged by him, (*Gal.3.24. Rom.3.20,27.*) For it layeth open all the parts of our misery, both sinfulness, accursedness, and impotency or unableness to relieve our selves: so whipping and chafing us to Christ, that in him we may find deliverance.

The end and use of the Law.

Secondly, When we are come to Christ, and feel our selves saved by him, it is a guide to direct us in the way we have to walk in all our life after, *Mat. 5. 17. Luke 1. 6. Deut.6. 6.* For after the Law hath brought us to Christ, the feeling of the Love of God in him, maketh us to strive towards the obedience of it: and then it is a rule to direct us how to behave our selves in all things that we

we do ; teaching us how we are to live, in such sort, as whosoever walketh not accordingly cannot be saved.

What further use hath the Law in the Regenerate ?

First, As a Light it directeth us. For the World being a dark Wilderneck, and we naturally blind ; we are in continual danger of falling, unless our steps be guided by the Lamp of the Law, *Psal. 119. 105.*

Secondly, As a prick it inciteth us to obedience ; because God commandeth them.

Thirdly, It frameth us to humility ; whilst by it we understand that we are far from fulfilling it.

What gather you of this ?

First, What great reason there is why we should be well acquainted with the Law of God, seeing it is of so great use:

Secondly, That every one should have a warrant of all his doings out of this Law of God ; whereby all the Creatures are sanctified for Man's use.

What is the contrary Vice ?

Ignorance, whereof Christ saith, that the *Blind fall into the Ditch*, *Matth. 15. 14.*

So much of the use of the Law : What is required for our profiting therein ?

In the first place it is required, that we have the right understanding of the Law : without which it is impossible to reap any of the former Fruits. For how can a Man acknowledg the breach of that Law which he knoweth not ? or how can he serve God in the endeavour of the performance of it, unless he understand his Masters Will ?

What Rules are principally to be observed for the understanding and right interpreting of the Law ?

Three especially.

What is the first ?

Rules to be observed for the interpretation of the Law.
1. Rule ; The Law is Spiritual.

That the Law is *Spiritual*, reaching to the Soul and all the Powers thereof : and charging as well the Heart and Thoughts, as the outward Man, *Rom. 7. 14. Dent. 6. 5. Mat. 22. 37. Mark 12. 30. Luk. 10. 27.*

How doth the Law charge all the Powers of the Soul ?

It chargeth the understanding to know every Duty, even all the Will of God. It chargeth the judgment to discern between Good and Evil ; and between two good things, which is the better. It chargeth the memory to retain. It charges the Will to chuse the better, and to leave the worse. It charges the Affections to love things to be loved, and to hate things to be hated.

Doth the Law require these alike of all ?

No ; but according to the Sex, growth in Age, and difference of Calling : as more of a Man than of a Woman, of a young Man than of a Child, of a publick Person than of a private Man.

What is the second Rule ?

2. Rule : That the Law is perfect.

That the Law is *perfect*, *Psal. 19. 7.* not only binding the Soul, but also the whole Soul, to discharge all the several Functions of her Faculties, perfectly. As the Understanding, to know the Will of God perfectly ; the Judgment, to discern perfectly betwixt Good and Evil ; the Memory, to retain and remember all perfectly ; the Will, to chuse the Good and leave the Evil perfectly ; the Affections, to love the one, and hate the other perfectly. So in condemning Evil, it condemneth all Evil ; and in commanding Good, it commandeth all Good ; charging Man to practise the Good, and refuse the Evil perfectly : and that not only as it was commanded *Adam* before his Fall, but also according to the several times before, in, and after the Law.

What is the third ?

3. Rule : In every Commandment there is a Synecdoche.

That in every Commandment there is a borrowed speech, whereby more is commanded or forbidden than is named.

What special Rules are comprehended under this third ?

These

These three following.

1. Whatsoever the Law commandeth, it forbiddeth the contrary; and whatsoever it forbiddeth, it commandeth the contrary, *Mat. 5. 21, 23, 24, 25.* So where any Duty is enjoined, as in the affirmative Commandments, there we must understand the contrary Sin to be forbidden, (*Mat. 4. 10. 1 Cor. 15. 34.*) and where any Sin is forbidden, as in the Negative, there must we know the contrary Duty is required, *Ephes. 4. 18.* 1. Branch of the third Rule.

2. Whatsoever the Law commandeth or forbiddeth in one kind, it commandeth or forbiddeth all the same kind, and all the degrees thereof. For under one kind manifest and plain are understood all things of like sort: and under one main Duty or Crime expressed, all degrees of Good or Evil in the same kind, are either commanded, or forbidden, *Mat. 5. 21, 22. &c. 1 John 3. 15.* 2. Branch.

3. Whatsoever the Law commandeth or forbiddeth, it commandeth or forbiddeth the Causes thereof, and all the Means whereby that thing is done or brought to pass: So that with the thing forbidden, or the duty enjoined, all occasions and provocations or furtherances thereto, are consequently condemned or required, *1 Thess. 5. 22. Heb. 10. 24, 25. Mat. 5. 27, 30.* 3. Branch.

Besides the true Knowledg, what is further required for a profitable course in the Law?

First, Remembrance: without which our Knowledg is nothing, as that which is powred into a riven Vessel. And therefore in the fourth Commandment God using this word *Remember*, (to teach us how deeply negligence and forgetfulness of that Commandment is rooted in our Nature) doth in one Commandment shew what Remembrance we should have of all, and what Forgetfulness is (though not alike) in all.

Secondly, Judgment to take heed that we do nothing rashly, and suddenly, but ever to examine our ways.

Thirdly, The Will and Affections must be formed to an Obedience of the Commandments: Whereto also it may help to consider that God propoundeth the ten Commandments in the second Person of the singular Number; saying, *Thou shalt not, &c.*

Why are the Commandments uttered in this sort; rather than by You, or No Man, or Every Man, &c.

First, Because God being without partiality, speaketh to all Men alike; as well the Rich as Poor, High as Low.

Secondly, Because no Man should put the Commandments of God from himself, as though they did not concern him: but every particular Man should apply them to himself, as well as if God had spoken to him by Name.

What gather you of this?

That God wisely preventeth a common abuse amongst Men, which is to esteem that which is spoken unto all Men, to be (as it were) spoken to none. As you shall have it common amongst Men to say and confess, that God is just and merciful, and that he commandeth this, and forbiddeth that: and yet they usually so behave themselves, that they shift the matter to the general, as if it did nothing belong unto them in particular; and as if they notwithstanding might live as they list. And therefore every Man is to judg and esteem that God speaketh in the Law to him in particular; and is accordingly to be affected therewith.

That this Obedience may be more willing and chearful; what is further to be thought upon?

We must set before our eyes God's Benefits bestowed upon us; as the Lord did before the Israelites, in the Preface to the ten Commandments.

What Benefits ought we chiefly to call to mind?

First, Those which God doth generally bestow upon all his Children; as our Election, Creation, Redemption, Vocation, Justification, Sanctification, continual

Why the Commandments are propounded in the second Person.

tinual Preservation : and then particularly such blessings as God hath severally bestowed upon every one of us.

Are not the Judgments of God also to be thought upon for furtherance to this Obedience ?

Yes verily ; to make us fear to offend in our ways, *Exod. 20. 5, 7. Psalm 119. 120.*

Remaineth there yet any more ?

Good Company required.

Good Company ; which with *David* we must cleave unto, (*Psal. 119. 63. Prov. 13. 20.*) not the noblest or of greatest account, but the godliest. For if we will avoid such a sin, we must avoid all company that doth delight therein ; which is no less dangerous than good Company is profitable.

What gather you of this ?

That whosoever maketh no choice of Company, maketh no Conscience of Sin : as those that dare keep company familiarly with Papists, and profane Persons, thinking that they may keep their Conscience to themselves.

Hitherto of the helps both of the Knowledge and Practice. In what part of the Scripture is the Moral Law of God contained ?

It is handled at large throughout the whole Scripture : but is summarily contrived first into ten Words or ten Commandments, *Exod. 20. (Deut. 4. 13. & 10. 4.)* and then into two, (*Mat. 22. 37, 40. Luke 10. 27.*) comprehending the sum of the whole Law. Which are now to be spoken of.

Why hath God given ten Commandments, and no more ? Deut. 5. 22.

First, That no Man should either add any thing to, or take any thing from the Laws of God.

Secondly, That we might be left without excuse, if we learned them not ; seeing they be but Ten, and no more.

How are these ten Commandments propounded ?

Sometime *Affirmatively*, as the fourth and fifth ; others *Negatively*, as all the rest : some with reasons annexed, as the five first ; some without, as the five last : and all of them in the time to come, and in the second Person singular.

Why they are laid down in the second Person singular, you have shewed before : and why some have Reasons added unto them, we shall hear a little after. Declare now, why God hath propounded all the Commandments in the time to come ; saying, Thou shalt not ? &c.

Because it is not enough for us, that we have kept the Commandments of God heretofore, except we continue in keeping of them to the end of our lives.

Why are there more of the Commandments Negative, telling us what we should not do ; then Affirmative, telling us what we should do ? All of them, except two, being set down negatively.

Why the Commandments are propounded Negatively.

1. To put us in mind of our corruption ; which needeth greatly to be restrained. Whereas if *Adam* had continued in integrity, sin had not been known : and then vertue only had been propounded to us to follow.

2. Because our Souls being full of sins must have them plucked forth, before we can do any thing that is good.

3. Because the Negative bindeth more strongly. For the Negative precept bindeth always, and to all moments of time ; the Affirmative bindeth always, but not to all moments of time.

The division of the Decalogue

How are the ten Commandments divided ?

Into two Tables, (*Deut. 4. 13. & 10. 1, 4.*) which Christ calleth the two great Commandments, *Mat. 22.*

What doth the first contain ?

Our Duty to God : in the four first Commandments.

What doth the second ?

Our Duty to Man : in the six last.

What is the sum of the first ?

The sum of the first Table,

Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with

with all thy Strength, and with all thy Mind, *Deut.6.5. Mat.22.37,38. Luke 10.27.*

What is the sum of the second?

Thou shalt love thy Neighbour as thy self, Levit.19.18. Matth.22.30. Luke

The sum of the second Table.

10.27.

What is the sum of this sum?

Love; which consisteth in two heads (as we have heard); to wit, the Love of God, and our Neighbour, *Luke 10.27. 1 John 5.2. 1 Tim.1.4,5.*

What use is there of this short sum?

Very great: both to shew the marvellous Wisdom of God, and also for singular profit that redoundeth to us thereof.

Wherein appeareth this Wisdom of God?

That sith it was great cunning to contrive the whole Will of God into ten words; it must needs be more wonderful to bring all into two.

What is the profit that redoundeth unto us?

It furthereth us in the two-fold use of the Law before spoken of. For, first, it is a means the more to humble us, and so the more effectually to drive us unto Christ. Secondly, It helpeth us much in our obedience to Christ and his Commandments.

What profit ariseth of the first use concerning Humiliation?

That Men being brought to a nearer sight of their sins, might be the more earnest to come unto Christ.

How shall that be?

That when all our sins are gathered into one heap, and mustered into one Troop, they may appear the greater, and cast us down the more. As a Man owing sundry Debts unto divers or unto one Man, in the particulars, is confident of his ability to pay all, as long as he heareth they are but small Sums: but hearing the whole Sum, he despaireth of the payment of it. Or when as there be many Souldiers coming against their Enemy, but yet here and there scattered, they do not affect us with so great fear, as when they be gathered and ranged in order, and are all under one sight or view.

How is this shewed in our love towards God?

In that it should be done in simple Obedience of the whole Man, that is, of all the Powers both of Soul and Body: which is impossible for any Man to do.

What are they of the Soul?

Two, of the Mind, and of the Will.

What are they of the Mind?

The Understanding and Judgment; unto both which Memory is annexed.

How are these charged?

Our Understanding should perfectly comprehend all things that God would have us to know: In Judgment we should think aright of them; and the Memory accordingly should retain them. But we are ignorant of many things; and those which we know, we know but in part: and that which we know, we judg not aright of, nor remember as we ought.

How stand the Will and Affections charged?

Hereby must we love perfectly all known Good, and perfectly hate all known Evil: of which we come a great deal shorter than of the other.

What are they of the Body?

All the Members, Parts, and Graces of the Body, (as Beauty, Strength, &c.) should be wholly imployed in the Service of God, and in the doing of his Will. But the wandring of our eyes in the hearing of the Word, and other parts of God's Service, doth easily bewray our great negligence, and the small obedience and conformity of the rest of the Members and parts of the Body.

Shew the same in our love towards our Neighbour?

In that we must love him as our self: which as it is so much the less than the former, as Man is inferiour to God; so we being not able to accomplish it, are much less able to fulfil the other.

How shall that be tried?

By examination of our selves in some particulars. As for example, Whether we love a Stranger, or our utter and most deadly Enemy, as our selves; which no Man ever did: nay, a common Man, or to be plainer, even our dearest Friend, as we do our selves; which cannot be found, *Deut. 28. 53, 56. &c.* And therefore the Righteousness of the Papist is a rotten Righteousness, and such as will never stand before the Judgment Seat of God.

What profit ariseth of the second use?

That by it, as by a Glass, we may the easier see, and being shortly contrived, we may the better remember our whole Duty both to God and Man: it being as a Card or Map of a Country easily carried about with us.

Seeing then that the whole sum and main end of the Law is Love, what gather you thereof?

That which the Apostle exhorteth unto, *viz.* To leave all idle Questions as unprofitable, and to deal in those matters only which further the practice of Love, *1 Tim. 1. 4, 5.*

Why is the Love of God called the first and greatest Commandment? Mat. 22. 38.

Because we should chiefly, and in the first place, regard our Duties to God, and be most careful to understand his Will, and to worship him, *1 John 4. 20.* In which respect the first Table is put before the second; as being the principal.

How may it appear that our Duties to God are to be preferred before the other towards our Neighbour?

First, By the inequality of the Persons offended: because it is worse to offend God than Man, *Acts 4. 19.*

Secondly, By the punishments assigned in the Scripture. For the breaches of the first Table are to be more severely punished, than the breaches of the second. As he that revileth the Magistrate, shall bear his sin; but he that blasphemeth God shall be stoned to death, *1 Sam. 2. 25.*

What gather you of this?

The crafty practices of Papists, who would make Men believe, that the chiefest godliness and most meritorious good Works of all, required in the Law of God, are the Works of the second Table, as Charity, Alms-deeds, &c. thereby deceiving the People to enrich themselves.

Are all the Duties of the first Table greater than all the Duties of the second?

No, unless the comparison be equally made. For the Moral Duties of the second Table being perpetual, are greater than the Ceremonial Duties of the first being temporal: whereunto agreeth, that God will rather have Mercy than Sacrifice, *Hos. 6. 6, Mat. 9. 13.*

When do you count the comparison equal?

When they are compared in like degrees; as the chief Commandment of the first Table with the chief of the second; the middle Duties of the one with the middle Duties of the other; and the last and least of the former, with the last and least of the latter. Thus if we compare the greatest with the greatest, and the meanest with the meanest; the Duties and Breaches of the first Table, are greater than the Duties and Breaches of the second. But though the principal Service of the one be greater than the principal Service of the other: if the comparison be not made in the same degrees, as if (for example) the murder of a Man be compared with the least abuse of the Name of God; or Adultery with the least breach of the Sabbath; these of the second Table are greater.

Why

Why is the second Table said to be like unto the first? Mat. 22. 39.

For that they go so hand in hand together, that no Man can perform the one, unless he accomplish the other: as St. *John* plainly teacheth in his first Epistle, the fourth and fifth Chapter. For whosoever keepeth the first Table well, cannot but keep the second: and whosoever keepeth the second, must needs keep the first.

What is to be said then of those that seem to keep the one, and care not for the other?

If they will seem to serve God, and are not in Charity, they are meer Hypocrites: and if they will seem to deal uprightly with their Neighbours, and have not the Love of God in them, they are prophane Politicks and very Atheists.

Wherein else do the Tables agree?

First, In that they are both perpetual.

Secondly, In that they are both perfect.

Wherein do the Commandments of the first Table agree?

In this principally; that they concern the Worship of God, and contain our whole Duties towards him.

How are they divided?

They either respect the *Root* of this Worship, as the first; or the *Branches* thereof, as the three following. For the Fountain Worship of God is prescribed in the first Commandment: the means of his Service, in the other three. The division of the first Table.

Why did God enjoyn his Worship in four Commandments?

That we might the better know and retain them in mind: or otherwise might be left the more without excuse.

What is common to these four Commandments of the first Table?

That every one hath his several Reason annexed: yet with this difference, that the first hath his Reason going before the Commandment, and the other three have it following.

Have not the Commandments of the second Table their Reasons also?

Yes verily in the Scripture; but for brevity they are omitted in the Decalogue.

Why are the Reasons of the Commandments of the first Table rather set down than of the second?

First, That we might know, that there is less Light left in us of the Worship of God, than of the Duties we owe to our Neighbour.

Secondly, To teach us, that as all Obedience should be grounded upon Reason and Knowledge; so especially that which concerneth God's Worship.

What gather you of this?

That those are greatly deceived, who think it sufficient, if they have the Commandments by heart, or can say them by rote.

Why is the reason of the first Commandment set before, which in all the other cometh after?

Because it serveth not only for a Reason of this Commandment, but also for a Preface to all the Ten. For it hath a reference to them all, and is a reason to urge the observance of every one of them.

In what words is it expressed?

In these words of God, *Exod. 20. 2. I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.* The Preface of the Commandments.

How prove you this to be a Reason, and not a Commandment? as some do think?

First, Because it is commonly used for a Reason of other Commandments, *Ezek. 20. 5. 7. Lev. 19. 36. 37.*

Secondly, Because it hath not the form of a Commandment.

Thirdly; Sith the other three Commandments have their Reason added, it is unlikely that the first and chiefest should have none.

How is this Preface set as a Reason to enforce the observation, both of the first Commandment, and of all the rest?

Thus: If I be the Lord thy God which brought thee out of the Land of Egypt, thou must take me for the Lord thy God alone, and keep all my Commandments. But I am the Lord thy God which brought thee out of the Land of Egypt. Therefore thou must take me for thy God alone, and keep all my Commandments.

What ground of Obedience is there laid in this Reason?

That this Law is to be obeyed; because it proceedeth from him, who is not only the Lord our Maker, (*Psal. 100. 3.*) but also our God and Saviour, (*1 Tim. 4. 10.*) *Psal. 36. 6.*

Whence is the latter?

From the Covenant of Grace, whereby he is our God, the Saviour of them that believe, (*1 Tim. 4. 10.*) assuring them of all gracious deliverances, by virtue of that his Covenant, from all Evils and Enemies, both Bodily, and especially Spiritual: a proof whereof is laid down in that famous deliverance of the People of Israel out of the slavery of Egypt; which was so exceeding great, that by reason thereof they were said to be in an Iron Furnace, *Deut. 4. 20.*

How can this belong to us which are no Israelites?

Though we be not Israel in Name, or according to the flesh; yet we are the true Israel of God, according to the Spirit and Promise.

Why doth the Lord make choice of that benefit, which seemeth nothing at all to belong unto us; rather than of any other, wherein we communicate with them?

1. Because it is the manner of God, to allure the Israelites, to whom the Law was given at first, as Children, with temporal Benefits, (*Levit. 26. 4, 10. Deut. 28. 13.*) having respect to their infirmity and childhood: whereas we are blessed of God with greater Knowledg, and therefore, in respect of them, are (as it were) at Man's estate.

2. Because it was fittest to express the Spiritual deliverance from Satan by Christ, which was thereby figured and represented; and so it belongeth no less (if not more) to us than to them.

3. Because we having been freed from the slavery of our Bloody Enemies, whereunto we were so near more than once, and unto whom we justly have deserved to have been enthralled; and it being the common case of all God's Children, to be in continual danger of the like; and to feel the like goodness of God towards them; we may also make use of this Title, and esteem it a great Bond also for us unto God.

4. Because it was the latest benefit, the sweetness whereof was yet (as it were) in their Mouth. And herein the Lord had respect unto our corrupt Nature, who are ready to forget old Benefits, how great soever.

What is there in this Reason, to set forth the true God whom we worship; and to distinguish him from all Idols whatsoever?

1. The Name *Jehovah*; which betokeneth that he only is of himself, and all other things have their being of him. Whereby we are taught, that there is but one true God, whose Being no Creature is able to conceive: and that he giveth Being to all other things, both by creating them at first, and by preserving and directing of them continually.

2. The Name *Elohim*, or God; which in the Hebrew is of the plural number, to signify the Trinity of the Persons in Unity of the Godhead.

3. That he is both Omnipotent, that is, able to do all things; and also willing to employ his Power to the preservation of his People: proved from an Argument of the Effects, in the deliverance of the Israelites out of Egypt.

So much of the Preface. What are the words of the first Commandment?

Thou shalt have no other Gods before Me. Or, Thou shalt not have any strange God before My Face. Exodus 20. 3. The first Commandment.

What is the scope and meaning of this Commandment?

1. That this *Jehovah*, one in Substance and three in Persons, the Creator and Governour of all things, and the Redeemer of his People, is to be entertained for the only true God, in all the Powers of our Soul, *Mat. 22. 37.* The scope and meaning of this Commandment.

2. That the inward and spiritual Worship of the Heart, (*Prov. 23. 26.*) wherein God especially delighteth, (*Deut. 5. 29.*) and which is the ground of the outward, (*Prov. 4. 23. Mat. 12. 35.*) is to be given to him, and to none other: and that *sincerely*, without hypocrisie, as in his *sight*, who searcheth and knoweth the Heart, (*Jer. 7. 10.*) For this word, *Before me*, or, *Before my Face*, noteth that inward Entertainment and Worship whereof God alone doth take notice. And thereby God sheweth, that he condemneth as well the corrupt thoughts of Man's Heart concerning his Majesty, as the wicked practice of the Body. For our Thoughts are before his Face.

What is forbidden in this Commandment?

Original Corruption, so far forth as it is the Fountain of Impiety against God, (*Rom. 8. 7.*) with all the streams thereof. What is forbidden and required in this first Commandment.

What is required in this Commandment?

That we set up, imbrace, and sanctifie the Lord God *in our Hearts*, (*Isa. 8. 13.*) yielding unto him in Christ, that inward and spiritual Worship, which is due unto his Majesty.

Wherein doth this consist?

1. In knowing of God, in Himself, in his Properties, and in his Works. For it should be the joy of every Christian Soul, to know the true God, and whom he hath sent, Christ Jesus, *John 17. 3.*

2. In cleaving unto him, *Deut. 10. 20. Josh. 23. 8. Acts 11. 23.*

How is that to be done?

1. We must be perswaded of God's Love to us, and so rest upon him for all we want; being assured that he both can and will abundantly provide for us, here and for ever.

2. We are to love him so heartily, as to be loth to offend him, and delight to please him in all things.

So much of this Commandment in general: What are we to consider of it in particular?

First, The several branches of it.

Secondly, The helps and hinderances of the Obedience thereof.

What be the several Branches of this Precept?

There is here commanded;

1. The having of a God: and herein *Religion*.

2. The having of one only God, and no more: and herein *Unity*.

3. The having of the true God, and none other, for our God: and herein *Truth*.

To what end doth God command us to have a God; seeing we cannot chuse but have him for our God, whether we will or not?

Because, albeit all Men of necessity must have a God above them: yet many either know him not, or care not for him; and so make him no God, as much as in them lieth.

What is it then to have a God?

To know and worship such an infinite Nature as hath his being in himself, and giveth being to all other things; wholly to depend upon him, and to yield absolute obedience unto his Will. What it is to have a God.

What

What is it to have no God?

In heart to deny either God himself or any of his Properties; or so to live, as if there were no God at all.

What things are to be considered in this first branch of the Commandment?

Such as do concern the Faculties of the Soul, and the several Powers of the inward Man: namely, the *Understanding, Memory, Will, Affections, and Conscience?*

What is the Understanding charged with, in being commanded to have a God?

1. To know God, as he hath revealed himself in his Word and in his Works, *1 Chron. 28. 9. John 17. 3.*

2. To acknowledge him to be such an one as we know him to be.

3. To have Faith, both in believing the things that are written of him, and applying to our selves his good Promises.

What are we to consider in the Knowledge of God?

Of the Knowledge of God. First, The Knowledge of God himself: and secondly, of the things belonging unto him.

Wherein is God himself to be considered?

In the Unity of his Essence, and Trinity of his Persons.

What are the Things belonging unto God?

His Properties, and his Actions: whereby only we can know him, his Substance being past finding out of Man or Angel.

What are his Properties?

His Wisdom, Omnipotence, Justice, Goodness, &c. which are in him all essential.

What are his Actions?

His determining, and executing of all things.

Opposites to the Knowledge of God. *What are the Things forbidden in this Commandment, as repugnant to this Knowledge of God?*

They either fail in defect or in excess.

What are those that fail in defect?

Ignorance of God. 1. Ignorance of God and of his Will: which being a breach of God's Commandment, doth therefore deserve damnation, *2 Thess. 1. 8. Hos. 4. 1, 6.*

2. Uncapability of Knowledge.

3. Atheism: which is a denial of God.

How many sorts of Ignorance are there?

Three:

1. Simple Ignorance; such as Children and Fools have.

2. Wretched Ignorance; when a Man may learn, and will not.

3. Wilful Ignorance; when a Man would fain be ignorant of that he knows.

What is that which faileth in excess?

Curious searching into the secrets of God, *Deut. 29. 29.*

What Vice is contrary to that Faith which is here commanded?

Infidelity and Doubtfulness, *Psal. 116. 11.*

Hitherto of the Understanding: what is required in the Memory?

The remembrance of God and good things; especially of those which most concern us, and chiefly at that instant when we should make use of them.

What is the contrary Vice?

Forgetfulness.

What is required in the Will?

That we serve God with a perfect Heart, and with a willing Mind, *1 Chron. 28. 9.*

What is the contrary to this?

Unwillingness to good things, principally to the best.

What Affections be there here ordered?

1. Affiance. 2. Love and Hatred. 3. Fear. 4. Joy and Sorrow.

What are we commanded in regard of the first of these?

To put our whole trust and confidence in God; and continually to depend upon him; *Psal. 22. 4, 5, 8, 9. & 73. 25. Esther 4. 14.* Affiance in God.

What Vices are condemned repugnant to this?

1. In defect: Want of dependence upon God; and distrust of his Power, Mercy, Promises and Providences.

2. In excess: Presuming of God's Mercies, though we live as we list; and Tempting him when we so depend upon him, that we neglect the use of the means which he hath appointed, *Mat. 4. 6, 7.*

What Vertues do arise of this affiance and trust in God?

Patience and Hope.

What is Patience?

That vertue, whereby we willingly submit our selves to the pleasure of God in all things; and with alacrity go through those troubles which he sendeth upon us, like obedient Children meekly enduring the correction of our Heavenly Father, *1 Sam. 30. 6. Heb. 12. 7, 8, 9, &c.* Patience.

What Vices are condemned as repugnant to Patience?

1. In defect: Murmuring and Impatience, in grudging to bear whatsoever cross the Lord shall lay upon us.

2. In excess: Stupidity, in not being touched with, nor profiting by the Hand of God, when it is upon us.

What is Hope?

That vertue, whereby we expect all good things from God, and patiently attend for all things that we need at his hands, (*Psal. 22. 4, 5. & 37. 7.*) not only when we have the means, but also when we want all apparent means, (as the Israelites did in the Desert); yea, when the means seem contrary, as the three Companions of Daniel, and Daniel himself did, (*Dan. 3. 17, 18.*) and Job profess he would do, saying, I will trust in God although he kill me, *Job 13. 15.* Hope.

What is contrary to this?

Despair of God's Mercies, *Gen. 4. 13.*

What is required in the Affections of Love and Hatred?

First, That we love God above all, and all things that are pleasing unto him. Love of God.
Secondly, That we hate Ungodliness, and every thing that God hateth.

Upon what is our Love of God grounded?

Because we know and believe that he is Good, yea, the chiefest Good; we love him above all things, *Deut. 6. 5.* which is so excellent a Vertue, that it is accounted the end of the Law.

What contrary Vices are here condemned?

1. Coldness of affection towards God; and little love of Goodness, of God's Servants and Service.

2. Want of hatred of our own and others sins.

3. Hatred of God and Godliness, *Psal. 10. 3, 4. Rom. 1. 30.*

Is it possible that any Man should be a hater of God?

None indeed will confess this: yet by this mark he may be known; when he is a despiser of the Worship and Service of God.

And how may one that loveth God be discerned?

When a Child doth love his Father, his only desire will be to do such things as please his Father, and to abstain from those things which might displease him: yea, his chiefest felicity will be, to be always in his favour, and in his presence; and in his absence he will be always thinking and speaking of him. Such then as be the Children of God by Grace, as long as they are absent from their Father will talk, and muse and meditate upon him; in all things they do, they will desire to be well thought of by him; they will be always careful to please him, and by their honest Callings to glorifie him.

What Duties then do arise from the Love of God?

1. To love his Word and Commandments, (*John 14. 15, 21, 23. Psalm 119. 97.*)

2. To

2. To yield absolute obedience to his whole Will.
3. To bestow all our care, pains, and diligence in pleasing him ; and so to consecrate our selves unto him, never being weary of his service.

What Vices are repugnant to this ?

1. In defect, *Profaneness* : when a Man is without all care and conscience of glorifying God.
2. In excess, *Superstition* : when a Man would give more worship unto God than he requireth.

What other Duties appertain to the Love of God ?

Thankfulness.

1. To esteem of his favour above all things.
2. To give him the praise of all his benefits bestowed upon our selves and others ; and to be thankful unto him for the same, 1 *Thess.* 5. 18.

What is contrary to this ?

Ingratitude, and unthankfulness unto God for all his benefits, *Rom.* 1. 21.

Upon what is our fear of God grounded ?

Fear of God.

Because we know and believe that he is most powerful and just above all ; we stand in such a godly fear, as not to do any thing, but which makes for his Glory, (*Mat.* 10. 28. 1 *Pet.* 1. 17. & 3. 2, 6. *Heb.* 12. 28. *Psal.* 103. 13. *Isa.* 66. 2.) For this is not a *servile* Fear, whereby one is afraid to be damned ; but an *awful* Fear, whereby we are afraid to offend our Maker.

What then is required in this Fear ?

That we do not the good we do only or principally for fear of danger from Men, but for fear of God.

What is the Vice contrary to this ?

The want of the Fear of God, and contempt of his Majesty.

What sin is joyned with the want of the Fear of God ?

Carnal security, whereby a Man doth flatter himself in his own estate, be it never so bad.

What Vertues arise from the fear of God ?

Reverence and Humility.

What is the former ?

Reverence.

The reverence of the Majesty of God, in regard whereof we should carry such a holy shamefastness in all our Actions, that no unseemly behaviour proceed from us, that may any ways be offensive unto him, *Heb.* 12. 28. Of which if Men be so careful in the presence of Princes, who are but mortal Men ; how much more careful ought we to be thereof, in the presence of the Almighty and most glorious God ?

How was this prefigured in the Ceremonial Law ?

That when Men would ease themselves, (according to the course of Nature) they should go without the Hoast, and carry a Paddle with them to cover their Filth ; because, saith the Lord, *I am in the midst of you* : whereby the filthiness and impurity of the Mind was forbidden, more than of the Body : and the equity hereof reacheth also unto us, *Deut.* 23. 12, 13, 14.

What is contrary to this Reverence of the Majesty of God ?

Irreverence and Profaneness of Men to God-ward.

What is Humility ?

Humility.

That vertue whereby we account our selves vile and unworthy of the least of God's Mercies ; and casting our selves down before his Majesty, do acknowledge our own emptiness of Good, and insufficiency in our selves. For so all our behaviour should be seasoned with humility.

What Sins are repugnant to this Vertue ?

Pride.

1. Counterfeit Humility ; when a Man would seem more lowly than he is.
2. Pride, Vain-glory, and Presumption ; whereby we boast and glory of our selves, and our own strength and goodness.

Who are to be accounted proud ?

1. They that would be thought to have those good things in them which they want.
2. They

2. They that having a little goodness in them, would have it seem greater than it is.

3. They that having any goodness in them, do think that it cometh from themselves.

4. They that think they can merit from God, and deserve his favour.

What is that Godly Sorrow which is required in this Commandment ?

Spiritual grief and indignation against our own and others transgressions: as Sorrow, also lamenting for the calamities of God's People, private and publick. The want of both which, here is condemned.

What Spiritual Joy is here enjoined ?

Joying in God, and rejoycing in all our Afflictions, with consideration of Joy, the Joy prepared for us before the beginning of the World, *Luke 1.47. Rom.*

5.3. *Jam. 1.2.* the defect of which Spiritual Joy is here condemned.

So much of the Affections. What is required of us in respect of our Conscience ?

That we live in all good Conscience before God, *Acts 23.1. Heb. 13.8.*

What Sins are here condemned ?

1. Hardness of Heart, and benumbedness of Conscience.

2. Hellish terrors and accusations, proceeding from doing things either without or against the Rule of the Word.

So much of the first branch of this Commandment : What is required in the second branch thereof ?

Unity in Religion ; because we are commaunded to have but one God and no more. Unity in Religion.

What things are required of us, that we may come to this Unity ?

Four principally :

1. An upright and single heart, ready to embrace the true Religion, and no other.

2. Constancy and continuance in the Truth.

3. A godly courage to stand to the Truth, and withstand the Enemy.

4. An Holy Zeal of the Glory of God.

What contrary Vices are forbidden ?

1. Indifferency in Religion ; when a Man is as ready to embrace one Religion as another.

2. Inconstancy and wavering in Religion.

3. Obstinate and wilful continuance in any Religion without good ground.

4. Rash and blind Zeal ; when a Man, without knowledg or judgment will earnestly maintain either falshood or truth by wicked means.

To what end doth God will us to have no other God but himself, seeing no Man can have any other God, though he never so much desire it ?

Because, howsoever there be but one God, yet many do devise unto themselves divers things which they place in God's stead, and to which they give that honour which is proper unto God, *1 Cor. 8.4,5. & 10.20.*

What Sin then doth God condemn, by forbidding us to have many Gods ?

All inward Idolatry, whereby Men set up an Idol in their Heart instead of God, (*Ezek. 14.3.*) ascribing thereunto that which is proper to him, or giving unto it any part of spiritual adoration. What it is to have other Gods.

Shew how this is done in the Understanding ?

When Men do think that other things have that which is proper unto God : as Papists, when they believe that the Sacrament is their Maker ; that the Saints know their Hearts ; that the Pope can forgive Sins ; which none can do but God.

How doth the Memory fail here ?

In remembring of evil things, especially of those which most corrupt us ; and chiefly then, when we should be most free from the thought of them.

What is the fault of the Will ?

Readiness unto, and wilfulness in evil, especially the worst.

Shew the like in the Affections : and first in sinful Confidence.

Sinful Confidence.

There is here condemned, Trust in the Creatures more than in God, and all fleshly confidence in our selves, or in our Friends, Honour, Credit, Wit, Learning, Wisdom, Wealth, &c. thinking our selves the better or more safe simple for them, *Prov. 18. 11. Psal. 62. 10. Jer. 17. 5. 2 Chron. 16. 12.* whence ariseth Pride, (*Acts 12. 23.*) and Security.

What is our Duty concerning these things ?

1. To esteem of them only as good means given us of God, whereby to glorifie him the better.
2. To trust in God no less when we have them, than when we want them, *Job 13. 15.*

What is further here condemned ?

1. To ascribe the Glory of any good thing, either to our selves, or any other than the Lord.
2. To seek for help of the Devil by Witches or Wise Men.

Wherein standeth inordinate Love ?

Inordinate Love.

In loving of Evil, or in loving of our selves or any other thing more than God, of whose favour we ought more to esteem, than of all the World besides. Here therefore is condemned all carnal love of our Selves, our Friends, our Pleasure, Profit, Credit, or any worldly thing else, for whose sake we leave those Duties undone, which God requireth of us, (*2 Tim. 3. 4. 1 John 2. 15. 1 Sam. 2. 29.*) whereas the true love of God will move us, with *Moses* and *Paul*, to wish our selves accursed, rather than that the Glory of God should any thing at all be stained by us, *Exod. 32. 32. Rom. 9. 3.*

Sinful Fear.

What Fear is here condemned ?

All carnal Fear, and especially the fearing of any thing more than God, *Isa. 7. 2. & 8. 12, 13. & 51. 12, 13. Mat. 10. 28.*

How may a Man know that he is more afraid of God than of any other thing ?

If he be more afraid to displease God than any other, and this fear of God be stronger to move us to good, than the fear of Men to move us to evil.

What disorder in Joy and Sorrow is here condemned ?

Sinful Joy and Sorrow.

1. Immoderate carnal Mirth.
2. Abundance of worldly Sorrow, Shame and Discontentments.

What is required in the third and last branch of this Commandment ?

The third branch of the first Commandment ; true Religion.

True Religion ; because we are commanded to have the true God, and none other for our God.

What is contrary to this ?

The having of a false God, and a false Religion.

How many things are required of us that we may come to true Religion ?

Three.

1. We must labour earnestly to find out the Truth.
2. We must examine by the Word whether it be the Truth which we have found.
3. When by tryal we have found out the Truth, we must rest in it.

What is here forbidden ?

1. All Errors and Heresies, especially concerning God and his Properties, and the three Persons in the Trinity. Where we must take heed, we imagine no likeness of God : for as much as we set up an Idol in our Hearts, if we liken him to any thing whatsoever, subject to the sense or imagination of Man. For the better avoidance whereof, we must settle our Minds upon Christ, in whom only God is comprehensible.

2. To believe any Doctrine concerning God without tryal.

3. Not to believe that which God hath revealed concerning himself in his Word.

We have spoken hitherto of the several branches of the first Commandment.

What are the Helps of the Obedience thereof ?

The

The only means to settle and uphold us in this Spiritual Worship of God, is to endeavour to attain and increase in the *knowledge* of him in Jesus Christ, (2 Pet. 3. 18.) to consider what great things he hath done for us, (Psal. 116. 1, 12. 1 Sam. 12. 24. 1 John 3. 1.) yea, in all our ways to take knowledge of his *Presence, Promises, and Providence*, Prov. 3. 6.

Helps inabling us to obey this Commandment.

What are the means whereby we may attain to this Knowledge?

Principally twelve.

Means of the Knowledge of God.

1. Prayer.
2. A simple Heart, desirous of Knowledge.
3. Hearing of the Word.
4. Reading of the Word and Holy Writings.
5. Meditation in the Word.
6. Conference.
7. Diligence in learning.
8. Remembrance of that we learn.
9. Practise of what we learn.
10. Delight in learning.
11. Attentive marking of that which is taught.
12. Meditation on the Creatures of God.

What are the hinderances of the Obedience of this Commandment?

The neglect of the Knowledge of God, (Hos. 4. 1. & 8. 12.) and not considering his Word and Works, (Esa. 5. 12. & 26. 10, 11.) are the ground of all Impiety, and Spiritual Idolatry here forbidden, Esa. 1. 3, 4.

Hinderances.

What things are forbidden as means of this Ignorance?

Five:

First, Curiosity: when a Man would know more than God would have him know.

Means of Ignorance.

Secondly, Vanity of Mind: when the Mind is drawn away and occupied upon vain and unprofitable things.

Thirdly, Pride of our own Knowledge: when we think we know enough already.

Fourthly, Forgetfulness of God and his Will.

Fifthly, Weariness in learning, and talking of God and his Will.

Hitherto of the first Commandment, concerning the entertaining God in our Hearts. What is enjoyed in the other three?

The means of his Service. For as in the first Commandment we are required to have, so in the other we are required to serve the Lord our God.

What is enjoyed in the following Commandments.

What be the Branches of this Service?

Either they are such as are to be performed at all times, as occasion shall require: or such as concern a certain day, wholly set a-part for his Worship. The Duties of the former kind are prescribed in the second and third; of the latter in the fourth and last Commandment of the first Table.

How are the Duties of the former kind distinguished?

They do either concern the solemn Worship of Religion, prescribed in the second Commandment: or the respect we should carry to God in the common course of our lives, laid down in the third.

What do you consider in the second Commandment?

Two things:

1. The Injunction.
2. The Reasons brought to strengthen the same.

The second Commandment.

What are the words of the Injunction?

Thou shalt not make to thy self any Graven Image; nor any likeness of things that are in Heaven above, nor in the Earth beneath, nor in the Waters under the Earth: thou shalt not bow down to them, nor worship them. Exod. 20. 4, 5.

What is the scope and meaning of this Commandment?

To bind all Men to that solemn form of Religious Worship which God himself in his Word prescribeth: that we serve him not according to our Fancies, but according to his own Will, *Deut. 12. 32.*

What is here forbidden.

What is generally forbidden herein?

Every form of Worship, though of the true God (*Deut. 12. 31.*) contrary to, or diverse from the prescript of God's Word, (*Mat. 15. 9.*) called by the Apostle *Will-worship*, (*Col. 2. 23.*) together with all corruption in the true Worship of God, (*2 Kings 16. 10.*) and all Lust and inclination of Heart unto superstitious Poms and Rites in the Service of God.

What are the parts of that Will worship?

Either the Worship of any besides God; or of God himself, any otherwise than he hath commanded. For both Vices are here forbidden; either to worship the true God falsely, or to worship those things that are not God at all.

Who do chiefly offend in this kind?

The Papists: which give Religious Worship unto Creatures; and serve God, not according to his Will prescribed in the Word, but according to the Popes Decrees, and the Traditions of Men.

Why doth the Lord forbid all these Corruptions under one instance of Images?

Because therein he foresaw there would be greatest abuse.

What doth he expressly forbid concerning them?

1. That we make no Image to worship it.
2. That we worship it not when it is made.

What is meant by making of Images?

What is meant by making Images.

All new devices and inventions of Men in the Service of God: whereby we are forbidden to make any new Word, new Sacraments, new Censures, new Ministries, new Prayers, new Fastings, or new Vows, to serve him withal. Also all representations of any Grace of God, otherwise than God hath appointed, or may be allowed by his Word. As Christ condemned the Pharisees washing.

What by worshipping of them?

All use in God's Service of any new devised Inventions, (or practising of them) and all abuse of things commanded.

What is generally required in this Commandment?

That we worship and serve God in that holy manner which he in his Word requireth.

How is that to be done?

First, We must use all those Holy Exercises of Religion, publick and private, which he commandeth.

Secondly, We must perform all the parts of God's Worship prescribed with Reverence, and Diligence; using them so carefully as may be, to God's Glory and our good, *Eccles. 5. 1.*

What observe you by comparing the second Commandment with the first?

That the inward and outward Worship of God ought to go together. For as in the first Commandment the Lord requireth, that we should have no other Gods before him, that is, in the secret of our Heart, whereof he alone taketh notice:

notice: so in the second, by the words, *Make, Bow, Worship*, he forbiddeth any outward service of Religion, to be given unto any other.

Wherefore must God be worshipped both by our Bodies and our Souls?

Because he is the Lord and Maker of them both, 1 Cor. 6. 20.

What gather you from hence?

That such as dare to present their Bodies to a Mass, or to any other gross Idolatry, and say that they keep their Hearts to God, are here convicted of Falshood and Hypocrisie.

So much of the second Commandment in general. What are the particular Branches of it? The special branches of the second Commandment.

There is here first required, that all solemn Religious Worship should be given to the true God: and secondly, that it be given to him alone, and not communicated unto any thing which is not God. So that the sum of the first part is, *Thou shalt worship the Lord thy God: of the second, Him only shalt thou serve*, Mat. 4. 10.

How are we to worship the Lord our God?

By those means only which himself approveth in his Word: according to that saying of Moses; Do that which I command thee, and do no more, Deut. 4. 2. & 12. 32.

What is here required?

First, That we give unto God that Worship, which he himself hath prescribed in his Word.

Secondly, That we give him that alone, without Addition or Alteration.

What is forbidden?

First, The neglect of God's Worship, or any of his Ordinances: when we contemn, or despise, or leave undone that Service which he hath commanded us to perform unto him.

Secondly, The adding any thing unto, or taking any thing from the pure Worship of God: when we serve him by any other means than that which he himself hath commanded.

What are we to consider in the pure Worship of God, which he hath prescribed in his Word?

1. The parts of it.
2. The right manner of using of it.

What be the parts of it?

They are partly such as we give unto God; and partly such as God giveth unto us.

What is required of us touching these kinds?

1. That we use those things that God hath given us, to that end that God hath given them for.

2. That neither in giving to God, nor taking from him, we devise any thing of our own to serve him withal.

What are the things God giveth us to serve him by?

His Creatures in the first place; also his Word, Sacraments, Ministry, Discipline and Censures of the Church: which we must use according as they are instituted of God.

What Duties are here required?

Our presence at these exercises of Religion. The Preaching, Hearing, and Reading of the Word of God: together with Meditation, Conference, and all other means of increasing our Knowledge therein. The administering and receiving of the Sacraments, &c. Acts 2. 42.

How do we worship God in these?

In the Creatures, by beholding his Glory in them: in his Word, by diligent hearing of it, and careful believing and practising of it; in his Sacraments, by receiving them duly; in the Ministry and Censures, by submitting our selves unto them.

What are the things that we give unto God?

They

They are either more or less Ordinary.

What are the more Ordinary?

Prayer.

1. To pray to God, publickly and privately.
2. To praise God, both alone and with others.

Are these Duties required of all Christians?

Yea; Every true Christian must offer this Sacrifice to the Lord every day. For in all Ages, and at all times, it hath been the practice of God's Saints, to offer unto God the Sacrifice of Prayer and Praise: as we may see by the practice of *David, Daniel, Peter*, (who went up at noon to pray, *Acts 10.9.*) and *Isaac*, who went out at Eventide to pray in the Fields, *Gen. 24. 63.*

What are the Parts of Prayer?

Three:

1. Confession: which is the Sacrifice of a broken Heart and wounded Soul, *Psal. 51. 17.*
2. Petition, for such things as we lack.
3. Thanksgiving for such things as we have received.

What are the things less Ordinary?

Fasts.

1. Fasts, publick or private, *Joel 2. 12, 15.*
2. Solemn thanksgiving for special Blessings, (*Psal. 50. 14.*) whereunto Feasting also is joyned, when special occasion of Joy is given us.
3. Making and performing Holy Vows unto God.

What is Fasting?

An abstinence for a time from all the commodities and pleasures of this Life; so far as comeliness and necessity will suffer, to make us more apt to Prayer, and more able to serve God.

What is a Vow?

Vows.

A solemn Promise made unto God of some things that are in our Power to perform; which we do, to declare our thankfulness, to strengthen our Faith, and to further us in doing our good Duties, wherein we are backward; or abstaining from some evil whereunto we find our selves specially inclined.

So much of the Parts of God's solemn Worship. What is required to the right manner of using the same?

The manner
of God's Wor-
ship.

Our careful, sincere and diligent behaviour in all his Service: that every thing there may be done as he hath appointed, and no otherwise.

What are the things required hereunto?

They are partly *Inward*, partly *Outward*: the former whereof concerneth the *Substance*, the latter the *Circumstance* of God's Worship.

What are the Inward?

All the Powers of the Soul are charged to joyn together, as (by the first and great Commandment) in the entertaining and loving, so (by this) in performing all Acts of solemn Worship to the true God. Therefore herein there must be a concurrence, as well of the Understanding, that we have knowledge of the particular Service which we do, (*Rom. 14. 5. 1 Cor. 14. 14, 15.*) as of the Will and Affection, that we may worship God in Spirit and in Truth, *John 4. 22.*

What things are requisite in the performance of this?

Three:

1. A diligent preparation and advisedness, before we come to any Holy Exercise.
2. A right disposition of the Mind in the Action it self.
3. A comfortable departure, upon the sensible feeling of the Fruit thereof.

What is required in the preparation before the Action?

Of Prepara-
tion.

That we bethink our selves before-hand, about what things we come: and dispatch our selves of all the things that hinder us in the Service of God. Which sith we must do in things otherwise lawful, much more in things unlawful.

What

What is further to be observed herein?

That every Preparation be answerable to the Exercise whereunto we are called: as in the parts of Prayer, for example.

1. In Confession, we must have a true feeling of our former sins.
2. In Petition, we must have the like sense of our wants; and bethink our selves what need we have of the things we ask, and strive against our staggering and doubting of God's Promises.
3. In thanksgiving, we must call to mind at least the kinds of God's Benefits bestowed upon us, and consider the greatness of them. And so in all other Services of God.

What disposition of the Mind is required in the Action?

1. A reverent, diligent, and earnest attentiveness to the thing, with all the Powers of our Souls; thereby to fasten our Minds, and so to hold them during the Exercise, that no idle or vain thoughts withdraw us from the same. Of disposition in the Action.
2. Zeal in the Action: with such Affections as are answerable to the matter in hand. As in Prayer, we must have a sure confidence in God, that we shall obtain the things we ask agreeable to his Will: in Thanksgiving, we must have a sweet feeling of the Benefits that God hath given us: in the Word and Sacraments, we must come with affection to them, &c.

What is required of us after the Action?

That we feel the Fruit of it; that is, some increase either of knowledge of true fear, or comfort, for strengthening of us in the Duties we perform. What is required after the Action. So every one must examine himself herein, and all those that belong unto him: else they are like unto them, that having eaten a good Meal, by warm Water do give it up again.

What be the Outward things that do accompany God's Worship?

1. Ecclesiastical Ceremonies, making for Order and Decency, 1 Cor. 14. 40. Ecclesiastical Ceremonies. which are left to the appointment of the Church: being of that nature, that they are varied by Times, Places, Persons, and other Circumstances.
2. All comely and reverent Gestures of the Body: as Kneeling, lifting up the Hands and Eyes to Heaven, silence in the Service of God, and such like. Bodily Gestures. For the Gestures of Religious Adorations being here forbidden to be given unto Images, are therein commanded to be given unto the God of Heaven.

Is there any use of our bodily behaviour before God, sith he is a Spirit, and looketh to the Heart?

Yes verily. For,

1. The whole Man, and consequently the Body it self, oweth Duty unto God.
2. It is a Glass, wherein the Affections of the Mind are beheld:
3. The Mind is the better holden in the thing affected, and the better holpen and furthered in the Inward Worship, when both Body and Mind are joyned together. Notwithstanding the Mind must always precede in Affection: else it is shameful Hypocrisie.

What Gestures are most convenient for the Body?

Divers, according to the divers exercises of Religion: as at the reading of the Word, standing; at Prayer, kneeling, and therein to witness our humility by casting down our Eyes, our confidence by lifting them up; or with the Publican, to knock our Breasts, &c. except our Infirmities, or the like lets, hinder us therein.

So much of the right use of God's Ordinances. Wherein standeth the abuse of them?

1. In all rash, negligent, and careless dealing in any particular point of the Worship of God. Of the abuse of God's Ordinances.
2. In using any thing that God hath commanded for his Worship, otherwise than he himself hath appointed, 1 Chron. 15. 13. For the Brazen Serpent abused, was worthily broken in pieces, (2 Kings 18. 4.) and the Israelites

Israelites for carting the Ark, were worthily punished, 2 Sam. 6. 3, 7, 8.

What special abuses of the Word are here condemned?

To hang pieces of St. *John's* Gospel about Mens Necks, or to use any other Gospel to heal Diseases, or for any Man to charge a Devil to go out of one, as the Apostles did.

What may be lawfully done in this case?

We may and must pray only unto God, that he would command the Devil to depart: for he is the Master that authorised him to go thither.

What special Abuses of the Sacraments are condemned?

The receiving them unworthily, (1 Cor. 11. 27, 29.) and making them to be Sacrifices, as is done in Popery.

What of the Ministry?

The turning of that which is given to edifie in Christ, to other ends than those for which it was ordained: as when Ministers exercise tyrannical Lordship over their Flock, or their fellow Servants; as the Bishops of the Church of Rome use to do, (Luke 22. 25. 1 Pet. 5. 2, 3.) Or when in the execution of their Function, they seek themselves, and not the edification of God's People, &c.

What of the Discipline and Censures?

When they are used in another manner, and for other causes than God hath ordained, Esa. 66. 5.

What of Prayer?

To ask evil things, or to pray for such things as God hath made no promise of, or for such Persons as he hath made no promise unto: as when Men pray for Souls departed; or for those that sin to death, (1 John 5. 16.) to pray in a strange Tongue which we do not understand; to pray on Beads, and use much babbling, &c. as also to aim more in our requests at the relieving our necessity, than at the advancement of God's Glory.

What of Thanksgiving?

To thank God for things unlawfully gotten or come unto us.

What of Fasting?

To make it a matter of merit, or to use superstitious choice of Meats, as is done in Popery.

What of Vows?

To undertake rash Vows: to break, or else to delay and defer the paying of our lawful Vows; as also to perform Vows that are unlawful, Psal. 66. 13. & 76. 11. Eccles. 5. 1, 5. Gen. 35. 1.

What defects are condemned, that concern the inward things required in the performance of all these parts of God's Worship?

Defects respecting the inward Worship.

1. Want of Understanding, when we do good Duties ignorantly, or think that we can please God by meaning well, when that which we do is evil,
2. Want of Zeal and Affection in performing God's Service.
3. Hypocrisie, when Men make greater shew of the Service of God outwardly, than they have a desire to serve him inwardly.
4. Hearing, Reading, Meditating, Conferring, singing of Psalms, and receiving the Sacrament without Preparation, Attention, Reverence, Delight, and Profit.
5. Praying without Faith, Feeling, Reverence, Fervency, not waiting for answer, &c.

What defects that concern the outward Worship?

Defects in outward Worship.

1. All unreverent and unbeseeming Gestures.
2. All Ecclesiastical Ceremonies, and Rites of Religion, which are pugniant to God's Word, or not warrantable by the general grounds thereof: such as are not for Order, and Comeliness, and Edification.

So much of the parts of God's Worship prescribed, together with the right use and abuse thereof. What say you of such forms of Worship as are not prescribed by God in his Word?

We

We are commanded to serve God, not according to the Traditions of Men, but according to his Will revealed in the Scripture, *Col. 2. 18. Mat. 15. 9.*

What followeth hereupon?

That no Power must be admitted in the Church to prescribe other Forms of Worship, not appointed by God himself in his Word.

What is then to be observed herein?

We must observe the Apostle's Rule and Practice, *1 Cor. 11. 23.* where he saith, *That which I have received, I delivered unto you.* For if he might add nothing to God's Ordinance, much less may we.

What is here forbidden?

In general, all Will-Worship; whereby we make any thing a part of God's Service, which he hath not commanded. For how great a shew soever it have, yet in that it leaneth to Man's Wisdom, it is unlawful, *Col. 2. 23.* In particular, to ordain any other Word or Sacraments, than those which God hath appointed; to devise any other Ministry, than that which God hath ordained; to place any Religion in Meat, Drink, Apparel, Time, Place, or any other indifferent thing.

What caution must we keep in the use of things indifferent?

1. We are to maintain that Christian Liberty which Christ hath purchased for us.

2. We must yet be careful not to abuse the same to the hardning, insnaring, or preventing, or just grieving of any.

Remaineth there any thing else to be spoken of the first main Branch of this Commandment?

Yes: the helps that may further us in performing this pure Worship of God.

What be they?

1. That all Men labour for knowledge of the express Will of God touching all parts of his Worship, (*Mich. 6. 6, 7, 8.*) and that they increase therein every day more and more, by reading the Scriptures; using also for that end Meditation, Conference, good Books, and good Company.

Helps in performing God's pure Worship.

2. That they Marry, and make leagues of friendship only with such as profess the true God, and therefore no Professor of the true Worship of God may joyn himself in Marriage one of another Religion, or an apparant prophane and irreligious Person; but with such only as are Godly, at least in shew.

3. That we give no toleration to Superstition, (*2 Chron. 15. 13.*) but shew our hatred and detestation of all false Worship, so far as we may within our Calling.

4. That we joyn together, with order and decency, in the performance of God's Worship, *1 Cor. 14. 40.*

5. That such whom it concerneth, take care that faithful and able Ministers be ordained in every Congregation, (*Tit. 1. 5.*) and that sufficient maintenance, for encouragement be allotted, *1 Tim. 5. 17, 18. 2 Chron. 31. 4.*

6. That places for publick Assemblies be erected and preserved, *Luke 7. 5, 6.*

7. That Schools and Universities be founded and maintained, *2 Kings 6. 1, &c.*

8. That Books of necessary use and edification, (especially, the Holy Book of God) be set forth and divulged, *Rev. 1. 3.*

9. That, as occasion requireth, Synods and Councils be called and assembled, *Acts 15. 6.*

10. That such whose Calling and Ability reacheth no further, do yet afford the help of their Prayers unto all these, *Mat. 9. 38.*

The 2d main
branch of the
second Com-
mandment.

What is required in the second main branch of this Commandment?

That all Religious Worship and Reverence be given unto God alone, and not imparted to those things which are not God's at all.

What sins are here condemned?

Magick and Idolatry: both which are condemned by the name of Spiritual Adultery, *Lev. 20. 5, 6.*

Who are guilty of the first of these sins?

1. The Practisers of all Diabolical Arts, *Levit. 20. 27. Deut. 18. 10, 11.*
2. Such as seek after them, (*Lev. 20. 6. Isa. 8. 19, 20. 1 Sam. 28. 7. 1 Chron. 10. 13, 14.*) by going to Witches, or consulting with Star-gazers, or the like: to whom Moses opposeth a Prophet, as the only lawful Minister of God, and warrantable means to know his Will by, signifying thereby, that to seek secret things of strange Ministries is abominable.

Who are guilty of the latter of these sins?

1. Such as worship those things that are not God.
2. Such as countenance them, or do any thing that may tend to the furtherance of Idolatry.

What Worship is here forbidden to be given unto those that are not God?

All Religious Service: as,

1. Praying, *Isa. 44. 17.*
2. Thanksgiving, *Judges 16. 23, 24. Dan. 5. 4.*
3. Offering of Sacrifice, *2 Kings 17. 35.*
4. Burning of Incense, *Jer. 18. 15. & 44. 17.*
5. Vowing.
6. Fasting.
7. Building of Temples, Altars, or other Monuments unto them, *Hof. 8. 14. & 12. 11.*
8. Erecting of Ministries, (*1 Kings 12. 31, 32.*) or doing any Ministerial Work for their honour, *Amos 5. 26.* with *Numb. 4. 24, 25.*
9. Preaching for them, *Jer. 2. 8.*
10. Asking Counsel of them, *Hof. 4. 12.*
11. Outward Religious Adoration of them, *Acts 10. 25, 26. Rev. 22. 8, 9.*

To whom must this Worship be denied?

To every thing that is not God: as the Sun and Moon, &c. Angels, Saints, Reliques, Images, and such trash as Rome alloweth, *Deut. 4. 17, 19. Col. 2. 18. Rev. 19. 10. & 22. 8, 9. Acts 10. 25, 26.*

What is there in this Commandment expressly forbidden concerning Images?

What forbid-
den concern-
ing Images.

First, The making of them.

Secondly, The bowing unto them, or worshipping them.

Why is the first of these so largely set forth?

To meet with the corruption of Men, that by Nature are exceeding prone unto Idolatry.

What Men are forbidden to make Images?

All Men, which have not some special warrant from God to make them.

But though I do not make Images my self; may I worship them that another

No. For that is likewise forbidden, *Exod. 32. 1, &c.*

Is it not lawful to put them in Churches, or in publick Places, if they be not worshipped?

No.

Why then did Moses make the Cherubims, and the Brazen Serpent?

For so doing he had a special commandment from God; who may dispense with his own Laws when he will.

To

To what end did God command them to be made?

The one, to signifie the crucifying of Christ, (*John 3.14.*) the other, to signifie the Angels readines to help God's Children in all distreffes.

Is all manner of making Images forbidden?

No: but only in matters of Religion, and God's Service. For in Civil Matters they may have a lawful and commendable use, (*Matth. 22. 20.*) but to make them for Religious Ends and Uses, is altogether unlawful, *Amos 5. 26.* with *Acts 7. 43.*

What gather you of this?

That the Popish Doctrine of Images, that they are all Lay-mens Books, is directly contrary to the Word of God; and therefore as false and erroneous, to be detested of all God's Children, *Hab. 2. 18.* *Jer. 10. 8, 14.* *Esa. 44. 10.*

What kind of Images are we forbidden to make?

All kinds: whether hewen, engraved, cut or carved, (which in the Commandment is expressed): molten, embroidered, painted, printed, or imagined, *Hos. 13. 2.* *Ezek. 8. 10.* *Acts 17. 25, 29.*

Of what things are we forbidden to make Images?

Of things which are in the Heavens above, or in the Earth beneath, or in the Waters beneath the Earth.

What is meant by things which are in the Heavens?

GOD, CHRIST, the Angels, and the Saints, which are in the highest: the Sun, Moon, and Stars, which are in the middle; and the Fowls, which are in the lowest Heaven, *Deut. 4. 17, 19.*

Is it not lawful to make the Image of God?

To represent him by any shape, is most of all forbidden and condemned. For it is a great sin to conceive or imagine in our hearts, that he is like any thing, how excellent soever we think it, (*Acts 17. 29.*) but it is much worse so to set him out to the view of others, considering that the Mind can conceive a further beauty than the hand of the Artificer can express. And therefore the Children of Israel did sin grievously, and were worthily condemned, for making God like a Calf, *Exod. 32. 4, 9, 10, 27, 28.*

That it is unlawful to make the Image of God.

How may it further appear that it is unlawful to make the Image of God?

First, Because God being Infinite and Invisible, cannot without a lye be resembled to any finite or visible thing, *Acts 17. 20.*

Secondly, God by such Images is, as it were, mocked, *Rom. 1. 23.*

Thirdly, When the Law was delivered by God himself unto the Israelites, he appeared in no shape unto them, lest they should make a likeness of him, and fall to Idolatry. And therefore *Deut. 4. 10, 12.* he forwarned them, that as they saw no Image of him, when he gave the Law, but only heard a Voice; they should learn that the Knowledge of God cometh by hearing, and not by seeing, *Esa. 40. 17, 18.*

But what moved the Papists to paint God like an Old Man?

The false expounding of that place in *Daniel*, where God is described to be the Ancient of days, (*Dan. 7. 9, 13.*) whereby is meant his Eternity, that he was before all times, *Deut. 27. 15.* but whatsoever property in God it be, that they set forth by an Image, it is execrable so to do.

May we then paint Christ, for remembrance of his Death?

No verily. For,

1. It is a part of the Worship here forbidden: because his Body is a Creature in Heaven; therefore not to be represented by an Image in the Service of God.

That it is unlawful to make the Image of Christ.

2. An Image can only represent the Man-hood of Christ, and not his God-head,

head, which is the chiefest part in him. Both which Natures being in him unseparable; it were dangerous by painting the one a-part from the other, to give occasion of *Arrianism*, *Apollinarism*, or other Heresies.

3. Sith that in all the Scriptures, which speak so much of him, there is no shew of any Portraiture or Lineament of his Body; it is plain that the Wisdom of God would not have him painted.

4. Sith by preaching of the Gospel, and administration of the Sacraments, Christ is as lively painted out, as if he were crucified again amongst us, (*Gal. 3. 1.*) it were to no purpose to paint him to that end.

What lastly may be added to these former Reasons?

That although the painting of Christ were both lawful to do, and profitable for remembrance; yet because it hath been so much abused, and no where in the Scripture commanded, it is now not to be used. As *Ezechias* worthily brake the Brazen Serpent being abused; although *Moses* had set it up at the commandment of the Lord; and might have served for a singular Monument of God's Mercy; after the proper use thereof, had not the superstitious Opinion thereof been.

What is meant in this Commandment by things in the Earth?

The likeness of Man or Woman, or of Beasts, or creeping things, *Ezek. 23. 14. Deut. 4. 16, 17, 18. Isa. 44. 13. Rom. 1. 23.*

What by things in the Waters, under the Earth?

The resemblance of any Fish, or the like, *Deut. 4. 18.*

So much for the making of Images. What is meant by the bowing unto them, and worshipping them?

What is meant by worshipping Images.

That we must not give the least token of reverence, either in Body or in Soul, unto any Religious Images, *Psal. 97. 7. Hab. 2. 18. Isa. 44. 15. Exod. 32. 4.* For that is a further degree of Idolatry; as to shrine, clothe, and cover them with precious things; to light Candles before them; to kneel and creep to them; or to use any gestures of Religious Adoration unto them, *1 Kings 19. 18.* Wherein, although the gross Idolatry of Popery be taken away from amongst us, yet the corruption cleaveth still to the Hearts of many: as may be seen in them that make curtesie to the Chancel where the high Altar stood, and give the right hand unto standing Crosses and Crucifixes, &c.

But though we do not reverence the Images themselves; may we not worship God in or by the Images?

No. For the Israelites are condemned, not for worshipping the Golden Calf as a God, but for worshipping God in the Calf.

How doth that appear?

In that they said, Let us make a Feast to-morrow to *Jehovah*, *Exod. 32. 5.* And that *Moses* otherwise might seem not to have done well in making them to drink that against their Conscience, which they judged to be God, *vers. 20.*

Wherein did they sin so grievously?

In tying the presence of God to the work of their own hands, and coupling him with their Idols; which he cannot endure, For God saith by his Prophet *Hosea*, You shall no more call me *Beel*, *Hos. 2. 16.* So impossible it is truly to serve God by an Idol, as the Papists do.

What kind of Images are here forbidden to be worshipped?

All kinds: whether such as are made with Man's hands, (of which *Esay* speaketh, saying, One piece of Wood is cast into the Fire, and another of the same Tree is made an Idol, *Isa. 44. 15, 17.*) or such as in themselves are the good Creatures of God, as those which *Hosea* speaketh of, saying, They worship their Gold and Silver, *Hos. 8. 4.* Yea, of whatsoever things it may be said, That they have Eyes and see not, Mouths and speak not, Ears and hear not, Noses and smell not,

not, Feet and go not, (Psal. 115.) unto them is this Worship forbidden to be performed.

What gather you of this?

That the Popish Idolatry is here flatly condemned. For although they worship not Jupiter, Mars, and such-like Heathen Idols, but the Holy Saints (as they say) in and by their Images; yet that worship of theirs is alike with the other; because these places of Scripture do agree as well to the one as to the other: and therefore it is impious and abominable Idolatry.

So much for the practising of Idolatry. What is forbidden for the countenancing of it?

All the means and occasions of and to Idolatry; and giving the least allowance or liking that can be thereunto. As,

Of countenancing Idolatry.

1. Urging by Authority, or toleration of Idolatry, 2 Chron. 15. 16.
2. Approbation thereof by speech, (praising and extolling these Inventions of Men) by silence, or any gesture.
3. Presence at Idolatrous Worship: as going to Mass, and communicating with false Service, 1 Cor. 10. 18, 20, 21. & 2 Cor. 6. 16, 17.
4. Contributing towards the maintenance thereof, Numb. 7. 3, 5. Nehem. 10. 32, 39.
5. Making a gain thereby: as those Merchants do, which sell Beads and Crosses; and those Painters, which take Money for Religious Images, Acts 19. 24, 25.
6. Retaining and preserving any superstitious Reliques or Monuments of Idolatry; as Images, (2 Kings 18. 4.) Books, (Acts 19. 19.) Names, (Psal. 16. 4.) and such-like.
7. Keeping company with Teachers of Idolatry, 2 Epistle of John, vers. 10, 11.
8. Making Leagues of Familiarity, Society, and Friendship with Idolaters, 2 Chron. 19. 2.
9. Joyning in Marriage and affinity with them, 2 Cor. 6. 14. Nehem. 13. 25, 26, 27. Deut. 7. 3, 4.

What Reasons doth God use to strengthen this Commandment withal?

They are taken partly from his Titles, and partly from his Works.

Reasons to back this Commandment, taken from God's Titles.

What are we to learn from hence?

That if we consider aright of the Titles and Works of God; it will be a notable means to keep us from sin.

How is the Reason drawn from God's Titles laid down?

In these words: For I the Lord thy God am a jealous God.

Which is the first Title that is here mentioned?

J E H O V A H: which noteth the Essence of God, and the Perfection thereof.

What have we to learn from hence?

That Idolaters are so far from worshipping the true God, that they deny his Being and Perfection.

What is the second Title?

Thy God: whereby the Covenant of Grace is signified; which on our part is by no sin so directly violated, as by Idolatry, called therefore in Scripture *Spiritual Adultery*, Jer. 3. 8.

What doth this teach us?

That Idolaters are most miserable, in forsaking the true God, who is all happiness to his People.

What is the third Title?

El: that is, a mighty or strong God; and therefore perfectly able to save and destroy.

What

What doth this teach us?

That there is no Power so great, which can deliver Idolaters or Sinners from the Wrath of God.

What is the fourth Title?

Jealous God.

Jealous: whereby the Nature of God is signified, loving chastity in his Spouse, with a most fervent Love; and abhorring spiritual Whoredom with most extream hatred.

What are we to learn from hence?

That the Lord can no more abide Idolatry, than a married Man can brook it, that his Wife should commit Adultery. For his Wrath is compared to the rage of a jealous Husband, upon the unchast behaviour of his Wife, *Prov.* 6. 34, 35.

Declare this comparison more at large.

The jealous Man finding the Adulterer with his Wife, spareth neither the one nor the other. So if any that by profession hath been espoused to Christ, and joyned unto God in him, and hath promised in Baptism to serve him alone; yet notwithstanding shall forsake him, and worship others, how good soever they be (whether Saints or Angels) they shall not escape God's Wrath. For if Corporal Adultery be so severely punished; much more shall Spiritual.

What do the Reasons drawn from the Works of God contain?

Reasons drawn from the works of God.

A just recompence to the breakers of this Law; and a gracious reward to them that keep it: God shewing himself in this case to be *jealous*,

1. By punishing sin in many Generations.

2. By extending his Mercy in a far more abundant manner to them that keep his Law.

So the former reason containeth a threatening, to restrain from disobedience: the latter, a promise to allure to obedience.

How is the former of these Reasons laid down?

The 1. Reason.

In these words: *Visiting the Iniquities of the Fathers upon the Children unto the third and fourth Generation of them that hate me.*

What is the sum of this Reason?

That he will visit such as (howsoever pretending love) do thus declare their hatred of him; and punish them, both in themselves and their Children to many Generations.

What doth God mean when he saith, That he will visit the sins of the Fathers upon the Children?

Two things. 1. That he will inquire and search whether he can find any of the Parents sins, and especially their Idolatry, in their Children.

2. That having found Children continuing in their Fathers sins, he will remember the same in the punishment of them.

What are we to learn from hence?

1. That howsoever God for a time doth seem not to regard our sins, yet he doth both see them, and in his due time will punish them, if we do not repent.

2. That neither the example of our Parents, nor any other that do amiss, can be a sufficient warrant to us to commit any sin.

3. That all Parents are carefully to take heed how they commit any sin; because in so doing they bring God's Judgments not only upon themselves, but also upon their Children.

4. That Children are to sorrow for being born of Idolatrous Forefathers.

But how doth that agree with the Righteousness of God, to punish the Children for the sins of their Fathers?

Very

Very well. For if Princes (whose Judgments are shallow in comparison of Gods, the depths whereof are past finding out) do with equity dis-inherit and put to shame the posterity of Traytors: the Lord may much more justly do the like with the wicked Child which followeth his Fathers steps, and is a Traytor himself; having both his Fathers sin and his own upon his Head. For God here only threatneth to punish those Children, which continue in their Fathers sins: and therefore as they have part in their Fathers sins, so it is reason they should have part in their Parents punishments.

What doth God mean by the third and fourth Generation?

He meaneth that not only the next Children, but the Children of divers and many Generations shall smart for their Fathers sins. As in *Amos*: for three transgressions and for fear; that is, for many.

Why then doth he specially name three or four Generations?

Because Parents live so long oft-times, that they see their Posterity for four Generations following punished for their sins.

Why doth God say, of them that hate me?

To shew, that not all the Sons of the Wicked, but only such as continue in their Fathers Wickedness, shall be punished for their sins, *Ezek. 18. 4, 10, 13, 14, 17.*

But is there any that hate God?

Yes verily, (*John 15. 18. Rom. 1. 29, 30. & 5. 10. & 8. 7. Col. 1. 21.*) so many as worship him otherwise than himself hath commanded, do hate him. For although every Idolater will say, that he loveth God; yet here God witnesseth of him that he is a Lye; and that he hateth GOD, in that he hateth the Worship that he commandeth; in the love whereof, God will have the experience of his love, *2 Chron. 19. 2. Mich. 2. 8.*

In what words is the second Reason laid down, which is drawn from the clemency of God? The second Reason.

Where it is said, that he sheweth mercy unto thousands of them that love him and keep his Commandments.

What is the sum of this Reason?

That God will bless the Obedient unto many Generations, both in themselves, their Children and Posterity, and in whatsoever belongeth unto them: thus extending his mercy unto thousands of such, as shew their love of him by obedience to this his Law.

Why doth the Lord say, That he will shew mercy to them that love him, and keep his Commandments?

To teach us that the best deeds of the best Men cannot merit or deserve any thing at God's hands; but had need to be received of him in mercy.

Wherefore doth he say, That he will shew mercy to thousands; seeing he said, that he would visit only the third and fourth Generation of them that hate him?

Because he is more willing and ready to exercise his Mercy than his Anger.

But will God be merciful to all the Children of the Godly?

No: but only such as love him, and keep his Commandments.

Is this Blessing proper to the Godly?

Not altogether neither. For God rewardeth the Posterity of the Wicked with outward Benefits oftentimes, according to their outward Service: as appeareth by the succession of *Jehu*.

So much of the second Commandment. What is the third?

The third
Commandment.

Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain. Exod. 20. 7.

What is contained in these words?

1. The Commandment.
2. The Reason.

The sum of the
third Commandment.

What is the sum of this Commandment?

That we impeach not, but by all means advance the Glorious Name of God, in all things whereby he maketh himself known to Men, (*Psal. 29. 2.*) and carefully endeavour in our whole life to bring some honour to God, *Mat. 5. 16.*

What do you observe herein?

The high honour that God sheweth unto us, who being able without us to maintain his own Name and Glory; either by himself, or by his Angels; hath notwithstanding committed the maintenance thereof unto us: which should teach us to be very chary of it, and careful to discharge our Duty faithfully, in walking worthy of this honour and defence of his Name which he vouchsafeth us.

What is the meaning of those words; Thou shalt not take?

Thou shalt not take up, upon thy Lips or Mouth, (as this phrase is opened in *Psal. 16. 4.* & *50. 16.*) that is, not speak, use, or mention. For the Tongue is here specially bound to the good abearing.

Why was it needful to have a special Commandment for the direction of the Tongue in God's Service?

Because it is an untamed evil and unbridled, (*James 3. 8.*) and therefore a whole Commandment cannot be employed amiss for the direction of it, in the use of the Name of God. And seeing, in the second Table, there is a Commandment tending almost wholly to restrain the abuse of our Tongues towards our Neighbour, there is much more need of a Precept, both for direction and restraint of it, in the matters concerning God and his most Glorious Name.

What are we to understand by the Name of God?

What is meant
by the Name
of God.

The speech is taken from the manner of Men, who are known by their Names; to signify God himself, both in his Essence and Majesty, (*Isa. 26. 8.* *Exod. 3. 13, 14.* & *34. 5, 6, 7.*) and in all things, whereby he hath made himself known unto us: as is holy

1. Titles and proper Names: as *Jehovah*, *Elohim*, *Jesus*, &c. *Exod. 3. 14.* & *6. 2, 3.* *Psal. 68. 4.*

2. Properties and Attributes: as *Love*, *Wisdom*, *Power*, *Justice*, &c. *Exod. 33. 18, 19.* & *34. 5, 6, 7, 14.*

3. Works and Actions, *Psal. 8. 1, 9.* & *145. 10.*

4. Word: both Law and Gospel, *Psal. 138. 2.* *Deut. 18. 19, 22.* & *32. 3.* *Acts 9. 15.* Whence, the Law of Christ, *Esa. 42. 4.* is expounded to be his Name, *Mat. 12. 21.*

5. Sacraments, *Mat. 28. 18, 19.* *Acts 2. 38.*

6. Censures, *1 Cor. 5. 4, 5.* *Mat. 18. 20.*

7. Prayer, *Gen. 4. 26.*

8. The whole Worship of God, with all the Ordinances pertaining thereto; and whatsoever he is honoured, revered, and glorified by, *Deut. 12. 5.* *Mal. 1. 11, 12.* *Mich. 4. 5.* *Acts 21. 13.*

What

What is meant by this word, in vain?

All abuse of them; and all rash, negligent, and careless dealing therein: What is meant by the word, in vain. where mentioning the smaller Fault, he declareth the hainousness of the greater. For if the taking of his Name in vain only be a sin; how hainous a sin is it, when it is blasphemed, or used for confirmation of a lye?

What is then forbidden in this Commandment?

Every wrong offered to the Glory of God; and doing of ought that may any way reproach the Lord, to cause him to be less esteemed, *Mal. 1. 6, 12.* What is forbidden in the third Commandment. All unreverent and unholy use of his Name: and profaning of his Titles, Properties, Actions and Ordinances, either by Mouth or by Action, *Levit. 21. 23.*

What are the parts of the prohibition?

Two: 1. The mentioning or using God's Name, in Word, or Deed, when it should not be used, and when there is no just cause so to do.

2. The using of it amiss, and abusing it; when duty bindeth us to use it with Fear and Holiness.

What is required in this Commandment?

That we sanctifie God's Name as it is holy and reverend, (*Mat. 6. 9. Psal. 111. 9.*) and labour by all we can to lift it up, that others may be moved by us more to love, serve and honour him. That we use the things aforesaid with all reverence and circumspection, to such uses as they are appointed to by God. In a word, that we have a careful and a heedful watch to all things that may advance God's Glory: and use all sincere and diligent behaviour therein. What is required in the third Commandment.

What is that wherein this our carefulness is required?

1. A diligent preparation and advisedness before we meddle with any of these Holy things: that we bethink our selves before-hand what we are to do; and consider both of the cause that should move us to speak of them, and of the reverent manner of using them.

2. A reverent disposition in the Action it self: that we use earnest attentiveness therein: and seriously think how powerful God is, to punish the taking of his Name amiss; as also how able and ready to bless them, who shall reverently and holily behave themselves in the right use thereof. For which cause we are to remember, that *the Name of God is Fearful*; as it is written, *Psal. 99. 3. Deut. 28. 58.*

Declare now what particular Duties are contained in this Commandment?

1. The honouring of God, and his Religion, by our Holy Conversation, *Matth. 5. 16. Tit. 2. 10.* The contrary whereof, is, Profession joyned with Hypocrisie, (*Tit. 1. 16. Matth. 15. 7, 8, 9.*) Prophaneness and an evil Life, whereby the Name of God and the Profession of Religion is dishonoured, *Rom. 2. 24.* The particular Duties required in the third Commandment.

2. Confession of Christ unto Suffering, yea Martyrdom, if cause be, *Rev. 2. 13.* the contrary whereof, is, shrinking in case of peril, and denying God the honour of our suffering for him, *Mat. 10. 33.*

3. Honourable and reverent mention of God, and his Titles, Properties, Attributes, Works, Word and Ordinances, *Psal. 19. 1, 2. & 71. 15.*

What Vices are repugnant to this?

An unreverent mention, or an unadvised, sudden, and causeless speaking of any of these; and all abusing of the Names and Titles of God. The Vices repugnant.

How is that done?

1. By saying in our common talk; *O Lord, O God, O Jesu, &c.* or in wondering wise; *Good God! Good Lord! &c.* in matters light and of no moment. For such foolish admirations, and taking of God's Name lightly upon every occasion, is here condemned.

2. By idle Wishes.
3. By Imprecations and Cursings, *Gen. 16. 5. 2 Sam. 16. 8, 9.*
4. By Blaspheming.
5. By the abuse of Oaths, *Jam. 5. 12.*

The right use
of Oaths.

Is there any true use of Oaths?

Yes. In matters of Importance, that cannot be decided but by an Oath; it is good and lawful to swear by the Name of God, and a Duty specially commanded, *Dent. 6. 13. & 10. 20.* so that it be done, *truly, advisedly, and rightly.* For so is the Commandment, *Jer. 4. 2. Thou shalt swear, The Lord liveth, in Truth, in Judgment, and in Righteousness?*

How are we to swear in Truth?

Affirming what we know to be true: and *verifying* by Deed what we undertake, *Psal. 15. 4. & 24. 4.*

What is here meant by Judgment?

A due consideration, both of the nature and greatness of an Oath; wherein God is taken to witness against the Soul of the Swearer, if he deceive; and of the due calling and warrant of an Oath, whether *publick*, being demanded by the Magistrate, without peril to the Swearer, (*Gen. 43. 3.*) or *private*, in case of great importance, when the Truth cannot otherwise be cleared, *Exod. 22. 11. 1 Sam. 20. 17. 2 Cor. 1. 23.*

What considerations are then to be had in taking of an Oath?

1. Whether the Party we deal with, doubt of the thing we speak of, or not?
2. If the Party doubt; whether the Matter whereof we speak, be weighty and worthy of an Oath?
3. If it be weighty, whether the Question or Doubt may be ended with *Truly* and *Verily*, or such-like naked Asseverations? or by doubling our Asseveration, as our Saviour Christ did: for then, by his Example, we ought to forbear an Oath, *Mat. 5. 37.*
4. Whether there be not yet any other fit means to try out the Matter before we come to an Oath.
5. Whether he for whose cause we give the Oath, will rest in it, and give credit unto it: For otherwise the Name of God is taken in vain, *Heb. 6. 16.*
6. When the Matter is of Importance, and there is no other tryal but an Oath: and we must have our Minds wholly bent to sanctifie the Name of God by the Oath we take; and think upon the greatness of God's Power to punish Oaths taken amiss, and to bless the true use of them.

How are we to swear in Righteousness?

1. In a due *form*: which must be no other than God's Word alloweth, *viz. by God alone, not by any Creature or Idol, Dent. 6. 13. Isa. 65. 16. Zeph. 1. 5. Jer. 12. 16. Mat. 5. 34, &c.* Although in lawful Contracts with an Infidel or Idolater, we may admit of such Oaths, whereby he sweareth by his false Gods.
2. To a right *end*; which is the Glory of God, (*Isa. 45. 23.* with *Phil. 2. 11.*) the good of his Church, and peace amongst Men, *Heb. 6. 16.*

What Persons
may lawfully
take an Oath.

What Persons may lawfully take an Oath?

Such only as have weighty Matters to deal in: and therefore it is altogether unlawful for Children to swear; as also, because they cannot think sufficiently of the dignity of an Oath. No Atheist or prophane Man should swear; because they either believe not, or they serve not God, *Rom. 1. 9.* In Women Oaths should be more seldom than in Men; in Servants than in Masters; in poor Men than in Rich, because they deal not in so weighty Matters.

What

What are the special abuses of an Oath?

1. The refusing of all Oaths, as unlawful: which is the error of the *Arian* baptists. The special abuses of an Oath.

2. A rash and vain Oath, where there is no cause of swearing; when upon every light occasion we take up the Name of God, and call him for a witness of frivolous things, by usual swearing, *Matth. 5. 34. James 5. 12. Jer. 23. 10.*

3. A Superstitious or Idolatrous Oath: when we swear by an Idol, or by God's Creatures, *Zeph. 1. 5. Amos 8. 14.* as by the Mass, our Lady, &c. Bread, Salt, Fire, and many fond trashes. Whereas God never appointed the Creatures for such uses.

4. A counterfeit and mocking Oath.

5. Passionate swearing, whereby we call God for a Witness of our furious anger, *1 Sam. 14. 39. 2 Kings 6. 31.*

6. Outragious and blasphemous swearing.

7. Perjury; when God is called for a Witness of an untruth, by forswearing, *Isa. 48. 1. Zech. 5. 4.* which is, 1. when one sweareth that which he himself thinketh to be false, *Levit. 19. 12.* Secondly, When he sweareth, and doth not perform his Oath, *2 Chron. 36. 13.*

8. Taking a lawful Oath without due reverence and consideration.

So much for the right use and abuse of an Oath. Declare now further, how the Name of God is taken in vain, in regard of his Properties and Attributes. How God's Name is taken in vain in regard of his Properties.

1. By seldom or never breaking forth into such confession or declaration of God's Power, Wisdom, Justice, Mercy, &c. as our selves and others might thereby be stirred up the more to be thankful unto him, and to stay upon him, *Psal. 40. 9.*

2. By abusing his Properties; and by carnal, careless, or contemptuous speaking of them, *2 Kings 7. 2.*

How is God's Wisdom touched here?

By calling it into question; and prying into the hidden Counsels of God. As when a Man undertaketh to foretel future things and events, &c.

How is his Justice?

1. By passing over his Judgments without notice.

2. By Cursings and Imprecations; whereby we make our selves Judges, and attribute that to our selves which is due to God.

3. By misconstruing and perverting his Judgments.

How is his Mercy?

1. By passing over of his Benefits, without due notice taken; and not observing and recounting, what special Mercies he hath vouchsafed us in particular, *Psal. 66. 16. & 103. 2, 3, &c.*

2. By presuming upon his Mercy, to harden our Hearts in sinning, *Deut. 29. 19.*

How is the Name of God taken in vain, in respect of his Works and Actions? How in respect of his Works.

By, 1. not seeing God in his Works, *Acts 17. 27.*

2. Lightly passing over of God's great Works, of Creation, Preservation, Redemption; as also other his Mercies and Judgments, and not glorifying God for that which may be seen in them.

3. Vain and foolish thoughts concerning the Creatures: whereby a vertue is attributed unto them, which God never gave unto them. As all guessing of future things by the Stars, or a Man's Face and Hands: the counting it a prodigious Token, that a Hare should cross our way, &c.

4. Not using the Creatures as we ought; not receiving them to God's Glory,

Glory, with thanksgiving. As when a Man giveth not thanks to God for his Meat and Drink, but doth think them to come without God's Providence: which is a fearful taking of God's Name in vain.

5. Cavelling at the Doctrine of Predestination, (*Rom. 9. 19, 20.*) and not admiring the depth of his Counsels, *Rom. 11. 33, 34.*

6. Murmuring at God's Providence, under the names of Fortune, Chance, and Fate, &c. *Job 3. 2, 3. &c.*

7. Evil thoughts towards our Brethren, which are afflicted. As when we see one visited by God, either in Body, Goods, or both; we are always ready to think the worse of him; viz. that God executeth these punishments on him for his sin. When as God may do it either to exercise the Faith and Patience of the Party afflicted, as in *Job*; or to stir others to compassion and pity; or else to set forth his own Glory, as we may see verified in the example of the blind Man in the Gospel, *John 9. 2, 3.*

8. Abuse of Lots, *Esther 3. 7. Prov. 16. 33.*

How in respect
of his Word.

How is God's Name taken in vain, in regard of his Word?

1. By not speaking of it at all, *Deut. 6. 7. Psal. 37. 30.*

2. By foolish and fruitless speaking of it; or abusing any part thereof unto idle and curious questions, *2 Pet. 3. 16.*

3. By abusing it to prophane Mirth, by framing Jests out of it, or against it, (*Psal. 22. 13.*) also by making Plays and Enterludes thereof.

4. By maintaining Error, Sin and Prophaneness by it, *Matth. 4. 6. Isa. 66. 5.*

5. By applying it to Superstition, and unlawful Arts: to Magical Spells, Sorceries, and Charms, for the healing of Diseases, finding out Theft, &c. *Deut. 18. 11. Acts 19. 13.*

How is God's Name taken in vain, in regard of the Sacraments and other Holy Mysteries and Ordinances of God?

When they are unworthily received, and prophanelly used, *Mal. 1. 11, 12. 1 Cor. 11. 27, 29. Jer. 7. 4, 10.*

So much of the chief particulars forbidden in this Commandment. What are the helps or hindrances of the Obedience thereof?

Of the helps
and hindran-
ces.

1. That we both inure our Hearts to fear and reverence the great and dreadful Name of the Lord our God, (*Deut. 28. 58. Eccles. 9. 2.*) and keep a careful watch over our Lips and Lives, lest by any means we dishonour him, *Psal. 39. 1.*

2. That we avoid, both the company of prophane Persons, who set their Mouth against Heaven, (*Psal. 73. 9.*) and all unnecessary dangers, whereby divers have been occasioned to deny the Lord, *Mat. 26. 69, &c.*

What is contained in the Reason annexed to the Commandment?

The reason an-
nexed to the
third Com-
mandment.

A dreadful penalty: that the Lord will not hold him guiltless that taketh his Name in vain.

What is the sum of this Threat?

That God will not leave this sin unpunished, (*1 Kings 2. 9.*) but will grievously punish the breach of this Commandment: whereby he threatneth extream Miseries and Judgments to the Transgressors. For it being our happiness to have our sins covered, and not imputed, (*Psal. 32. 2.*) it must needs be extream unhappiness, to have them reckoned and imputed unto us.

What is implied herein?

A fit opposition: that howsoever Man's Laws take not hold of offending in this kind; yet God will not acquit them, (*Psal. 1. 5.*) nor suffer them to escape his righteous and fearful Judgments, (*Zech. 5. 3. Jer. 5. 12.*) Neither shall the Transgressor escape unpunished, although the Magistrate and

and Minister also would pronounce him innocent. And although the Malefactor flatter himself, as if all dangers were past; nay, the more free, that (usually) he escapes the judgments and punishments of Men: the more heavy plagues and vengeance will surely light upon him from God, except he repent.

Hitherto of the Commandments concerning that Service which is to be performed to God at all times, as occasion shall require. What is that which concerneth the special time, wholly to be bestowed in his Worship?

The fourth and last Commandment of the first Table; which setteth forth a certain Day, especially appointed by the Lord himself, to the practice of the Worship prescribed in the three former Commandments: for therein consisteth the chief Point of the sanctifying of that Day.

The fourth Commandment.

What are the words of this Commandment?

Remember that thou keep Holy the Sabbath-Day, &c.
Exod. 20. 8, 9, 10, 11.

What are we to observe in these words?

First, The Commandment; and then the Reasons annexed therunto.

What is the meaning of the Commandment?

It challengeth at the hand of every Man, one day of seven in every week, to be set apart unto a holy Rest, and requireth all Persons to separate themselves from their ordinary Labour, and all other Exercises, to his Service on the same: that so being severed from their worldly Busineses, and all the Works of their Labour and Callings concerning this Life, they may wholly attend to the Worship of God alone, *Nehem. 13. 15, 22, Esa. 58. 13, 14.*

The meaning of the fourth Commandment.

Why do you add these words [apart] and [separate]?

To make a difference between the Sabbath-Days, wherein we must wholly and only serve God; and the exercises of the other six days, wherein every Man must serve him in his lawful Calling.

What need is there of one whole day in every week to serve God; seeing we may serve him every day?

That is not enough. For,

1. To the end that we should not plunge our selves so deeply into the Affairs of the World, as that we should not recover our selves; the Wisdom of God hath thought it fit, that one day in seven there should be an intermission from them: that we might wholly separate our selves to the Service of God, and with more freedom of Spirit perform the same.

What need is there of one day in seven to serve God?

2. A whole day is needful for the performance of all the parts of God's Service and Worship: as hearing of publick Prayer, and the Word preached, Catechising, Administration of the Sacraments, exercise of Holy Discipline, and consideration of the Glory of God in the Creatures.

3. If Adam in his perfection had need of this Holy Day; much more have we, who are so grievously corrupted.

4. If the Lord in love and wisdom, considering our necessities both of Soul and Body, hath set out a weeks time for both of Provision: that as every day we set apart some time for Food, and spend the rest in labour; so we set one day in the week aside for our Spiritual Food, and bestow the other days on our earthly Affairs. So that this day may in comparison be accounted the Souls Day: wherein yet we must have some care of our Bodies; as on the six days, we must have some care of our Souls.

What

What is forbidden in this Commandment?

The unhallowing or prophaning of the Sabbath, either by doing the Works of our Calling, and of the Flesh, or by leaving undone the Works of the Spirit.

But is not this Commandment Ceremonial, and so taken away by the death of Christ?

That the Sabbath day is not Ceremonial.

No: but is constantly and perpetually to be observed, and never to cease till it be perfectly consummated in the Heavenly Sabbath, *Heb. 4.9, 10.*

How prove you that?

1. Because it is placed in the number of the perpetual Commandments. Otherwise the Moral Law should consist but of nine Words or Commandments: which is contrary to God's Word, *Deut. 4.13.*

2. Because this Commandment (amongst the rest) was written by the Finger of God, (*Exod. 31. 18.*) whereas no part of the Ceremonial Law was.

3. For that it was written in Tables of Stone, as well as the other, (*Deut. 5. 22.*) as to signify the hardness of our Hearts, so to signify the continuance and perpetuity of this Commandment, as well as the rest.

4. Because it was before any Shadow or Ceremony of the Law; yea before Christ was promised, whom all Ceremonies of the Law have respect unto. For the Sabbath was first instituted in Paradise, before there was any use of Sacrifices and Ceremonies, *Gen. 2.1, 2, 3.*

5. The Ceremonies were as a partition Wall betwixt the Jews, and the Gentiles: but God doth here extend his Commandment not only to the Jews themselves, but also to the Strangers, *Exodus 20. 10. Nehem. 13. 15, 16, &c.*

6. Our Saviour Christ willing his Followers, which should live about forty years after his Ascension, to pray that their flight might not be on the Sabbath Day, to the end that they might not be hindered in the Service of God; doth thereby sufficiently declare, that he held not this Commandment in the account of a Ceremony, *Mat. 24. 20.*

But it sometimes shadoweth our Sanctification, and our eternal Rest, (Col. 2. 16, 17. Exod. 31. 13.) and is therefore Ceremonial.

That followeth not. For,

1. There is no Commandment which hath not some Ceremonies tyed unto it: as in the Commandment touching Murther, to abstain from strangled things and Blood. And the whole Law had the Ceremony of the *Parchment Law*. So by that reason the whole Law should be Ceremonial: which is absurd.

2. The Ceremonial Representation of our Eternal Rest, came after the Commandment of the Rest; and therefore is accessory and accidental. For which cause, the time of Correction and Abolishment of Ceremonies being come, (*Dan. 9. 7. Mat. 11. 13. Acts 15. 6. Col. 2. 13, 14. Heb. 10. 14. Gal. 5. 2.*) that use may well fall away, and yet the Commandment remain; it being not of the substance of the Commandment.

What is the special Day of the week, which God hath set apart for his Solemn Worship?

The first Day of the week, called the Lord's Day, *1 Cor. 16. 2. Rev. 1. 10. Acts 20. 7.*

Was this Day set apart thereunto from the beginning?

Of the change of the seventh day to the first, and the Reasons of it.

No. For from the first Creation till the Resurrection of Christ, the last Day of the week, commonly called *Saturday*, was the Day that was appointed thereunto, and that which the People of God constantly observed.

And

And why so?

Because upon that God ceased from the Work of Creation, *Gen. 2. 2. Exod.*

31. 17.

How came this day to be changed?

By Divine Authority.

How doth that appear?

1. By the practice of our Saviour Christ, and his Apostles, *John 20. 19, 26. Acts 2. 1. and 20. 7.* which should be a sufficient Rule unto us: especially the Apostle's having added a Commandment thereunto, *1 Cor. 16. 1, 2.*

2. There is no reason why it should be called the Lord's Day, *Rev. 1. 10.* but in regard of the special dedication thereof to the Lord's Service: for otherwise all the Days of the week are the Lord's Days, and he is to be served and worshipped in them.

What was the cause why the Day was changed?

Because it might serve for a thankful Memorial of Christ's Resurrection. For as God rested from his Labour on the last Day of the week: so Christ ceased from his Labour and Afflictions on this Day, *Mat. 28. 1. Gen. 2. 1, 2.* As the one therefore was specially sanctified in regard of the Creation of the World: so was the other, in respect of the Restauration and Redemption of the World; which is a greater work than the Creation.

Can this Day then be altered?

No Power of any Creature in Heaven or Earth can alter it, or place another seventh Day in the place and stead thereof.

Doth not this Commandment directly require the seventh Day from the Creation?

No; but the seventh Day in general.

Doth not the Reason annexed, where the Lord in six days is said to make Heaven and Earth, and to rest the seventh Day, and therefore to hallow it, confirm so much?

No, not necessarily. For it doth not hence follow, that we should rest the same Day the Lord rested; but that we should rest from our Work the seventh Day, as he rested from his: which seventh Day, under the Law, he appointed to be *Saturday*. So nothing hindreth, but by his special appointment under the Gospel it may be *Sunday*, and yet the substance of the Commandment nothing altered.

Why doth not the New Testament mention this change?

Because there was no question moved about the same in the Apostles time.

When then doth this our Sabbath begin, and how long doth it continue?

This Day, as all the six, is the space of twenty four hours, and beginneth at the Dawning; though we ought in the Evening before to prepare for the Day following.

The time of the Sabbath; and when it beginneth.

Why doth our Sabbath begin at the Dawning of the Day?

Because Christ rose in the Dawning, and to put a difference between the Jewish, and the true Christian Sabbath. For as the Jews begun their Sabbath in that part of the Day, in which the creation of the World was ended, and consequently in the Evening: so the celebration of the Memory of Christ's Resurrection, and therein of his rest from his special Labours, and the renewing of the World, being the ground of the change of that day into this; it is also, by the same proportion of reason, to begin when the Resurrection began, which was in the Morning.

Can you see this by Example?

Yea. Paul being at *Troas*, after he had preached a whole day, until midnight, celebrated

celebrated the *Supper of the Lord* the same Night, which was a Sabbath-Days exercise : and therefore that Night following the day was a part of the Sabbath. For in the Morning he departed, having staid there seven days : by which it is evident, that that which was done, was done upon the Lord's Day, *Acts 20.7,--10.*

Is the Lord's Day only to be separated to God's Service ?

No. For of this manner also are all Holy Fasts observed for the avoiding of some great Evil, present or imminent, (*Levit. 23.27. Joel 2.12.*) and Holy Feasts, for the thankful remembrance of some special memorable Mercies obtained, *Zech. 8.19. Esther 9.17,18,19.*

To what Commandment do you refer the Churches meeting on the working days ?

That is also, by a manner of speech of one part for the whole, contained in this Commandment : yea, it reacheth to the times which the Family appointeth, or that every one for his private good proposeth ; although the bond to that time is not so strict, as is the bond to observe the days of Rest.

So much of this Commandment in general. What do you note therein in particular ?

1. The entrance, in the word *Remember.*
2. The parts of the Commandment.

What is meant
by the word,
Remember.

What is to be observed in the word Remember ?

That although all the Commandments are needful diligently to be remembered ; yet this more specially.

Why so ?

1. Because this Commandment hath least Light of Nature to direct us to the observation of it.

2. For that naturally we are most negligent in it, suffering our selves to be withdrawn by our worldly Business from the Lord's Service upon the Lord's Day, and therefore such a special warning is needful to be added.

What things are we hence to remember ?

1. To look back unto the first Institution of the Sabbath Day in Paradise, *Gen. 2.2,3.* before all Sacrifices and Ceremonies.

2. So to bear it in mind, as to live in continual practice of the Duties we learned the Sabbath Day last past.

3. To bethink our selves before of the Works of the Sabbath ; and so to prepare our selves and our Affairs, (*Luke 23. 54.*) that we may freely and duly attend on the Lord in the Sabbath approaching.

What should be done in this preparation of the Sabbath ?

Of the prepara-
tion of the
Sabbath.

1. We should so compass all our Businesses within the six working Days, that our worldly Affairs enter not or incroach into the possession of the Lord's Day : not only willingly, but not so much as by any forgetfulness. As when through want of fore-sight or fore-casting, the payment of Money due by Obligation, or any such Businesses that might be prevented, shall fall out on that Day.

2. We should sanctifie our selves, and those that are under us, to keep that Day.

What is contrary to this ?

The neglect of preparation for the Sabbath before it come, and of fitting our Hearts for Holy Services when it is come.

What are the parts of this Commandment ?

They are two.

First, To keep the LORD's Rest.

Secondly, To sanctifie this Rest.

The parts of
the fourth
Command-
ment.

For

For it is not sufficient that we rest from worldly Businesses ; but it is further required, that it be a Holy Rest. The first sheweth, what Works we are to decline upon this Day ; the other, what Duties we are to perform.

What are the Works we are to decline, and leave undone on the Lord's Day ? What Works ought to be declined.

Not only the Works of Sin, which we ought to leave undone every day : but also works of our ordinary Callings concerning this Life, and bodily Exercise and Labours ; which upon other days are lawful and necessary to be done, *Mark 3.4. Ezek. 23.37,38. Numb. 15.32,33. Exod. 31.10,11,12,13,14. & 34.21. Nehem. 13.15, &c. Esa. 58.13.*

What instances have you in Scripture of the performance hereof ?

The Israelites ceased both from those Works which were of the least importance, as gathering of Sticks, (*Numb 15.32.*) and from such also as were of greatest weight, as working of the Tabernacle, and building the Temple on the Sabbath Day : and consequently all other Works, betwixt these extreams, as buying and selling, working in Seed-time or Harvest, were forbidden unto them, *Exod. 31.14,15,16. & 34.21.*

Are we strictly bound to rest from all outward Businesses, and to forbear all worldly Labour upon this day, as the Israelites ?

Yea, so far forth as the morality of the Commandment reacheth. But by the Ceremonial Law, there was enjoined unto the Jews a more exact observance of outward Rest, which to them was a part of their Ceremonial Worship ; whereas unto us the outward Rest is not properly any part of the sanctification of the Day, or the Service of God ; but only a means tending to the furtherance of the same. Even as in Fasting and Prayer ; Fasting of it self is no part of God's Service, but a thing adjoyned thereunto, and so far forth only acceptable in the Worship of God, as it maketh a way and readier passage for the other, *1 Cor. 8.8.*

What did that most strict observance of outward Rest signify unto the Jews ?

Their continual sanctification in this World, (*Exod. 31.13. Ezek. 20.12.*) and their endless Rest in the World to come ; whereof this was a Type no less than the Land of Promise, *Heb. 4.4,5,10.*

How was the latter of these specially typified ?

In this World God's Children are subject unto the fiery Tryal, (*1 Pet. 4.12.*) but after these troubles, rest is provided for them, (*2 Thess. 1.7.*) and no Fire to be feared in that after-world. For a more lively representation, there was a charge laid upon the Children of Israel, that no Fire might be kindled throughout all their Habitations upon the Sabbath Day, (*Exod. 35.3.*) though it were for the very preparing of the Meat which they should eat, (*Exod. 16.23.*) which was allowed unto them even in the two great solemn Days of the Passover, *Exod. 12.16.*

Is it then lawful for us to make a Fire and dress Meat upon the Lord's Day ?

Yea certainly. Because these were proper unto the Pedagogy or manner of Government of the Children of Israel under the Law : as may appear by this, that there was no such thing commanded before the Law was given by *Moses* ; and consequently being not perpetual, must necessarily follow to be Ceremonial. Now after the Sabbath that Christ our Lord rested in the Grave, this Ceremonial Sabbath lieth buried in that Grave, together with those other Rites which were shadows of things to come, the Body being in Christ, (*Col. 2.16,17.*) Therefore we being dead with Christ from these Ceremonies, are no more to be burthened with such Traditions, (*1bid. v.20.*) nor to be brought under the bondage of any outward thing. It is a liberty purchased unto us by Christ, and we must stand fast unto it : that blessed hour being come, wherein the true Worshipers are to worship the Father in Spirit and Truth, *John 4.23.*

Do

To

What Rest required in the fourth Commandment.

To leave then the Ceremonial Sabbath, and to come to the Moral: How is the Rest required therein laid down in the fourth Commandment?

By a Declaration. First, Of the Works from which there must be a cessation: Secondly, Of the Persons that must observe this Rest.

How is the former of these expressed?

In these words: *In it thou shalt not do any work*, Exod. 20. 10.

What is required of us hereby?

That for the space of that whole Day, we cease in Mind and Body from all worldly Labours; yea, from the Works of our lawful Calling, and all other earthly Businesses whatsoever, more than needs must be done, either for God's Glory or Man's Good.

What gather you of this?

That all Exercises that serve not in some degree to make us fit to the Lord's Work, are unlawful upon the Lord's Day.

Why do you say that we must rest in Mind and Body?

Because this Rest must be of the whole Man, in Thoughts, Words, and Deeds, Esa. 58. 13.

Is it meerly unlawful to do any bodily or outward Business on the Lord's Day?

No. For first such Works are accepted as are presently necessary; either for common honesty or comeliness.

Secondly, The Actions of Piety, requisite for the performance of God's Service on that Day, Mat. 12. 5. Acts 1. 12.

Thirdly, Extraordinary exigents of Charity, for the preservation of the Common-Wealth, 2 Kings 11. 9.

Fourthly, The preservation of our own or others Life, Health, and Goods, in case of present necessity, or great danger of their perishing if they were not saved on that day, Mat. 12. 1, 10, 11. Mark 3. 4. Luke 13. 15, 16.

What be the special breaches of this part of the Commandment?

The special breaches opposite to an Holy Rest.

1. The making of the Sabbath a common Day through common Labour in our ordinary Callings, (Nehem. 13. 15, &c.) vain speech and talking of our worldly Affairs, (Esa. 58. 13.) thinking our own thoughts, or other, but a common use of the Creatures.

2. The making it a Day of carnal Rest unto Idleness, Feasting, Pastimes, &c. which draw our Minds further from God, than our ordinary Labours, Exod. 32. 6. Whither are referred all Recreations which distract us; as also excessive eating and drinking, which causeth drowiness and unaptness unto God's Worship and Service.

3. The making it a Day of Sin, or the Devil's holy Day; by doing that on the Lord's Day which is no Day lawful, (Mark 3. 4.) but then most abominable, Ezek. 23. 37, 38.

4. The keeping a piece of the Day, not the whole; or giving liberty to our selves in the night, before the whole Sabbath be ended.

5. The forbearing our selves, but imploying others in worldly Businesses, for preventing of which sin, God is so large in naming of the Persons which in this Commandment are forbidden to work.

Why is there a particular rehearsal of these Persons in this Commandment?

To take away all excuses from all Persons. For the Lord did see, that such was the corruption of Men, that if they themselves did rest upon this Day from Labours, they would think it sufficient; not caring how they toiled out and wearied their Servants at home with continual Labour, as many do: so that it were better to be such Mens Oxen than their Servants; so small care they have of their Souls.

What

What is the special use of this Rehearsal?

To reach us that all sorts and degrees of Persons are bound to yield this duty unto God: and that the Sabbath is to be kept both by our selves and those that do belong unto us.

Was it not ordained also for the rest and refreshing of Men and Beasts; especially Servants, which could not otherwise continue without it?

That also was partly intended, (as may appear by *Deut. 5. 14.*) but not principally. For the things here contained do concern the Worship of God; but that wearing and toying out of Servants and Beasts is against the sixth Commandment: and working is here forbidden, that Men might be the more free for the Worship of God; and therefore though Servants had never so much rest and recreation upon other days, yet they ought to rest upon this Day in that regard.

Why is there mention made of allowing Rest to the Beasts?

First, That we may shew Mercy even to the Beast, *Prov. 12. 10.*

Secondly, To represent after a sort the everlasting Sabbath, wherein all Creatures shall be delivered from the bondage of corruption, *Rom. 8. 20, 21.*

Thirdly, Because of the whole imployment of Men in the Lord's Service. For Beasts cannot be travelled or used in any Work upon that Day, unless Man be withdrawn from God's Service: yea, though the Beast could labour without Man's attendance, yet his Mind would sometime or other be carried away and distracted thereby, that it would not be so fit as it ought to be for God's Service.

To whom especially is the charge of this Commandment directed?

To Housholders and Magistrates; who stand charged in the behalf, both of themselves, and of all that are under their Roof and Government, *Jos. 24. 15.* *Neh. 13. 15, &c.*

To whom this Commandment is chiefly directed.

What is the charge of the Housholder?

That not only himself keep the Lord's Day, but also his Wife, Children, and Servants, as much as may be. For as they serve him in the week Days; so he must see that they serve God on the Lord's Day.

What gather you of this?

That a Housholder should at least be as careful of the Lord's Business, as of his own. And if he will not keep such a Servant as is not careful in his ordinary Work, much less should he keep any that will not be careful in the Lord's Work, how skilful soever he be in his own.

What is the Magistrate's part?

To see that all within his Gates keep the Lord's Day, (*Jos. 24. 15.*) even Strangers, though Turks and Infidels, (*Nehem. 13. 15.*) causing them to cease from labour, and restraining them from all open and publick Idolatry, or false Worship of God; much more all his own Subjects, whom he ought to force to hear the Word, *2 Chron. 34. 33.*

So much of the first part of this Commandment, touching our rest from all worldly Businesses. What followeth in the next place?

The second and greater part of this Commandment: which is the sanctifying of this Rest, and keeping it holy unto the Lord; by exercising our selves wholly in the Service of God, and performing the Duties of the Day.

The second part of this Commandment, which is the sanctifying of the Rest.

Are we as strictly bound to these Duties as the Jews?

Yes verily, and more than they: because of the greater measures of God's Graces upon us, above that which was upon them.

What is required of us herein?

To make the Sabbath our delight; to consecrate it as glorious unto the Lord, (*Isa. 58. 13.*) and that with joy and without weariness, (*Amos 8. 5. Mal. 1. 13.*) and that also with care and desire of profit we bestow the whole day (as Nature will bear) in holy Exercises.

What are these Exercises?

The Exercises
and Duties re-
quired on the
Sabbath.

They are partly Duties of *Piety*, (Acts 13.13, 15. & 20.7. Psal. 92.1.) as hearing and reading the Word, Prayer, singing of Psalms, and feeding our selves with the contemplation of the Heavenly Sabbath: partly of *Mercy*, (1 Cor. 16.2. Nehem. 8.12.) as visiting and relieving the Sick and Needy, comforting the Sad, and such-like.

How are these Duties to be performed?

Partly *publickly* in the Church; where the solemn worshipping of God is the special Work and proper use of the Sabbath: partly *privately* out of the Church; and that either secretly by our selves alone, or joyntly with others.

What if we cannot be suffered to use the publick means?

Such as are necessarily debarred from the publick Duties, must humble themselves before God, mourning and sorrowing for this restraint, (Matth. 24.20. Psal. 42.6. & 84.1, 2, 3.) and with so much more care and earnestness use the private means, Psal. 63.1, 2.

What is the first Duty we are to perform in the publick Assembly?

Prayer with
the Congre-
gation.

To joyn in Prayer with the Congregation: which is an excellent Duty. For if, as Christ saith, *When two or three are gathered together in his Name, he will grant their requests*: how much more will he hear his Servants, when two or three hundred are gathered in his Name?

What is the second?

Hearing the
Word.

To hear the Word of God read, Luke 4.16. Acts 3.16. & 15.20. for blessed is he that readeth, and they that hear the Word, Rev. 1.3.

What is the third?

Visible of men.

To hear the Word preached, Luke 4.16. 22. Acts 13.14, 15. & 15.21. & 20.7.

What is the fourth?

Receiving the
Sacrament.

To communicate in the Sacraments: by being present when the Sacrament of Baptism is administred unto others; and by receiving the Sacrament of the Lord's Supper our selves (after a decent order) in the appointed time, Act. 20.7. 1 Cor. 11.20.

Why should a Man be present at Baptism?

First, That he may give thanks to God for adding a Member to his Church.

Secondly, That he might be put in mind of his own Vow made to God in Baptism, by seeing the Child baptized.

What is the fifth Duty to be performed in the Congregation?

Singing of Psalms.

What is the sixth?

Exercise of the Discipline of the Church against Offenders, 1 Cor. 5.4.

What is the seventh?

Collection for the Poor, and contribution for relieving the necessities of the Saints of God, 1 Cor. 16.1, 2. where we are to give according to our Wealths, and the blessing of God upon the week going before.

What are the private Duties that are to be performed out of the Church?

Private Duties
of the Sabbath.

Such as we perform either in secret by our selves alone, or in common with our Families at home, or others abroad: both before the publick Exercises in the Church, the better to perform them; and after, the more to profit by them.

What be they in particular?

First, Private Prayer.

Secondly, Reading of the Word.

Thirdly, Holy conference touching the Word of God, and familiar talk

talk of things that belong to the Kingdom of Heaven, *Luke 14. 7, 19.*

Fourthly, Examination of our selves, and those that belong unto us, what we have profited by the hearing of the Word, and other Exercises of Religion.

Fifthly, Catechising of our Families.

Sixthly, Meditation upon God's Word, Properties, and Works, as well of Creation as of Providence; especially that which he exerciseth in the Government of the Church, *Psal. 80. & 92.*

Seventhly, Reconciling such as are at variance.

Eighthly, Visiting the Sick, relieving the Poor, &c. *1 Cor. 16. 2. Neh. 8. 12.* For these also are Works of the Sabbath.

What proof have you of this continual Exercise and Imployment of the whole Day in Holy Services?

1. In the Law, every Evening and every Morning were Sacrifices; which on the Sabbath were multiplied, *Numb. 28. 9.*

2. The 92 Psalm, (entituled, *A Psalm for the Sabbath*) appointed to be sung that Day, declareth, that it is a good thing to begin the praises of God early in the morning, and continue the same until it be night.

That we may know then how to spend a Sabbath well: declare more particularly, how we may bestow the whole time in exercises of Holiness, and first begin with the evening Preparation.

Our care must be over-night, that having laid aside all our earthly Affairs, we begin to fit our selves for the Lord's Service: that so we may fall asleep, as it were, in the Lord's Bosom, and awake with him in the morning. Of the Evening preparation.

What must be done in the Morning when we awake?

We are to put away all earthly Thoughts, and to take up such Meditations as may most stir up our Hearts with reverence and cheerfulness to serve the Lord the whole Day after. Wherein, first, we are to consider the great benefit of the Lord's Sabbath, and so cheer up our Hearts in the expectation to enjoy the same. Secondly, To covenant with the Lord, more religiously to sanctifie the whole Day after. The first Duties of the Morning.

In making of our selves ready, what are we to do?

Rising as early for the Lord's Service, as we do for our own Businesses, and bestowing no more time nor care about our Apparel, and such like, than needs must: we may then occupy our Mind about such matters as be most fit for that time; which ordinarily may be these two.

1. To think upon God's goodness in giving us such Apparel, and other necessities, which many others want: so that we may judg all things we have rather too good for us, than be discontented with any thing we enjoy.

2. Considering how well our Bodies be apparelled, and provided for, to seek more to have our Souls better apparelled with Christ Jesus.

Being up and ready, what are we to set our selves to?

We must set our selves to morning Sacrifice, either alone, or with others, if it may be: some short Prayer for our preparation being used.

What Meditations must we here enter into?

Two especially: the one, for that which is past; the other, for that which is to come.

What for that which is past?

To cast our weeks account at least, how God hath dealt with us in Benefits and Chastisements; and how we have dealt with him in keeping or breaking his Commandments: that by both we may find matter to comfort and humble us, to move us to thankfulness for Mercies received, and to earnest suit and labour for pardon of our trespasses, and supply of all necessities.

What for that which followeth?

To

To prepare our selves for the publick Ministry, and as it were to apparel our selves, and make our selves fit to go to the Court of the Lord of Hosts, with his Children, and before his Angels.

What things are necessary hereunto?

1. A due regard whither we go, before whom, what to do, and to what ends, wherewith to honour God, and to receive Grace from him.
2. An earnest hunger so to use the means to God's honour and our good.
3. True Faith, that she shall enjoy our desire.
4. Joy and thankfulness in the hope of such blessings.
5. Humility, in regard of our unworthiness.
6. Unfained purpose of amendment of life.

What must be added unto these?

To the Meditations, fervent Prayer must be joyned, and Reading, for our furtherance in God's Service: and such as conveniently can, are to joyn together in a Christian Family, to read, pray, and confer; and Governors to instruct their Families in such matters as are then befitting.

Having thus spent the time privately, what is to be done in publick?

Of the publick Duties of the Sabbath.

We are to go to Church in all comely sort, before the publick Ministry is begun; and then with all diligence to attend, and to give consent thereunto; and so to take to heart whatsoever shall be brought unto us, that by all the holy Exercises, we may be edified in all needful Graces.

The publick Ministry ended, what are we to do?

What is to be done after the publick Ministry.

We are to occupy our Minds on that we have heard, and when we come to place and time convenient, to set our selves more especially to make use of it to our selves and others pertaining to us; and to water it with our Prayers, that it may grow and bring forth Fruit.

What say you to our Diet, and refreshing of our Nature on this Day?

Care would be had, that it be such as every way may make us fitter for Holy Duties. And to this end, we are to season it with Meditation and Speeches of Holy Things.

How is the Afternoon to be spent?

1. The time before the Evening Sacrifice we are to bestow, either alone or with others, in such Exercises as may best quicken in us God's Spirit.
2. For the Evening Sacrifice, in all respects, to behave our selves as in the Morning, and to continue to the end.
3. The publick Ministry fully ended, to keep our Minds (in like sort as before) on that we have heard; and so being come home, either alone or with others, to enter into examination of our selves for the whole Day.

How are we to end the Day?

1. With thanks for God's Blessings on our Labours.
2. Humble suit for pardon of all our Faults escaped.
3. Earnest desire of Grace, to profit by all; that we may persevere unto the end, and be saved.

Do you make any difference between the Sabbath Nights and other Nights?

Yes: we should lay our selves down to rest in great quietness that Night, upon the sense and feeling of the former Exercises: so that our sleep should be the more quiet, by how much the former Exercises of that Day have been more holy: otherwise we should declare, that we have not kept the whole Day so holy to the Lord as we ought.

What be the sins condemned in the second part of this Commandment?

Sins to be condemned in respect of the second part of this Commandment.

- Generally, the omission of any of the former Duties: and in particular,
1. Idleness: which is a sin every Day, but much more on the Lord's Day.
 2. Prophane absence from, or unfaithful presence at, God's Ordinances.
 3. Neglect of calling our selves to a reckoning after holy Exercises.

4. Being

4. Being weary of the Duties of the Sabbath, thinking long till they be ended, *Amos 8.5. Mal.1.13.*

What are the helps or hindrances to the keeping of this Commandment?

1. We must add to the forementioned Duty of Remembrance, an ardent endeavour to taste the sweetness of Holy Exercises, (*Psal.24.3. & 84.1, &c.*) that so we may come to make the Sabbath our delight.

2. We must avoid and abhor all prophane Opinions, either disannulling the necessity of the Sabbath, or equalling any other Day to it; together with such Meetings and Companies, Exercises and Occasions, whereby we shall be in danger to be drawn to the unhallowing of the Sabbath Day, *Ezek.22.26.*

So much of the Commandment. What Reasons are used to enforce the same?

Four.

Whence is the first taken?

From Equity; by a secret reason of comparison of the less. That forasmuch as God hath allowed us six Days of seven for our Affairs, (to do our own Business in; whether it be Labour, or honest Recreation) and reserved but one for himself; when as he might most justly have given us but one of seven, and have taken six to himself: we ought not to think it much, to spend the whole seventh Day in his Service.

What learn you from hence?

The unequal and wretched dealing of most Men with God, who by the grant of this Commandment urge usually at their Servants hands the Work of a whole Day in every of the six days; yet upon the Lord's Day think it enough, both for themselves and those under them, to measure out unto the Lord three or four hours only for his Service: using one measure to mete the Service due unto themselves, and another to mete the Service due unto God: which is a thing abominable before God, (*Prov.11.1.*) and so much the more as the things are greater and of more value, which they mete with lesser measure.

Whence is the second Reason taken?

From God's own right; who made the Sabbath, and is Lord of it. *For the Seventh Day is the Sabbath of the Lord thy God.* This Day is his, and not ours.

Whence is the third?

From the example of God. That as God, having made all things in the six days, rested the seventh Day from creating any more; so should we rest from all our Works. God himself ceasing from his Work of Creation on that Day, and sanctifying it; with what joy ought we to imitate our God herein? *Gen. 2.2,3. Exod.31.17.*

Did God cease from all Works on the Seventh Day?

No verily: he did then, and still continueth to do a great Work, in preserving the things created, *John 5.17.*

What learn you from this?

1. That we be not idle on the Lord's Day, seeing God's Example is to the contrary; but attend upon the Lord's Service.

2. That as the Lord preserved on the Sabbath Day things created in the six days before, but created none other new: so by his example, we may save things on that Day, which otherwise would be lost; but we may not get or gain more.

Whence is the fourth and last Reason drawn?

From hope of blessing. Because God ordained not the Sabbath for any good it can do to him, but for the good of unthankful Man: and therefore he blessed and sanctified it; not only as a Day of Service to himself, but also as a time and means to bestow encrease of Grace upon such as do continually observe the same, *Exod.31.13. Esa.56.6,7.*

What

Helps and hindrances to the keeping of this Commandment.

Of the reasons enforcing obedience to this Commandment.
1. Reason.

2. Reason.

3. Reason.

4. Reason.

What is meant by sanctifying it?

The setting it apart from worldly Businesses to the Service of God.

What by Blessing?

Not that this day in it self is more blessed than other days; but as the acceptable time of the Gospel is put for the Persons that receive the Gospel in that time: so by blessing this Day, he meaneth that those that keep it shall be blessed; and that in setting it apart, and separating it by this Commandment from other days, to be kept holy by publick Exercises of his Holy Worship and Service, God hath made it an essential means of blessing to them that shall sanctifie it as they ought.

Wherein shall they be blessed that keep the Sabbath Day?

1. In all the Holy Exercises of the Sabbath: which shall serve for their further encrease, both of the knowledg and fear of God, and all other Spiritual and Heavenly Graces accompanying Salvation.

2. In matters of this Life, we shall not onely not be hindred by keeping the Sabbath, but more blessed than if we did work that Day: as on the other side, the gain on the Lord's Day shall (by the curse of God) melt and vanish away, what shew of profit soever it have; and bring some curse or other upon our labours in the week days, which in themselves are lawful and honest.

So much of the first Table, concerning our Duties to God, the due performance whereof is called Piety: wherein God (as a King or as a Father of an Household) doth teach his Subjects or Family their Duties towards himself.

What is taught in the second Table?

The second Table.

Our Duties to our selves and our Neighbours: the performance whereof is commonly called *Justice* or *Righteousness*; wherein God teacheth his Subjects and Family their Duties one towards another.

What is the sum of the Commandments of the second Table?

Thou shalt love thy Neighbour as thy self, Levit. 19. 18. Mat. 22. 39. Or, As you would that Men should do unto you, do you unto them likewise, Mat. 7. 12. Luke 6. 31.

The generals to be observed in this Table.

What general things do you observe belonging to this Table?

1. That it is like unto the first, *Mat. 22. 39.* and therefore that according to the measure of our profiting in the first Table, we profit also in this. In which respect the Prophets and Apostles do commonly try the sincerity and uprightness of profiting under the first Table, by the forwardness in the second.

2. That the Works thereof are in higher or lower degree of Good or Evil, as they are kept or broken towards one of the Household of Faith, rather than towards a Neighbour simply, *1 Cor. 6. 8. & 10. 32. Gal. 6. 10. Deut. 22. 2, 3.*

3. That out of our Bond to our Neighbour, we draw all our Duties to all Men, (*1 Thess. 3. 12. & 5. 15.*) reaching them even to the Wicked, so far forth as we hinder not God's Glory, nor some great Duty to others, especially the Household of Faith. For sometime it may so fall out, that that which Men require (and that which otherwise is right) may not be given; As *Rahab*, though subject to the King of *Jericho*, might not reveal the Spies, but should have failed in her Duty, if she had betrayed them at the King's Commandment: and therefore in this case she did well, in preferring the Obedience she owed to God, before the Duty she owed to Man, *Jos. 2. 3.* In like case also *Jonathan*, revealing his Fathers Counsel unto *David*, and preferring the greater Duty before the lesser, did well, *1 Sam. 19. 3.* So we owing a greater Duty to our Country, than to our natural Kindred, must rather refuse to relieve them, if they be Traitors, than suffer any hurt to come to our Country.

But what if two have need of that which I can give but to one only?

I must then prefer those that be of the Household of Faith before others, (*Gal. 6. 10.*) and my Kinsmen, and those that I am tyed unto by a special Bond, before Strangers, *Joh. 1. 41. Act. 10. 24.*

What

What are we specially forbidden to do by the Commandments of the second Table ?

To do any thing that may hinder our Neighbours *Dignity*, in the fifth ; *Life*, in the sixth ; *Chastity*, in the seventh ; *Wealth*, in the eighth ; or *good Name*, in the ninth ; though it be but in the secret motions and thoughts of the Heart, unto which we give no liking nor consent : for unto that also the last Commandment doth reach.

How are these six Commandments of the second Table divided ?

Into such as forbid all practice or advised consent to any hurt of our Neighbours ; and such as forbid all thoughts and motions of evil towards our Neighbour, though they never come to advised consent of the Will. The first five Commandments do concern such things as come unto consent, and further ; the last, such as come not unto consent at all.

Division of the second Table.

How are those five Commandments of the first sort divided ?

Into those that concern special Duties to special Persons ; and those that concern general Duties to all. Those Duties which concern special Persons, are commanded in the first : those that generally concern all Men, either in their *Life*, *Chastity*, *Goods*, or *good Name*, are enjoined in the four Commandments following.

What gather you hence ?

That we are to distinguish between Duties and Duties, and Sin and Sin, done towards Men ; and that to offend principal Persons, and such unto whom we are in special manner obliged, is a greater sin ; because God hath singled out this one Commandment for these Persons.

What are the words of this Commandment, which is the fifth in order ?

Honour thy Father and thy Mother, that thy days may be long upon the Land which the Lord thy God giveth thee. Exod. 20. 12.

The fifth Commandment.

What is to be considered in these words ?

1. The Commandment.
2. The Reason.

What is the meaning and scope of the Commandment ?

That the quality of Mens Persons and Places, in whatsoever estate, Natural, Civil, or Ecclesiastical, and with whatsoever relation to us, be duly acknowledged and respected. For it requireth the performance of all such Duties as one Man oweth unto another, by some particular bond ; in regard of special callings and differences, which God hath made between special Persons.

The meaning and scope of the fifth Commandment.

What be these special Persons ?

Either *Inequals*, as *Superiors* and *Inferiors* ; or *Equals* : For this Commandment enjoyneth all due carriage of *Inferiors* to their *Superiors* ; and by consequent also of *Superiors* to their *Inferiors* ; and likewise by analogy of *Equals* among themselves ; under the sweet relation betwixt Parents and Children, or betwixt Brethren of the same Family, and the general duty of Honour.

Who are Equals ?

They that be equal in Gifts, either of Nature or Industry ; as Brethren in a Family, Citizens in a Common-Wealth, Pastors in a Church, &c.

What is required of Equals ?

That they live equally amongst themselves ; loving one another, and affording due respect to each other, *Rom. 12. 10.* That they live together sociably, and comfortably ; preferring each other before themselves, and striving to go

The Duty of Equals.

one before another in giving honour, 1 Pet. 2. 17. & 5. 5. Ephes. 5. 21. Phil. 2. 3. That they be faithful one to another: and Friends, be secret.

What is here forbidden?

Want of love; incivility, strife, and vain-glory; whereby they seek to advance themselves one above another, and to exalt themselves above their Fellows, Phil. 2. 3. Mat. 23. 6.

Who are Superiors?

Who are Superiors.

They be such as by God's Ordinance have any preeminence, preferment or excellency above others: and are here termed by the Name of Parents, (2 Kings 2. 12. & 5. 13. & 6. 21. & 13. 14. 1 Cor. 4. 15. Col. 3. 22.) to whom the first and principal Duties required in this Commandment do appertain, Ephes. 6. 1, 2.

Why are all Superiors called here by the name of Parents?

1. For that the Name of Parents being a most sweet and loving Name, Men might thereby be allured the rather to the Duties they owe; whether they be Duties that are to be performed to them, or which they should perform to their Inferiors.

2. For that at the first, and in the beginning of the World, Parents were also Magistrates, Pastors, School-Masters, &c.

How doth this agree with the Commandment of Christ, (Matth. 23. 8, 9, 10.) that we should call no Man Father or Master upon Earth?

Very well. For there our Saviour meaneth only, to restrain the ambitious Titles of the Pharisees in those days; who desired not only so to be called, but that Men should rest in their Authority alone, for matters concerning the Soul.

Who are Inferiors, comprehended here under the Name of Children?

Who are Inferiors.

Such as (by the Ordinance of God) are any way under Superiors; and who are principally and in the first place, to perform the Duties required in this Commandment.

What is the Commandment conceived in the Name of Inferiors?

Because their Duties are hardest obeyed in all estates.

What is here contained under the Name of Honour?

Not only Cap and Knee, but every particular Duty, according to their particular Estates, Mal. 1. 6.

Why are these Duties comprehended under the word Honour?

Because it adds an Ornament and Dignity unto them.

What is the Honour that all Inferiors owe to all Superiors in general?

What it is to Honour.

First, Reverence in Heart, Word, and Behaviour, Levit. 19. 3. Ephes. 6. 1, 2, 5. For the reverence of the Mind is to be declared by some civil behaviour, or outward submission; as of rising before them, and of giving them the honour of speaking first, &c. Levit. 19. 32. Job 29. 8. & 32. 6, 7.

2. Obedience to their Counsels.

3. Prayer to God for them, with giving of thanks, 1 Tim. 2. 1, 2.

4. Imitation of their Vertues and Graces, 2 Tim. 1. 5. Phil. 4. 9.

What contrary sins are here forbidden?

1. Want of reverence, inward or outward.

2. Despising of Superiors, Jude v. 8, 9, 10. Prov. 30. 11.

3. Neglect of Prayer, and other Duties.

What is the Duty of all Superiors toward their Inferiors?

Duties of Superiors.

That they answerably afford unto them love, blessing according to the power they receive from God, (Heb. 7. 7. & 11. 20. Gen. 9. 25, 26, 27.) good example for their Imitation, (Tit. 2. 7.) and that they so carry themselves, as that they may be worthy the honour that is given them, Ephes. 6. 4, 9, &c.

What are the contrary Vices?

Want

Want of Love, failing in Prayer, and in giving good example; dishonouring their places, by unseemly and indiscreet carriage, *Tit.2.15. 1 Sam.2.23.*

How many sorts of Superiors are there?

Two: without Authority, and with Authority.

Who are Superiors without Authority?

Such as God hath by Age only, or by some supereminent Gifts, lifted above others: whether they be of the Body, as Strength and Beauty; or of the Mind, as Wit and Learning, (which are most to be honoured); or of outward State, as Wealth, (*1 Sam.25.8.*) and Nobility. In which respect, although Brethren be equal, yet by Age the elder is Superior to the younger: and the Man in regard of his Sex is above the Woman: and he that is skilful, before him that hath no skill.

The divers sorts of Superiors.

Who are Inferiors to such?

They who are younger, and of meaner Gifts, whether of Nature or of Grace, or of such as are gotten by Exercise.

What is our Duty towards such Superiors?

To acknowledg the things wherein God hath preferred them before us, and to respect and regard them according to their Graces and Gifts.

What is the Duty of them that are Superiors in years?

They are by grave, wise, and godly carriage of themselves, to procure reverence unto themselves: on the one side avoiding lightness and variableness, on the other, too much severeness and austerity.

The Duties of Aged Persons.

What are the Duties to be performed towards Aged Persons?

To rise up before the Hoary Head, and honour the Person of the Aged, (*Levit.19.32.*) to give them the way, &c. in regard their Age is honourable. Yet Men that have a place of preeminency given them of the Lord, may keep their places.

Duties of the younger unto them.

What is the contrary sin forbidden?

Despising or disregarding of the Aged.

What is the Duty of such as are our Superiors in Knowledge and other Graces?

To use their skill and other Graces so, as others may be benefited by them, *1 Pet.4.10.*

Superiors in Knowledge.

What is our Duty towards them?

To give them the due approbation; to wait for their words, and give ear unto their Speeches, (*Job 32.11, 16.*) as being wiser than our selves: to profit by their Gifts, and to make our benefit of their good Graces, so far as our Calling will suffer.

What is the contrary sin?

Not acknowledging, nor reverencing, nor imitating the Graces of their Superiors.

Who are the Superiors with Authority?

Such as by special Office and Calling have charge over others.

Superiors in Authority.

What are the Inferiors?

Such as be committed unto their charge.

What general duty is there between the Superiors and Inferiors of this sort?

To pray more especially one for another, *1 Tim.2.1. Psal.20. & 21. Gen.24.12. Psal.3.8. & 25.22. & 28.9.*

Duties of Inferiors to those that are in Authority.

What is required of the Inferiors?

Besides thankfulness and fidelity, (*Tit.2.10.*) there is specially required Subjection and Obedience, *Rom.13.1.*

What is Subjection?

An humble and a ready mind to submit our selves to their Government who are set over us; in acknowledging the necessity of their power in governing us, *Rom.13.1. Tit.3.1. 1 Tim.6.1.*

What is Obedience ?

A voluntary and hearty doing of that which the Superiors command, (*Eph.* 6.1,5,6,7. *Col.* 3.20. *Heb.* 13.7.) or patient suffering of that they shall inflict upon them; albeit it should be either without just cause, or somewhat more excessively than the cause requireth, *Heb.* 12.9,10. *1 Pet.* 2.19,20.

Is there no restraint of this Obedience ?

None, saving that which we owe unto God; in regard whereof, our Obedience to them must be *in the Lord*, that is, only in lawful things: otherwise we are with reverence to refuse and alledg our duty unto God for our Warrant, *Ephes.* 5.24. & 6.1. *1 Sam.* 22.17.

What contrary sins are here condemned ?

Disobedience: and neglect of humble submission to our Superiors Commandments, and Corrections, *Rom.* 1.30. *Judg.* 8.6,8,9.

What is the duty of Superiors in Authority towards their Inferiors ?

Kinds of Superiors in Authority.

To protect and support such as are committed unto them, (*Eph.* 5.23. *Rom.* 13.4.) to provide good things for the Body and the Soul, (*Mat.* 7.9,10.) to command things that are good and profitable for the Inferiors; governing them prudently, and after an holy manner. Not as Tyrants, but as those which have a Governour above them, to whom they shall give an account, (*Ephes.* 6.9.) and as those who rule over such as have a Title unto, and shall be partakers of the same Glory, which themselves look for, *1 Pet.* 3.7.

In what things doth this Government consist ?

In two: Direction, and Recompence or Reward.

Wherein consisteth Direction ?

In Word, and in Deed.

What must be done by Word ?

They must instruct and command them in the things which pertain to God, and to their special Callings, *Ephes.* 6.4. *Gen.* 18.19.

Must every Superior in Authority, be careful for the instruction of those that be under him, in the things of God ?

Yes verily: and herein God hath declared his singular care of the everlasting good of Men; who hath therefore commended the care of Religion to so many, to the end they might be so much the more assuredly kept in the fear of God.

What is Direction by Deed ?

Good example; whereby in their Life, Conversation, and Experience, they are to go before their Inferiors, that thereby they may be provoked to follow them.

What is Recompence ?

It is either a chearful reward for Well-doing, or a just chastisement for Evil, both which should be answerable in proportion to the deed done.

What is the sin contrary hereunto ?

Abuse of this Authority, through too much lenity, (*1 Sam.* 2. 23, &c.) or severity, (*Ephes.* 6.4,9.)

How many kinds of Superiors are there with Authority ?

Kinds of Superiors in Authority.

Two: Private and Publick; and consequently, so many Inferiors.

Who are private Superiors, and Inferiors ?

They are either in the Family, or in the Schools.

What is the duty of Superiors in the Family ?

Superiors in the Family, and their Duties.

1. To provide for the Household the things belonging to their Soul, by a familiar catechising and examination; and to go before them in Prayer accordingly; the Householder being therein to be the Mouth of his Family.

2. To provide the Necessaries belonging to this present Life; as Food and Rayment, both sufficient and agreeable to every ones place and estate, (*Gen.* 18.7,8,9.

18.6,7,8. *Prov.* 27.23,24,25. & 31.15. 1 *Tim.* 5.8.) with convenient Government.

What is the duty of Inferiors in a Family?

To submit themselves to the Order of the House: and according to their Places and Gifts, to perform that which is commanded by the Governors thereof, for the good of the Household, *Gen.* 39.2,3,4. Inferiors in the Family, and their Duties.

What are the differences of Superiors and Inferiors in a Family?

They are either natural, as *Husband* and *Wife*, *Parents* and *Children*: or otherwise, as *Masters* and *Servants*, *Ephes.* 5. & 6. *Col.* 3. & 4.

What are the common duties of the Husband and Wife each to other?

Mutual and conjugal love one towards another: yet so, as the Word presseth love at the Husbands Hands more than at the Wives; because Men are commonly more short of that Duty, *Ephes.* 5.25. Duties of Husbands and Wives,

Wherein must this Conjugal Love be declared?

1. By mutual help, *Gen.* 2.18.
2. By due benevolence, (1 *Cor.* 7.3.) except by consent for a time, that they may give themselves to Fasting and Prayer, 1 *Cor.* 7.5. 2 *Sam.* 11.11.

What are the sins common to the Husband and the Wife?

1. Want of Love.
2. Bewraying one anothers Infirmities.
3. Discovering each others Secrets.
4. Jealousie.
5. Contention.

What is the duty of the Husband towards his Wife?

1. An entire love unto her, to cherish her, as he would cherish his own Flesh, and as Christ doth his Church, *Ephes.* 5. Duties of the Husband.
2. To provide for her that which is meet and comely during his Life: and then also that she may be provided for after his Death, if it so fall out.
3. To protect her, and defend her from all Evil.
4. To dwell with her, as one of Knowledge, 1 *Pet.* 3.7.
5. To give honour to her, as the weaker Vessel, (*Ibid.*) that is, to bear with her Infirmities.
6. To govern and direct her.

What be the special sins of the Husband?

1. Not dwelling with his Wife.
2. Neglect of edifying her by Instruction and Example.
3. Denying her comfortable Maintenance, and Imployment.

What is the duty of the Wife to the Husband?

1. Subjection, in a gentle and moderate kind and manner, *Eph.* 5.22. For albeit it be made heavier than it was from the beginning, through the transgressions: yet that Yoak is easier than any other domestical subjection. Duties of the Wife.
2. Obedience: wherein Wives are oft short, as Husbands in Love, *Ephes.* 5.

33. 1 *Pet.* 3.1—6.

3. She must represent (in all Godly and commendable Matters) his Image in her behaviour, that in her a Man may see the wisdom and uprightness of her Husband, 1 *Cor.* 11.7.

4. She must be an helper unto him, (*Gen.* 2.18.) as otherwise, so by saving that which he bringeth in, *Prov.* 31.11,12. 1 *Tim.* 3.11.

Finally, She must recompence her Husbands care over her, in providing things necessary for her Household; and do good for her Husband all the days of her Life, (*Prov.* 31.12.) that so he may be unto her, as it were, a vail and covering before her eyes, *Gen.* 20.16.

What be the sins of the Wife, in respect of her Husband?

1. Failing in reverence: which appeareth in froward looks, speeches, or behaviour.
2. Dis-

Duties of Parents.

2. Disobedience in the smallest Matters.

3. Disregard of her Husband's Profit.

What Duties come in the next place to be considered?

Those of Natural Parents, who are specially mentioned in this Commandment: whereunto also are to be reduced all in the right Line ascending, and their Collaterals; as also Fathers in Law, and Mothers in Law.

What are the Duties of Natural Parents towards their Children?

They are either common to both Parents, or in particular to either of them.

What are the common Duties of both Parents?

They do either respect the things of this Life, or of that which is to come.

What care are they to have of the Souls of their Children, to fit them for the Life to come?

1. To make them Members of the Visible Church by Baptism.

2. They are to catechise and instruct them in Religion, as they are able to receive it: and to bring them up in *nurture and the fear of God*, Ephes. 6. 4.

3. They are to pray to God to bless them, and guide them in his Fear.

What is required of them for the things of this Life?

1. To mark the wits and inclinations of their Children; and as far as their own ability will reach, to apply them accordingly, in due time, to some good, honest, and godly Calling: that so being trained up in such a Trade as they are fittest for, they may not afterwards live idly without any Calling, Gen. 4. 2. Prov. 20. 11. & 22. 6.

2. To provide for them a Godly Marriage (if it please God) in time convenient, 1 Cor. 7. 36.

3. Not only to maintain them, during their abiding in their House, but also to lay up and provide somewhat for them, that they may live honestly afterward. And therefore are they to distribute their Goods among their Children: and what they have received from their Ancestors, to leave the same (where it may be done lawfully) to their Posterity, 2 Cor. 12. 24. 2 Chron. 21. 3. Prov. 19. 14.

What special regard is here to be had by Parents to the Eldest Son?

That since God hath honoured him with that dignity, as to be their strength, (Gen. 49. 3.) he should also be honoured by them (at the least) with a double portion, (Deut. 21. 17.) as by the rest of the Brethren, with honour: yet so, as he fall not from his honour by some horrible sin, Gen. 49. 4.

What be the common sins of Parents?

1. Negligence in not instructing their Children betime.

2. Not correcting them till it be too late: or doing it with bitterness, without Compassion, Instruction, and Prayer.

3. Giving them ill example.

4. Neglect of bringing them up in some lawful Calling.

5. Not bestowing them timely, and religiously in Marriage.

6. Light behaviour before them, and too much familiarity with them; whereby they become vile in their eyes.

7. Loving beauty, or any outwards parts, more than God's Image in them.

What is required of the Father in particular?

To give the name unto the Child, Gen. 35. 18. Luke 1. 62, 63. For notwithstanding the Mothers have sometimes given the Name, yet that hath been by the Father's permission.

What special Duty is laid upon the Mother?

To nurse the Child if she be able, Gen. 21. 7. 1 Sam. 1. 23. Lam. 4. 3, 4. 1 Thess. 2. 7, 8. 1 Tim. 2. 15. & 5. 10.

So much of the Duty of Parents to their Children. What is the Duty of Children to their Parents?

It

It is either general or special, viz. in the case of Marriage.

What are the general Duties?

1. To reverence them: and to perform careful obedience to them in all things that they command: by the example of our Saviour, who was subject to his Parents, *Luke 2. 51.*

2. To pray for them.

3. So to carry themselves, while they are under their Parents tuition, and after they are departed from them, as they may cause their Parents (in their good bringing up) to be commended, *Prov. 10. 1. & 17. 25. & 31. 28.*

4. To be an aid unto them, as well as they be able, and to help them with their Bodies, when they are in distress, *Ruth. 1. 16. & 2. 17, 18.*

5. To repay their Parents care over them, by being ready to relieve them, if they stand in need of relief, and want any thing wherewith God hath blessed them, *1 Tim. 5. 4. Gen. 45. 11. & 47. 12.*

What be the contrary sins of Children, in respect of their Parents?

1. Disobedience.

2. Murmuring at their Parents Chastisements.

3. Contemning them for any default of Body or Mind.

4. Unthankfulness, in not relieving them, not standing for their deserved credit, &c.

What is the special Duty of Children to their Parents, in case of Marriage?

That they ought not so much as to attempt to bestow themselves in Marriage, without their Parents direction and consent; especially Daughters, *Gen. 24. & 21. 21. & 27. 46. & 28. 9. Judg. 14. 2. 1 Cor. 7. 36, 37, 38.*

What Reason have you to perswade Children to this Duty?

That seeing their Parents have taken such great pains and travel in bringing them up, they should reap some Fruits of their Labours in bestowing of them. Besides, they should give them this honour, to esteem them better able, and more wise to provide for their comfortable Marriage, than themselves are.

Is this Duty required only of Children to their Natural Parents that begat them?

No: It is also in some degree required of Children to their Uncles and Aunts; or to any other under whom they are, and that be in stead of Parents unto them, when their Parents are dead, *Ester 2. 10, 20. Ruth. 2. 18, 23.*

What is the Duty of Masters towards their Servants?

1. To deal honestly and justly with them, leaving off threatening; remembering they have a Master in Heaven, *Col. 4. 1. Ephes. 6. 9.*

2. To have a care to instruct and catechise them, and to teach them the Fear of the Lord.

3. To teach them their Trades and Occupations; that they may be bettered for being in their Family.

4. To allow them that fit Wages which they have covenanted with them for; that they may live honestly: for the Labourer must have his Hire.

5. To reward them plentifully, and to recompence their Service when they part from them, according as the Lord hath blessed them by their Labour, *Deut. 15. 13, 14. & 24. 14, 15.*

What are the sins of Masters?

1. Unadvised entertainment of sinful Servants.

2. Negligence in not instructing them, (in the Fear of God, and in some lawful Calling) and not using Religious Exercises with them.

3. Not admonishing nor correcting them, or doing it in an ill manner: grieving more when they fail in their Business, than when they are slack in God's Service.

4. Giving

Duties of
Children to-
wards their
Parents.

Duties of Ma-
sters towards
their Servants.

4. Giving them ill example, and using light behaviour before them.
5. Detaining their Wages from them; and not recompensing their Labours, by giving them a due reward, when they are with them, and when they part from them.
6. Neglect of them in Sicknes: unjust stopping of their Wages for that time.
7. Not relieving them (if they be able) in their Age, who have spent their youth in their Service.

What is the Duty of Servants to their Masters?

Duties of Servants towards their Masters.

1. To reverence and obey them in all things agreeable to the Word.
2. To pray for them, that God would guide their Hearts.
3. To learn all good things from them.
4. To be faithful, and not prodigal in spending their Goods.
5. With care and faithfulness (as in the presence of God) to bestow themselves wholly (at the times appointed) in their Master's Business; doing their Work, not only faithfully and with a single eye, but also diligently, *Gen. 24. 10, 11, &c. Ephes. 6. 5, 6, 7.*

What are the sins of Servants, in respect of their Governors?

1. Contempt and Disobedience.
2. Murmuring at their Corrections, though justly deserved.
3. Idleness in their Calling.
4. Unthriftiness and unfaithfulness in dealing with their Master's Goods and Affairs.
5. Stealing, and privy defrauding of them.
6. Eye-service, *Ephes. 6. 6.*

Who are Superiors and Inferiors in the Schools?

Tutors and School-Masters are the Superiors; Pupils and Scholars the Inferiors. Whose Duties are to be gathered by proportion out of those of Fathers and Children, Masters and Servants, in the Family.

Hitherto of Superiors and Inferiors, which are more Private. Who are the Publick?

Such as Govern and are governed in Church and Common-Wealth.

What is the Duty of Superiors?

Publick Superiors, and their Duties.

To procure the common good of those of whom they have received the charge; forgetting (to that end) themselves, and their own private good, so oft as need shall require, *Exod. 18. 13. 2 Sam. 24. 17. Mat. 11. 2. 1 Theff. 2. 7, 8, 11.*

What is the Duty of Inferiors to their publick Superiors?

To minister Charges, and other things necessary for the execution of their Offices; and to their Power to defend them in the same, *Rom. 13. 6, 7. Gal. 6. 6. 1 Tim. 5. 17, 18. 1 Cor. 9. 4, 5, 6, 7, 8, 9, 10, 11, 13.*

How many sorts be there of Publick Superiors?

The sorts of publick Superiors.

Two: Ecclesiastical, and Civil. The former whereof are (as it were) Divine, the other are called Humane Creatures, *2 Kings 2. 3. 1 Tim. 2. 2. 1 Pet. 2. 13, 14.*

Why do you call the Ministers of the Church Divine Creatures?

Because they are precisely in their Kinds, Number, and Order, set down in the Word of God.

Why call you the other Humane Creatures?

Because, notwithstanding they are appointed of God, and such as without them, neither Church nor Common-Wealth can stand; yet are not their Kinds, and Number, and Order so appointed of God, but that Men may make more or fewer, of greater authority or less; according as the occasion of Places, Times, or the dispositions of People do require.

Who are the Superiors in the Church?

All

All Ecclesiasticall Governours, and Ministers of the Word especially.

Superiours in
the Church
their duties,

1 Tim. 5. 17.

Who are under their Government ?

All Christians, and professors of Religion.

What is the Ministers duty to the People ?

1. To be faithful and painful in dispensing to them the will of God (and not their own fancies, or the inventions of men :) instructing them sincerely in the way of Salvation, and breaking unto them the daily bread of life. 2. Tim. 4. 1, 2. Act. 20. 26.

2. To comfort and strengthen the weak.

3. To be an example unto all in life and conversation. 1 Tim. 4. 12.

What be the sins of Ministers ?

1. Slackness in preaching.

2. Unprofitable or hurtful teaching.

3. Giving ill Example.

What is the duty of the people to their Minister ?

1. To hear them willingly. Mat. 10. 14.

2. To Submit themselves to all that they shall plainly and directly teach them out of the Word of God. Heb. 13. 7, 17.

The peoples
duty to their
Ministers.

3. Frankly and freely to make provision for them, that there be no want. Gal. 6. 6. 1 Tim. 5. 17, 18. 1 Cor. 9. 4, 5, &c.

What be the sins of the people in regard of their Ministers ?

1. Disobeying and opposing against their doctrine.

2. Denying them competent maintenance.

3. Not standing for them when they are wronged.

Who are Superiours in the Common-wealth.

All civil Magistrates: Whether they be *Supream*, as Emperors and Kings, or *Inferiour* Governours under them. 1 Pet. 2. 13. 14. Whereunto are to be referred, the General in the Field, and Captains in War: As also in Courts, Advocates are Fathers to their Clients.

Superiours in
the Common-
wealth.

Who are under the Government of the Civil Magistrates ?

All persons and subjects in the Realm, City or State, where they are Governours. Rom. 13. 1.

What are the duties of Kings and inferiour Magistrates in the Common-wealth.

They are two-fold. First in respect of Gods matters. Secondly, in regard of civil affairs. 1 Tim. 2. 1, 2. The former whereof regardeth the good of the souls, the latter of the bodies of their subjects.

What is the civil Magistrate to do in Gods matters, and for the souls of the subjects ?

1. He should pray for them, that God would make their hearts obedient unto him.

2. He should see that God be honoured in his dominions: That abuses in Religion be reformed, and the truth promoted and maintained, After the example of *David*, *Solomon*, *Hezekiah*, *Josias*, and other good Kings. 2 Chron. 14. 3, 4. & 15. 12,--15. & 17. 6,--9.

3. He should plant the sincere preaching of the word among his subjects; that so they may be more obedient unto him: and take care that the good things already taught and established may be done as God hath appointed. He is not to make new Laws of his own for Religion; but to see those ordinances of Religion which are grounded upon the word of God, duly established and practised: That so God may be truly served and glorified, and the Churches within his Realms, and under his government, may under him lead a quiet and peaceable Life, in all godliness and honesty, 2 Tim. 2. 2. For he who neglecteth this duty to God, shall never perform his duty to men; how politick soever he seem to be.

The Magistrates duty in civil affairs.

What is the Magistrate specially to perform, in respect of civil affairs?

1. He must look to the peace of the Common-Wealth, over which he is set: (1 Tim. 2. 2.) defending his subjects from their Enemies, and preserving their lives in War and Peace; by suppressing Murderers, Robbers, and all outrageous persons.

2. He must not only maintain Peace, but also Honesty: That by him we may not only lead a peaceable life, but also an honest. 1. Tim. 2. 2. Where specially he is to provide; that all uncleanness be removed.

3. He must see that Justice be duly executed: (Psal. 72. 2. 4.) and that the Ministers thereof give judgment speedily in matters belonging to their judgment.

4. He must take order, that every man may enjoy his own. Psal. 72. 4.

5. He must cherish the good, and discountenance the bad: and take order that malefactors may be punished, and well-doers may be encouraged. Psa. 72. 4, 7. Rom. 13. 3, 4.

What is the sin of Magistrates?

Carelessness in performing those former duties.

The duties of Subjects towards their Magistrates.

What is the duty of Subjects to their Magistrates?

1. To pray for them, that God would rule their hearts by his holy Spirit, that under them we may lead a quiet and peaceable life in all godliness and honesty. 1 Tim. 2. 1, 2.

2. To help them with our goods: Paying willingly all customs, Taxes, and tribute due to them. Mat. 22. 17, 21. Rom. 13. 6, 7. which condemneth the Popish Clergy, that detract this Tribute.

3. To adventure our lives for them, in War and Peace. 2 Sam. 21. 16, 17. & 23. 15, 16.

4. When they do us wrong, not to rebel, but endure it patiently. For it is better to suffer for well-doing, then for evil.

5. To be obedient and dutiful unto them, and to obey their Laws in the Lord.

Do their Laws bind the Conscience?

As far as they are agreeable with the laws of God, they do: But otherwise they do not. For there is but one Lawgiver, who is able to save and to destroy. Jam. 4. 12.

What learn you out of the former?

That Drunkards, Theeves, Murderers, &c. break both this Commandment, and that other under which those sins are principally contained.

What out of the Latter?

That the Papists are to be condemned, who hold that the Popes Laws do bind the conscience.

What be the sins of subjects?

1. Disobedience, and Rebellion.

2. Refusing and repining to pay dues.

Hitherto of the duties of Superiours, Inferiours, and Equals. Shew now what are the helps of the obedience of this Commandment?

Of the helps and means inhabling us to keep this fifth Commandment.

They are either common to all; or proper to Inferiours and Superiours.

What is common to all?

There must be indeavour to nourish and increase natural affection, (Rom. 12. 10.) Humility, (Rom. 12. 16.) and Wisdom to discern what is fitting for our own and others places. Rom. 13. 7.

What is proper to the Inferiour?

He must see God in the place and authority of his Superiours: (Rom. 13. 1, 2.) setting before his eyes the dreadful threatnings, and examples of Gods vengeance on the seditious and disobedient. Eccl. 10. 8, 20. Prov. 24. 21, 22.

What is proper to the Superiour?

He

He must be the same to his Inferiour, that he would have Christ to be unto himself : (*Eph. 6. 9.*) remembering the Tragical ends of Tyrants and Usurpers.

What hindrances of these duties are to be avoided ?

1. Self-Love : Which maketh men unfit, either to rule or to obey. *1 Tim. 3. 2, 3, 4.* Hindrances to these duties here commanded.
2. Partial inquiry into the duties of others towards us; joyned for the most part, with the neglect of our own. *Ecc 1. 7. 23, 24.*
3. The fury of the Anabaptists.
4. The company of seditious persons, and despisers of government, *Prov. 24. 21, 22.*

What is the reason annexed to this Commandment ?

That thy days may be prolonged, and that it may go well with thee, in the Land which the Lord thy God giveth thee. *Deut. 5. 16.*

Of the reason annexed to the fifth Commandment.

What is taught in this reason ?

That God moveth the hearts of Superiours to promote the good estate of Inferiours : (for so also do the words sound, *Exod. 20. 12. that they may prolong thy days:*) besides the providence of God to the obedient, which is far above all experience of mens provision.

What is the sum of this promise ?

The blessing of long life and prosperity, to such as, by keeping this Commandment, shall shew that they regard the Image and Ordinance of God. (*Ephes. 6. 1, 2, 3. Rom. 13. 1, 2.*)

Have not the other Commandments this promise ?

No, not expressly : Which sheweth, that a more plentiful blessing in this kind followeth from the obedience of this Commandment, than of the other that follow. Hence it is called by the Apostle, *the first Commandment with promise* : *Ephes. 6. 2.* it being the first in order of the second Table, and the only Commandment of that Table that hath an express promise; and the only Commandment of the ten, that hath a particular promise.

But how is this promise truly performed ; seeing some wicked men live long, and the godly are taken away in the midst of their time ?

The Lord performeth all temporal promises, so far forth as it is good for us : and therefore, the godly are sure to live so long as it shall serve for Gods glory, and for their own good ; but the wicked, live to their further condemnation. *Isa. 65. 20.* Of the promise of long life, and how performed.

2. It is enough that the promises of this life be performed for the most part.

3. What loseth the obedient Child, and what injury is done unto him who being taken out of this life, is recompenced with a better ? Or what breach of promise is in him, that promiseth Silver and payeth with Gold, and that in greater weight and quantity ? As for the wicked, they gain nothing by their long life, receiving (by means thereof) greater judgment in Hell.

Doth not the Lord oftentimes revenge the breach of this Commandment, even in this life ?

Yes : 1. Upon the Parents, who having been ungratious themselves, in giving unto them ungratious and disobedient Children.

2. Upon the Children themselves; who are sometimes immediately stricken from Heaven, and sometimes punished by the hand of the Magistrate.

So much of the fifth Commandment concerning all special duties, to special persons. What are the general duties, in the Commandments following, which come at least to consent ?

They are either such as concern the person it self or our Neighbour in the

sixth : or such as concern the things that belong to his person ; as his *chastity* in the seventh, his *goods* in the eighth, and his good *name* in the ninth Commandment.

The sixth
Command-
ment.

What are the words of the sixth Commandment ?

Thou shalt not murder. *Exod. 20. 13.*

What is the sum and meaning of this Commandment ?

The sum and
meaning of
the sixth com-
mandment.

That the life and person of man (as bearing the Image of God) be by man not impeached but preserved. (*Gen. 9. 5.*) and therefore that we are not to hurt our own persons, or the person of our Neighbour, but to procure the safety thereof; and to do those things that lye in us, for the preservation of his and our life and health. *1 Tim. 5. 23.*

What is forbidden in this Commandment ?

The negative
part.

All kind of evil tending to the impeachment of the safety and health of mans person: with every hurt done, threatned, or intended, to the soul or body, either of our selves or of our neighbours.

What is required in this Commandment ?

The affirma-
tive part.

All kind of good tending to the preservation of the welfare of mans person: that we love and cherish both the soul and body of our Neighbour; as we would and ought to do our own. *Heb. 3. 13. Jam. 1. 27. Phil. 2. 12. Eph. 5. 29.* For some of the duties here enjoined concern our own persons, some the person of our neighbour.

The duties re-
specting our
own persons.

What be those duties that do concern our own persons ?

They are either such as ought to be performed by us in our own life time, or when we are ready to depart out of this world.

What are the duties we are to perform towards our own persons in our life-time ?

They respect either the welfare of our Souls or of our bodies.

What are the duties that respect the welfare of our Souls ?

Duties respec-
ting our
souls.

1. To use the means of Grace. *1 Pet. 2. 2.*
2. With diligence to finish our salvation (*Phil. 2. 12.*) and to make our election sure by the fruits of faith. *2 Pet. 1. 10.*
3. To reject evil counsel and approve that which is good. *Psal. 1. 1. Prov. 1. 10-15.*
4. To imitate the example of good men, and not to take scandals given by others.
5. To follow our Vocation diligently.

What be the contrary vices forbidden ?

The contrary
vices forbid-
den.

- Cruelty to our own souls : by
1. Rejecting the food of spiritual life ; by not *hearing*, (*Prov. 28. 9.*) or not *obeying* the word. *Iam. 1. 22.*
 2. Corrupting or perverting it, by *itching ears*. *2 Tim. 4. 3.* or unstable minds. *2 Pet. 3. 16.*
 3. Want of knowledge: (*Prov. 4. 13. & 8. 35, 36. Hof. 4. 6.*) especially when people have had the ordinary means appointed of God for obtaining the same, either of their own, or of others, which they might have been partakers of.

4. Sin, especially gross sins. (*Prov. 6. 32. & 8. 36.*) and obstinacy in sinning. *Rom. 2. 5. Tit. 3. 11.*

5. Following of evil counsel, and evil examples, and taking of scandals.

6. Neglecting of our Vocation.

What be the things that respect the welfare of our Bodies ?

Duties respec-
ting our bo-
dies.

1. Sober and wholesom dyet. *1 Tim. 5. 23.*
2. Help of Physick, when need is: so that it be after we have first sought unto God. *2 Chron. 16. 12.*

3. Using

3. Using honest recreation, whereby health may be maintained. *Judg.*

14. 12.

4. Preventing unnecessary dangers.

5. Giving place to the fury of another: as *Jacob* did to *Esau*, by his Mothers counsel. *Gen.* 27. 43, 44.

What be the contrary sins forbidden?

1. Immoderate worldly sorrow: which (as the Apostle saith) *worketh* death. *2 Cor.* 7. 10. The contrary vices forbidden.

2. Malice and envy, which maketh a man a murderer of himself, as well as of his Neighbours. For (as the Wise man noteth) *Envy is the rottenness of the bones.* *Prov.* 14. 30.

3. Neglect either of wholesom dyet, or of exercise and honest recreation, or of Physick to preserve or recover health. For we must not think that there are no more ways to kill a mans self, but with a knife, &c.

4. Drunkenness and surfeiting, eating and drinking out of time: (*Prov.* 25. 16. *Ecc.* 10. 16, 17.) or spending ones self by unchast behaviour. (*Prov.* 5. 11. and 6. 26. and 7. 22, 23.) All which are enemies to the health and life of man.

5. Lancing or whipping our own flesh; (*1 King.* 18. 28. *Col.* 2. 23. *Eph.* 5. 29.) as Idolaters use to do: or otherwise wounding our selves.

6. Capital crimes, *1 Kings.* 2. 23.

7. Unnecessary dangers.

8. Not giving place to the fury of another.

9. Refusing the means of life.

10. Self murder. *1 Sam.* 31. 4. *2 Sam.* 17. 23. *Mat.* 27. 5. *Act.* 16. 27, 28.

What are we to do at the time of our departure out of this life?

1. With willingness we must receive the sentence of death, when God shall utter it. *2 Cor.* 1. 9. Duties respecting the time of our departure.

2. We must then resign our charge in Church, Common-wealth, or Family, into the hands of faithful men. *Num.* 27. 16. *1 Chron.* 28. from 1 to 9.

3. We must resign our soul to God in Christ: (*Psal.* 31. 5.) with confidence of his love, though he kill us; (*Job.* 13. 15.) of the remission of our sins, and our resurrection unto immortality. *Job.* 19. 25, &c.

4. We must leave our body to the earth as a pledge, in time to be resumed: giving order for the comely and Christian buriall thereof. *Gen.* 49. 29. *1 King.* 13. 31.

Hitherto of the duties that concern our own persons. What are they that do respect our neighbour?

They likewise are to be performed unto him, either while he is alive, or after his death.

What are the duties belonging to our Neighbour while he liveth?

They are partly inward, partly outward.

What are the inward?

To love our neighbour as our selves, to think well of him, to be charitably affected towards him, and to study to do him good: In respect that we are all the creatures of one God, and the natural children of *Adam*. For which end we are to cherish all good affections in our hearts. Duties respecting our neighbour while he liveth. Inward duties respecting our affections.

What be those good affections here required?

1. Humility and kindness, proceeding from a loving heart to man, as he is man. *Rom.* 12. 10. *Eph.* 4. 32.

2. A contentment to see our brother pass and exceed us in any outward or inward gifts or graces: with giving of thanks to God for endowing him with such gifts.

3. Compassion and fellow-feeling of his good and evil. *Rom.* 12. 15, 16. *Heb.* 13. 3. *2 Cor.* 11. 29.

4. Humility:

5. Meekness:

6. Pa-

6. Patience, long-suffering and slowness to anger. *Ephesians* 4. 26. *1 Thes.* 5. 14.

7. easiness to be reconciled, and to forgive the wrong done unto us. *Eph.* 4. 32.

8. A peaceable mind; careful to preserve and make peace. *Rom.* 12. 18. *1 Thes.* 5. 13. *Mat.* 5. 9.

What is required for preservation of peace?

Duties respecting the preservation of peace.

1. Care of avoiding offences.

2. Construing things in the best sense. *1 Cor.* 13. 7.

3. Parting sometime with our own right. *Gen.* 13. 8, 9.

4. Passing by offences; and patiently suffering of injuries, lest they break out into greater mischiefs.

What are the inward vices here condemned?

The consenting in heart to do our neighbour harm, with all passions of the mind which are contrary to the love we owe him.

What be those evils passions?

Evil passions opposite to these duties.

1. Anger, either rash or without cause; or passing measure, when the cause is just. *Mat.* 5. 21, 22. *Eph.* 4. 26, 31.

2. Hatred, and malice: which is a murder in the mind. *1 Job.* 3. 15.

3. Envy: whereby one hateth his brother (as *Cain* the murderer did) for some good that is in him. *Jam.* 3. 14. *Prov.* 14. 30. *1 Job.* 3. 12.

4. Grudging and repining against our Brother, which is a branch of envy. *1 Tim.* 2. 8.

5. Unmercifulness, and want of compassion. *Rom.* 1. 31. *Amos* 6. 6.

6. Desire of revenge. *Rom.* 12. 19.

7. Cruelty. *Psal.* 5. 6. *Gen.* 49. 5, 7.

8. Pride: which is the mother of all contention. *Prov.* 13. 10.

9. Uncharitable suspicions. (*1 Cor.* 13. 5, 7. *1 Sam.* 1. 13, 14.) yet godly jealousy over another is good, if it be for a good cause.

10. Frowardness, and uneasiness to be intreated. *Rom.* 1. 31.

What use are we to make of this?

That we should kill such affections at the first rising; and pray to God against them.

So much of the inward. What are the outward?

They respect, either the Soul principally; or the whole man, and the Body more specially.

Outward duties respecting the souls of our Neighbours.

What duties are required of us for preservation of the Souls of our Neighbours?

1. The ministring of the food of spiritual life. *Esa.* 62. 6. *1 Pet.* 5. 2. *Acts* 20. 28.

Giving good counsel, and encouraging unto well doing. *Heb.* 10. 24, 25.

3. Walking without offence: which the Magistrate ought to be careful of in the Common-wealth, the Minister in the Church, and every one in his calling. For the rule of the Apostle reacheth to all: *Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.* *1 Cor.* 10. 32.

4. Giving good example, and thereby provoking one another to love and good works. *Mat.* 5. 16. *2 Cor.* 9. 2. *Heb.* 10. 24.

5. Reproving our Brothers sins, by seasonable admonition. *Levit.* 19. 17. *1 Thes.* 5. 14. *Psal.* 141. 5.

6. Comforting the feeble minded, and supporting the weak. *1 Thes.* 4. 28. & 5. 14.

The contrary vices to the former duties.

What are the contrary vices here condemned?

1. When the food of spiritual life is with-holden. (*Prov.* 29. 18. *Amos* 7. 13.) which charge specially lieth upon such Ministers, as are either *Ignorant* shepherds and cannot; or *Idle*, and will not feed the flock committed to their charge, or for the most part neglect their own, and busie themselves elsewhere,

elsewhere, without any necessary and lawful calling. *Ezek. 3. 18. & 13. 19. Jer. 43. 10. Esa. 56. 10. Act. 20. 26, 27, 28.*

2. When the Word is corrupted by erroneous, or vain and curious expositions. *1 Tim. 1. 4.*

3. When Magistrates procure not, so much as in them lyeth, that the people under their government do frequent the hearing of the Word read and preached, and receiving of the Sacraments, in the appointed times.

4. When men command, or tempt others to things unlawful. *1 Kings 12. 28.*

5. When men give offence, either by evil example of life, (*Prov. 29. 12.*) or by unseasonable use of Christian liberty. *1 Cor. 8. 10, 11.*

6. When we rebuke not our neighbour, being in fault; but suffer him to sin. *Lev. 19. 17.*

7. When the blind lead the blind, (*Mat. 18. 14.*) and those that be seduced, seduce others. *Mat. 23. 15. 2 Tim. 3. 13.*

So much of that which concerneth the Soul of our Neighbour principally. Duties respecting the whole person of our neighbours. Wherein consisteth that, which respecteth his whole person, and his Body more specially?

In Gestures, Words and Deeds.

What are required in our Gestures?

A friendly countenance, (that we look chearfully upon our Neighbours) and an amiable behaviour. *Phil. 4. 8. Jam 3. 13.* Gestures.

What is here forbidden?

All such Gestures as declare the scornfulness, anger, or hatred of the heart, with all froward and churlish behaviour. *1 Sam. 25. 17.* So that here is condemned, 1. A scornful look; and any disdainful sign, expressed by the gestures of the head, nose, tongue, finger, or any other member of our body: as nodding the head, putting out the tongue, pointing with the finger, and all manner of deriding of our neighbour. (*Mat. 27. 39. Gen. 21. 9.* compared with *Gal. 4. 29.*) 2. A louting countenance, (such as was in *Cain, Gen. 4. 5, 6.*) snuffing, (*Psal. 10. 5.*) frowning, &c. which, as sparks, come from the fire of wrath and hatred.

What doth this teach us?

That we are to look to our very countenance, that it bewray not the filthiness of our hearts. For God hath so adorned the countenance and face of man, that in it may be seen the very affections of the heart. *1 Cor. 11. 7.*

What is required in our words?

That we salute our Neighbour gently, speak kindly, and use courteous and amiable speeches unto him, which (according to the Hebrew phrase) is called a speaking to the heart one of another. *Eph. 4. 32. Ruth 2. 13.* Duties required in words.

What are the contrary vices here forbidden?

1. Evil speaking of a brother; although the matter be not false in it self; when it is not done either to a right end, or in due time, or in a right manner. The opposite vices.

2. Disdainful speaking, when words are contemptuously uttered, whether they carry with them any further signification or no. As to say Tush; or to call our Brother *Raca*, (*Mat. 5. 22.*) and such like.

3. Bitter and angry words, or speeches wrathfully uttered, by any evil or vile terms, as *Fool*, and such like. *Mat. 5. 22.*

4. Mockings, for some want of the body (*Lev. 19. 14.*) especially for piety. (*Gen. 21. 9. 2 Sam. 6. 20.*) instead that they ought to be an eye to the blind, and a foot to the lame. (*Job. 29. 15.*) yet Gods children may sometimes use mocking in a godly manner: as *Elias* did to the Priests of *Baal*. *1 Kin. 18. 27.*

5. Grudgings, and complaints one of another *Jam. 5. 9.*

6. Brawling, threatening, and provoking of others. *Tit. 3. 2.*

7. Crying: which is an unseemly lifting up of the voice. *Eph. 4. 31.*

8. Despightful words, reviling and cursed speaking. *Prov. 12. 18.* Yet men

men in authority may use such terms, as the sin of those with whom they deal doth deserve.

What use are you to make of all this?

The use.

That according to the counsel of St. Paul, we see that *no corrupt communication proceed out of our mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers.* Eph. 4. 29. *that our speech be always gracious, seasoned with salt, that we may know how we ought to answer every man.* Col. 4. 6. For as flesh in the Summer, if it be not powdered with salt will smell: so it will be with them that have not their hearts seasoned with the word of truth. And thence for want of care, proceed angry, wrathful, and loathsome speeches against our brother: which are in the Scripture compared to Juniper coals, which burn most fiercely; (*Psal. 120. 4.*) or to the pricking of a sword, or a razor, which cutteth most sharply. (*Prov. 12. 18. Psal. 52. 2.*) Whereupon the tongue is by St. James said to be an unruly evil, set on fire of Hell. *Jam. 3. 6, 8.* We ought therefore to govern our tongues by the Word of God, and take heed of vile speeches.

Duties required in our deeds.

So much of our Gestures and Words. What is required in our Deeds?

1. That we do good unto our Neighbour, so far as our power and calling will suffer.
2. That we visit and comfort him in sickness and affliction. *Mat. 25. 36. Jam. 1. 27.*
3. That we give meat, drink, and cloth to the poor and needy.
4. That we give relief to the distressed, and succour to the oppressed. *Job. 29. 15, &c.*
5. That we foresee and prevent mischiefs before they come.
6. That we rescue our Neighbour from danger, and defend him with our hands, if we can, if we may.

What be the contrary sins forbidden?

The contrary vices to the former duties.

1. Oppression and cruelty, in withdrawing the means of life: (*Jam. 5. 4.* as by usury, and by letting out of land so that men cannot live by it, &c.
2. Not looking unto the sick, and those that be in distress.
3. Neglect of Hospitality; especially to the poor, which by the commandment of God must be provided for.
4. Not preventing mischiefs and turning away strokes from our Neighbour, so much as in us lieth.
5. Extremity and cruelty in punishing: when the correction is excessive; (*Dent. 25. 3. 2 Cor. 11. 24.*) or is not inflicted in love of justice. *Dent. 16. 19, 20.*
6. All angry and despiteful striking, how little soever it be.
7. Fighting, smiting, wounding, or maiming of the body of our brother or neighbour. *Jam. 4. 1. Lev. 24. 19, 28.*
8. The endangering or taking away of his life.

How is this done?

Either directly, or indirectly.

How indirectly?

How we do indirectly endanger our Neighbours life.

1. When one defendeth himself with injury, or purpose of revenge, or to hurt his adversary, and not only to save himself. *Rom. 12. 21. Exod. 22. 2, 3.*
2. When women with child, either by misdiet or strein by reaching, violent exercise, riding by Coach or otherwise, and much more by dancing; either hurt the fruit of their womb, or altogether miscarry.
3. When children begotten in fornication or adultery, are committed to them to keep, which have no care of them.
4. When those to whom it appertaineth, do not punish the breach of this Commandment. *Numb. 35. 31, 32. Prov. 17. 15.*
5. Keeping of harmful beasts, *Exod. 21. 29,*
6. All dangerous pastimes, &c.

8. When

7. When things are so made, that men may take harm by them; or much care is not had of them as ought to be. As when the high-ways and Bridges are not mended: or when stairs are so made, that they are like to hurt either Children, Servants, or others: Or when Wells or Ditches (or any such like dangerous places) are not covered, or fenced. *Exo. 21. 33.* whereunto belongeth that the Lord commandeth the Israelites to have battlements upon their Houses. *Deut. 22. 8.*

How directly?

When a man (without a calling) doth actually take away the life of his Brother; (*Gen. 9. 6.*) otherwise then in case of publick justice, (*John 7. 19.*) just War, (*Deut. 20. 12, 13.*) or necessary defence. *Exo. 22. 2.*

How we do directly take away our neighbours life.

How many sorts of this direct killing are there?

Three.

First, Chance-medly.

Secondly, Man-slaughter.

Thirdly, Wilful-murther.

What is that which we call Chance-medly?

When it is simply against our will, and we think nothing of it: as he which felleth a Tree, and his Ax head falleth, and hurteth, and killeth a man. *Deut. 19. 4, 5.* Which is the least sin of the three, and by mans Law deserveth not death: and therefore by the Law of *Moses*, in this case the benefit of sanctuary was granted. *Exod. 21. 13.*

Chance-medly, and how proved to be a sin.

But how appeareth it to be a sin at all?

1. Because by the Law of *Moses* the party that committed this fact, was to lose his liberty, until the death of the high Priest, to signifie, that he could not be freed from the guilt thereof, but by the death of Jesus Christ the great high Priest.

2. Because it is a fruit of the sin of our first Parents: who if they had stood in that integrity wherein God created them, such an act as that should never have happened.

3. Because there is some imprudency in him that doth it, and want of consideration.

What should this teach us?

To take heed of all occasions, that may make us guilty of this sin.

What do you account Man-slaughter?

When one killeth another in his own defence. Whereunto also may be referred: if one should kill a man at unawares, in hurling stones to no use; or if a Drunkard in reeling should fell another, whereof he should dy. For this is different from that which cometh by Chance-medley, when a man is employed in a good and lawful work.

Of Man-slaughter.

What think you of killing one another in quarrelling, and challenges to the field?

It deserveth death, by the law of God and man.

What is wilful Murther?

Of Duels.

When a man advisedly, wittingly, and maliciously, doth slay or poison his Neighbour. Which is a sin of a high nature, and at no hand by the Magistrate to be pardoned: because thereby the Land is defiled. *Gen. 9. 5, 6. Hos. 4. 2, 3. Numb. 35. 31, 33, 34. Deut. 21. 2, 7, 8, 9.*

What reasons are there to set out the detestation of this sin?

1. If a man deface the Image of a Prince, he is severely punished: how much more if he deface the Image of God? *Gen. 9. 6.*

2. By the Law of *Moses*, if a beast (an unreasonable creature) had killed a man; it should be slain, and the flesh of it (although otherwise clean) was not to be eaten. *Exod. 21. 28.*

3. By the same Law, if this sin go unpunished; God will require it at the place where it was committed, and at the Magistrate hands. *Num. 35. 33.*

Hitherto of the duties of this Commandment belonging to the person of our Neighbour while he is alive, What are they after his death?

They either concern; himself, or those that pertain to him.

What are the duties that concern himself?

Duties to be performed to our neighbour after his death.

1. Friends and Neighbours should see that his body be honestly buried, and Funeralls decently performed. *Gen. 23. 4. 19. & 25. 9. 1 Sam. 25. 1, Psal. 79. 3.*
2. Moderate mourning is to be used for him. *Eccle. 12. 7. 1 Thes. 4. 13.*
3. We are to report well of him, as he hath deserved.
4. We are to judge the best of him.

What is that which concerneth those that belong unto him?

To provide for his Wife, children and posterity; that he may live in them. *Ruth 2. 20. 2 Sam. 9. 7.*

So much of the respect which we doe owe our Neighbours. Is it not required also, that we should shew mercifulness unto our beasts?

Yes. A righteous man is to regard the life of his beast. *Pro. 12. 10.* And all hard usage of the creatures of God is forbidden, (*Dent. 22, 6, 7. and 25. 4.*) yet not so much in regard of them, (*1. Cor. 9. 9, 10.*) as that thereby the Lord would train us forward to shew mercy to our Neighbour. For it being unlawfull to use the dumb creatures cruelly; it is much more unlawfull to use men so.

What are the breakers of this Commandment to expect?

The Apostle James teacheth that, when he saith: *Judgement without mercy shall be upon those that are mercilefs. James. 2. 13.*

Of how many sorts are those judgements?

Of punishments due to the breakers of this Commandment.

They either concern this life, or that which is to come.

What be those that concern this life.

1. Severe punishments (by the Law) are to be inflicted upon the body; as limb for limb, eye for eye, hand for hand, tooth for tooth, wound for wound, blood for blood, life for life: (*Exod. 21. 23. Jud. 1. 5. 6. 7.*) although it were a beast, if it were known to be a striker. *Exodus 21. 28.*
2. Short life. *Psal. 55. 23. Blood-thirsty men live not out half their days.*
3. Magistrates, that should punish Murtherers, if they spare them, their lives are in danger to go for the offenders: as Achabs did for Benhadads. *1 Kin. 20. 42. David* was exceedingly punished for sparing blood-thirsty men, (such as was his son *Abolom*) and not punishing them. *2 Sam. 13. 28, 29. & 14. 33. & 16. 11.*
4. God threatneth; that he will not only revenge the blood of the slain upon the Murtherer himself, but also upon his issue and posterity, in unrecoverable diseases. *2 Sam. 3. 29.*

What is the punishment that concerneth the life to come?

1. That their prayers are not heard. *Esa. 1. 15. 1 Tim. 2. 8.*
2. Everlasting death both of body and soul, in the bottomless pit of Hell. And as the degrees of sin are, so shall the punishment be.

What helps are we to use for the furthering us to the obedience of this Commandment?

Means furthering us in the obedience of this commandment.

It behoveth us to consider, that first, all men are made in the image of God; (*Gen. 9. 6.*) and of one blood with us; (*Acts 17. 26.*) and all Christians in the image of Christ also, in whom we are all one body *1 Cor. 12. 27.*

Secondly that God hath appointed the Magistrate to punish proportionably every offender in his kind: (*Gen. 9. 6. Levit. 24. 20, 21.*) yea himself also extraordinarily bringing Murtherers to light and punishment. *Gen. 4. 9. Prov. 28. 17. Ait. 28. 4.*

Hindrances of our obedience to this Commandment.

What must we avoid as hindrances to the obedience of this Commandment?

1. The false opinion of the World, placing manhood in revenge and bloodshed, *Gen. 4. 23, 24.*
2. The

2. The company of furious and unmerciful men. *Proverbs* 22. 24, 25.
3. Greedy desire of gain. *Pro.* 1. 19. *Mich.* 3. 3.
4. Pride. *Pro.* 13. 10.
5. Riot and drunkenness. *Pro.* 23. 29.

Hitherto of the general duties that belong to the person of Man, contained in the sixth Commandment. What followeth?

The duties which we owe to Man, in regard of the things which belong unto him: the first whereof concerneth those that be most dear unto him; namely his family and his wife especially, who is nearest unto him, and as himself; being one flesh with him. In respect whereof, Temperance and chastity is required in the next Commandment.

What are the words of the seventh Commandment?

The seventh Commandment.

Thou shalt not commit Adultery. *Exod.* 20. 14.

What is comprehended under this name of Adultery?

All sins of that sort, committed either in the body or in the mind of persons, whether married or unmarried, are signified by this name; to shew the vileness of the breach of this Commandment.

What then is the meaning and scope of the Commandment?

That all uncleanness and impurity be avoyded, and chastity by all means preserved. *2 Cor.* 7. 1. *1 Thes.* 4. 3, 4, 5.

The meaning and scope of the seventh Commandment.

What is here forbidden?

All impurity and uncleanness, together with all means and provocations to lust.

What is required?

All purity, honest behaviour, continent and chaste usage, towards our selves and towards our neighbour. *1 Thes.* 2. 3. & 5. 23. *1 Cor.* 7. 34.

What are the special breaches of this Commandment?

They are either Inward, or Outward.

What is the Inward?

The unchastity and dishonesty of the mind: with all filthy imaginations, and inordinate lusts, *Mat.* 5. 28. *Col.* 3. 5.

Of inward impurity, and the branches of it.

What are the special branches of this inward impurity?

1. The desire of strange flesh, with resolution to have it, if he could. *Col.* 3. 5. *1 Thes.* 4. 5. For a lust after a strange Woman, with consent of heart, is forbidden in this; (*Mat.* 5. 28.) as lust without consent is in the last Commandment. Not that the bare affection is of it self a sin, being rightly directed to a true and good object: but the abuse of the affection, the right subject, manner and measure being not observed.

2. Inward boyling and burning in affection: Whereby godly motions, as with a fire, are burnt up, and a mans mind is so carried away, that he is hindered in all other things belonging to his calling. This is an high degree of corruption, which if it be not restrained, will break forth into further mischief: (*Jam.* 1. 15.) and therefore we are earnestly to pray to God against it; and if we can no otherwise prevail, we must use the remedy of Marriage prescribed by God himself: for it is better to marry then to burn. *1 Cor.* 7. 9.

3. Evil thoughts and cogitations in the mind, arising from foolish and vain talk, but first and principally from our own concupiscence, when a man suffers as it were, his soul to be trampled under foot with impure imaginations. *Jam.* 1. 14, 15.

4. Jealousie in the mind, betwixt two persons, upon no just occasion or good ground: which is contrary to that entire love and affection, which a man should have towards his wife. *Numb.* 5.

What is the inward vertue here commanded?

The virginity and continency of the mind; and the chastity and purity of the heart. *1 Cor.* 7. 34. *1 Thes.* 4. 3, 4, & 5. 23.

What is the outward breach of this Commandment?

Such uncleanness, as being once seated in the mind, after sheweth it self outwardly.

Wherein doth it shew it self?

Either in things that belong to the body, or else in the body it self.

How in those things that belong to the body?

In the abuse either of Apparel, or of Meat and Drink.

How is this Commandment broken in the abuse of apparel, and the ornaments of the Body?

Abuse of apparel.

1. By excess: when it is above our estate, or ability. *Mat. 11.8. Isa 3.16.*
2. By lightness: when it is wanton and lascivious. Whence some apparel is called by the Holy Ghost, *whorish*: (*Pro. 7.10.*) which is a great occasion of lust and uncleanness.

3. By immodesty, and wearing of such attire as doth disfigure the body.

4. By new fangledness: when it is not according to the custome of the Country, City, or Town where we dwell, *2 Sam. 13.4.18.*

5. When it is otherwise than belongeth to the sex: as if a man put on woman's apparel, or a woman a man's. Which is abominable to God. *Dent. 22.5.*

What are the reasons hereof?

1. God would have every sex hereby maintained; that the man should not become effeminate, nor the woman mannish.

2. To avoid a most notorious occasion of a shameless and nameless sin. For if a man may be inflamed with a wanton Picture painted: much more with a lively Image, and portraiture of the sex.

3. It is a dishonour for a man to bely his sex, and to spoil himself of the dignity God hath given him; and presumption for a woman to desire the reputation of a better sex then God hath set her in.

May not women in their apparel submit themselves to please their Husbands?

They must seek to please them by lawful means, and therefore by clothing themselves in decent apparel, with sobriety; and for their success, to put their trust in God, who is able by modesty in apparel, without any such indirect means, to maintain their husbands love towards them. *1 Pet. 3.5.*

What apparel are we then to use?

Such as cometh under the rule of the Apostle; namely, such as may witness our godliness and modesty. *1 Tim. 2.9. Tit. 2.3.* And therefore, although some (exceeding this measure) say they do it not to allure any: yet if others be allured by it, it is a sin in them; although not so grievous and great as in the other, who propound to themselves (by their wanton apparel) to allure.

How is this Commandment broken in the abuse of meat and drink?

Either in regard of the quality or quantity thereof.

How in regard of the quality?

1. When we seek for too much daintiness. *Dent. 14.21. Lu. 16.19.*

2. When we seek such kinds of meat and drink, which provoke this sin.

How in regard of the quantity?

By excess, and intemperance in diet: when we feed to fulness, and give our selves to surfeiting and drunkenness. *Ezek. 16.49.*

What be the contrary duties here commanded?

1. Temperance, in using a sober and moderate diet; (*Eccl. 10.16.*) according to our ability, and the use of the Country where we be.

2. Convenient abstinence. *1 Cor. 9.27.*

So much of the breach of this Commandment in the abuse of those things which belong to the body. Wherein consisteth the abuse of the body it self?

Partly in the gestures and carriage of the body; partly in speech and words; partly in act and deed.

Of the abuse of meat and drink.

How

How is the wantonness of the heart manifested by the countenance, gestures, and carriage of the body?

1. By impudency or lightness in countenance, gesture, or behaviour. *Pro6. 13. & 7. 10. &c.*

2. By wanton looks: when the eye (which is the seat of Adultery, or of Chastity) is suffered to wander without regard; and either giveth occasion to others to commit adultery, or is so fixed to behold the beauty of another, or else lascivious and wicked pictures (wherein many set their delight) and the like things, that the heart is inflamed to lust, and allured to filthiness thereby. *2 Pet. 2. 14. Mat. 5. 28. Gen. 39. 7. Job 31. 1. Eze. 23. 14.*

Wanton
Gestures.

3. By uncovering of the nakedness of the breasts, and other parts of the body, for the allurement of others. Whereunto may be referred the Apostles Commandment for women to be covered: (*1 Cor. 11. 6.*) and the example of *Rebekah*, who for modesty put a veil upon her face, (*Gen. 24. 65.*) not as many do now adays, for other respects.

4. By painting the face, and counterfeiting the complexion: as wicked *Jesabel* did, who was afterwards (by the just judgment of God) eaten up of dogs.

5. By mincing and tinkling with the feet; by wanton dancing of men and women together, (which is a great inticement to this lust) and all other lascivious motions. *Esa. 3. 16. Mar. 6. 22.*

6. By dalliance; and abuse of any parts of the body to the provocation of others unto lust, or suffering them to wander in wantonness.

What be the contrary vertues here commanded?

Chastity in the eyes, countenance, and all the parts of the body; modesty, and gravity in behaviour: (*Tit. 2. 2. 3.*) that we make a covenant with our eyes; (*Job. 31. 1.*) and pray that the Lord would turn them away from seeing vanity: (*Psa. 119. 37.*) finally that we so carry and direct all the members of the body, as that they be not weapons of uncleanness. *Rom. 6. 13, 19.*

Chastity in the
eyes, &c.

How is this Commandment broken by evil Words?

1. By vain and wanton speeches, corrupt and rotten communication: whereby not onely the speakers heart, but also the hearts of the hearers are inflamed. *Eph. 4. 29. & 5. 3. 4. 1 Cor. 15. 33.*

Wanton
speeches.

2. By giving ear to filthy words, and taking delight in hearing dishonest things; although (for our credit) we will not speak them. *1 Cor. 15. 33.*

3. By making of love Epistles, amorous Books, lewd Songs and Ballads, and such like.

4. By reading or hearing of wanton Poems, naughty Songs, and bad Books; and much more by learning of them: whereby the memory is cloyed, and so better things kept forth.

What is contrary to this?

Chastity in tongue and ears; speech favouring of sobriety and grace, (*Thef. 5. 23.*) modest and chaste talk. Where we are to follow the example of the Holy Ghost, who speaking (by necessity) of matters unseemly to be spoken plainly of, useth chaste speech: as, *he knew her, he covered his feet, &c. Judg. 3. 24. 1 Sam. 1. 19.*

Chastity in the
tongue and
ears.

What say you here to Interludes, and Stage-plays?

They offend against many branches of this Commandment together, both in the abuse of apparel, tongue, eyes, countenance, gestures, and all parts almost of the body. For besides the wantonness therein used, both in attire, speech, and action; the man putteth on the apparel of the woman, (which is forbidden, as a thing abominable: *Deut. 22. 5.*) much filthiness is presented to the beholders, and foolish talking, and jesting, which are not convenient: lastly, fornication and all uncleanness (which ought not to be once named amongst Christians) is made a spectacle of joy and laughter. (*Ephes. 5. 3, 4.*) Therefore they that go to see such sights, and hear such words; shew their neglect of Christi-

Stage-plays.

an duty, and carelesnes in sinning, when as they willingly commit themselves into the snare of the Devil. 1 Cor. 15.33.

There remaineth now the breach of this Commandment in Act and Deed.

What is that?

Breach of the seventh Commandment, in respect of action.

Fleahly pollution, and impurity in action: of which the unlawful vows of continency are nurses. Heb. 13.4. 1 Tim. 4.1,3.

What is the contrary vertue?

The possessing of our vessels in holiness and honour: (1 Thes. 4.4.) for the preservation of which purity, holy wedlock is commanded to such as have not got the gift of continency. 1 Cor. 7.9.

How doth a man exercise uncleanness in act?

Either by himself, or with others.

How by himself?

By the horrible sin of Onan; (Gen. 38.9.) lustful dreams, and nocturnal pollutions, (Deu. 23.10.) rising from excessive eating, and unclean cogitations, or other sinful means, Jude v.8. 2 Pet. 2.10. Gal. 5.19. Col. 3.5.

How is it with others?

Either in unlawful conjunction, or unlawful separation.

What be the kinds of unlawful conjunction?

It is either with those that are of a diverse, or of the same kind.

What is the filthiness, which consisteth in the conjunction of divers kinds?

It is either Bestial, or Diabolical?

What is the Bestial?

When a man or woman committeth filthiness with a beast. Which is a most abominable confusion. Levi. 18.23. & 20.15,16.

What is the Diabolical?

When a man or woman hath company with an unclean spirit, under the shape of a man or woman. Thus witches sometimes prostrate their bodies to the Devil, who to fulfil their lusts, doth present himself unto them in an humane form.

How is sin committed betwixt those of the same kind?

When men do carnally company with others out of marriage, or otherwise then the laws of holy marriage do require.

What is common to those unlawful mixtures?

Of Stews, & the unlawfulness of them.

That they all be either voluntary in both, or by force in the one. To the former may be referred the maintenance of Stews, which are permitted and defend in Popery: to the latter, the case of Rape.

How do you prove the unlawfulness of Stews?

1. They are so far from being the remedies of uncleanness, that they be the special nourishers thereof. For the acting of sin doth not extinguish, but increase the flame of concupiscence.

2. They are expressly forbidden in the Law of God. Lev. 19.29. Deu. 23.17.

3. The Kings are commended in Scripture, who took away such filthiness out of their land. 1 King. 15.12. 2 Kin. 23.7.

4. By them, not fornication onely, but Adulteries, yea Incests also were committed, when as both married, and unmarried came thither; and oftentimes some of the same blood and affinity, committed villany with one whore. Ezek. 22.11.

Of Rape.

What do you say to the case of Rape?

Herein the party forced is to be holden guiltless: but the offence of the other is highly aggravated hereby. Dent. 22.25,26. 2 Sam. 13.14.

Of how many sorts are these unlawful mixtures?

They are either of one sex with the same sex; or of both sexes, the one with the other.

What is that of one sex with the same sex?

Sodomy, or Buggery: when man with man, or woman with woman, committeth filthiness Lev. 18.22. & 20.13. Deu. 23.17. Ro. 1.26,27.

What

What be the unlawful mixtures of both Sexes, the male and the female together?

They are either more unnatural, or less contrary to nature.

What are the more unnatural?

1. When there is a mixture of those bodies that are within the degrees of kindred and alliance, forbidden by the law of God. (*Lev. 18. 6. &c.*) whether it be in marriage, or otherwise. *2 Sam. 13. 14. Gen. 38. 16.* which sin is called *Incest*.

Of what sorts are Incests?

They are either in degrees of *Consanguinity*, or *Affinity*.

What is the incest of Consanguinity?

Confusion of blood, either in the *right line* upward, as Father with Daughter; *Collateral*, as Brother with Sister; or *overthwart* and oblique, as Son with Aunt, Daughter with Uncle.

May Cousin-Germans (being in the second degree) marry by the Law of God?

Yea: but in divers respects it is unnecessary and inconvenient.

What are the incests of Affinity?

There is the same prohibition of *Affinity* as of *Consanguinity*: as for a man to have his Sister in Law, &c.

What use make you of this?

It condemneth the Pope, who dispenseth with the degrees prohibited by God, and prohibiteth many degrees which God alloweth: making that to be sin which is no sin, and that which is no sin to be sin.

What be the unlawful Conjunctions of man and woman, that are less contrary to nature?

They are either betwixt strangers, or betwixt man and wife.

What be the kinds of the former?

Fornication, and *Adultery*. *Heb. 13. 4.*

What is Fornication?

When two single persons come together out of the state of Matrimony. *Fornication: Deut. 22. 28, 29. Eph. 5. 3.*

What is Adultery?

When a man or a woman, whereof the one at least is contracted in marriage, commit filthiness together. *Adultery.*

How manifold is this Adultery?

Either Single or Double.

What call you single Adultery?

When the one party is single, and the other married or espoused.

What is the double?

When two persons married or contracted, do company together: which is a most high degree of offence, as being committed against four persons.

What is the unlawful conjunction between man and wife?

It is either betwixt one and many, or betwixt one and one.

What is the former?

Polygamy, and the having of many wives at once: which was ever unlawful in conscience, howsoever for a time it was born with of God, (in regard of the encreasing of the World and Church,) and not punished by the positive Law. *Gen. 4. 23. Lev. 18. 18. Malac. 2. 15, 16. 1 Cor. 6. 16. & 7. 2.*

What is the latter?

When the holy laws of Matrimony, and the order which God hath appointed in his word, are not observed.

What be those Laws and orders?

They do either concern the *entrance* into Marriage, or the holy *use* thereof, after it is consummate.

What is required in the entrance?

1. That

What is required in the entrance into Marriage.

1. That the persons be joyned in wedlock, meditate of the ends of Matrimony: that it is ordained for procreation sake, and for their own mutual comfort and preservation, not for fulfilling of lust only.
2. That they use prayer for a blessing upon them.
3. That they look to the degrees of Consanguinity and Affinity prescribed.
4. That they look that either of them be free from any former Contract.
5. That they be of the same Religion.
6. That they have consent of Parents, and those which have charge over them. For Parents have as great interest in their children, as in any of their goods.
7. That there be due consent likewise betwixt themselves. Where Parents must have a care to marry them, when they have understanding and discretion.
8. That due respect be had to the age of the parties.
9. That there be espousals before marriage; and that the parties espoused joyn not themselves together before the marriage be confirmed by the prayers of the Congregation. According to the example of Joseph and Mary. *Mat. 1.*

What be the contrary abuses?

The contrary abuses.

1. When Meditation and Prayer are neglected.
2. When nearness of blood and kindred is not respected.
3. When either of the parties is formerly married, or contracted to some other. *Malac. 2. 15.*
4. When they are of a divers Religion. *Gen. 6. 2.*
5. When there wanteth consent of Parents. *Exod. 22. 16, 17.* Where stealing away of mens daughters cometh within the compass of Adultery, and is condemned in this Commandment.
6. When there is not due consent between the parties themselves, *Gen. 29. 23.* Where untimely marriages come to be condemned; which are the causes of many discords, and so great dissention between Husbands and Wives, when they are come to discretion and age.
7. When there is great disparity of age in the parties contracted.
8. When espousals are neglected, or the parties espoused come together before the consummation of the marriage. Both which are breaches of Gods ordinance.

What is required in the holy use of marriage?

What is required in the holy use of Marriage.

1. An holy and Christian conversation together, during the whole term of their life.
2. The sober use of the marriage bed.

What is required in the former?

That there be mutual delight, (*Prov. 5. 19.*) fidelity, (*Rom. 7. 2.*) and confidence each in other. *Prov. 31. 11.*

What in the latter?

That they render due benevolence one to the other; (*1 Cor. 7. 3, 4, 5.*) and abuse not the marriage bed, either unseasonably, or intemperately.

How unseasonably?

In not observing the time, either of natural separation, (*Lev. 18. 19.*) or of solemn humiliation; wherein (with consent) they are to give themselves unto Fasting and Prayer. Which though it be not strictly commanded, is yet permitted. *1 Cor. 7. 5, 6, 7.*

How intemperately?

When the honourable and chaste estate of Matrimony is used to wantonness, and not with moderation and seemliness. *1 Thes. 4. 4. 5.* For as a man may commit a fault in excess of wine, although it be his own: so may he sin in abusing his body with his own wife.

Hitherto

Hitherto of the unlawful conjunction. Wherein doth unlawful separation consist? Unlawful separation.

Either in the utter abjuration of marriage, or in the breach of conjugal society.

How is the former sin committed?

By the unlawful vows of continency: where we must abhor the doctrine of devils, depraving and denying holy marriage. *1 Timothy 4. 1, 3.*

How is the latter committed?

Either when the party is present, or when he is absent.

How when the party is present?

When due benevolence is not yielded, although there be aptness thereunto, nor any hindrance by consent, in respect of extraordinary prayer. *1 Cor. 7. 3, 4.*

How when the party is absent?

Either privately, or publickly.

How privately?

When the party withdraweth it self in dislike, or lothsome; or else by long and unnecessary journeys of travelling, of merchandise, wars, &c. or maketh a desertion for hatred of Religion. *1 Cor. 7. 12, 13, 15.*

How publickly?

When separation hath been made by the Magistrate, without lawful cause.

Is there any lawful cause of divorce?

Yes. Adultery is a lawful cause of separation: but not contention, or discord, or any thing beside. *Mat. 5. 32.*

So much of the Commandment. What are the punishments of the breach of it?

1. When many other sins are hid, this is most commonly discovered. *The punishments of the breach of this Commandment.*
Num. 5. 13, &c. Prov. 5. 11, &c. John 4. 16.
2. The sin is a judgment of it self, *Prov. 22. 14. Eccl. 7. 27, 28. Rom. 1. 24.*
3. God judgeth them oftentimes in this world, always in the world to come. *Heb. 13. 4. 1 Cor. 6. 9, 10. Num. 25. 8. Gen. 12. 17. 1 Cor. 10. 8. Gen. 34. 25. Judg. 19. 29. Prov. 7. 23, 26, 27. Job. 31. 9, 10, 11, 12. 2 Sam. 13. 14, 28.*
4. More particularly; whipping for Fornication, and death for Adultery and other unlawful mixtures. *Lev. 20. 10.*
5. It spendeth the goods. *Prov. 15. 10. & 6. 26.*
6. It hurteth, wasteth, and consumeth the body. *Prov. 5. 11.*
7. It bereaveth a man of his understanding and judgment. *Hosea 4. 11.*
8. It not only reacheth to the offenders themselves, but also to their children; who are the children of Adultery. And by *Moses law*, the Bastard (to the tenth generation) might not enter into the Sanctuary. *Deut. 23. 2.*
9. He sinneth against his wife and lawful children, whilst thereby he oftentimes maketh a stews of his house: as *David* did by the Adultery he committed with the wife of *Urias*. *2 Sam. 16. 21.*
10. Barrenness in his wife. *Lev. 20. 20.*
11. Children begotten in horrible incest were to be burnt or slain in their mothers womb.

What are the helps to the obedience of this Commandment?

Unto the fore-mentioned helps there must be added:

1. Care to keep a good Conscience. *Eccl. 7. 28.*
2. Labour in our vocations.
3. Watchfulness over our own spirit. *Mal. 2. 16.*
4. A Covenant with our eyes. *Job. 31. 1.*
5. Love of God and of his wisdom. *Prov. 2. 10. &c.*
6. Prayer. *Psal. 119. 37.*
7. Holy meditations.

Helps and means of keeping this Commandment.

Hinderances
of obedience.

What are the hindrances to be avoyded?

Beside the unlawful vows of continency, and other provocations unto this kind of sin, before noted: we must beware of,

1. Idleness: in ceasing from doing any profitable thing. *Ezek. 16.49. 2 Sam. 11.12. 1 Tim. 5.11, 13. Gen. 34.1, &c.*
2. The breach of peace with God. *Prov. 22.14.*
3. Running on in sin; (*Eccl. 7.28.*) especially Superstition and Idolatry: (*Rom 1.25, 26.*) in which cases God giveth men over to vile lusts?
4. Lewd company. *Prov. 5.20. & 7.25.*
5. Idle and unwarrantable exercises. *Gen. 34.1 &c.*

So much of the seventh Commandment, where Chastity is commanded. There follow the general duties which we do owe to man in other things appertaining unto him. What be they?

They either regard the preservation of his goods, as the eighth; or his good name, as the ninth Commandment.

What are the words of the eighth Commandment?

The eighth
Commandment.

Thou shalt not steal. Exod. 20.15.

What doth it contain?

A charge of our own and our Neighbours goods: that we shew love and faithfulness therein, and not only not impeach or hinder, but by all means preserve and further the same.

What special matter do you learn from hence?

The gross error of the Anabaptists, that hold community of goods: which by the whole drift and scope of this Commandment is manifestly overthrown.

What is forbidden in this Commandment?

Whatsoever is prejudicial to our own or our Neighbours wealth: that we no way hinder, diminish, or abuse the same.

What is required?

Whatsoever may further and prosper our own or our Neighbours wealth: that we give to every one that which is his, and do our best (as far as our callings and means will suffer) to preserve his goods, and (as occasion serveth) help to encrease them; by all lawful courses, (*Eph. 4.28.*) and honest dealing (*Tit. 2.10.*)

The end of
the eighth
Commandment.

What is the end of this Commandment?

It is divers. First, in respect of God: that the goods which he hath bestowed on us should be conserved and imployed to those uses for which he hath intrusted them unto us: and principally to the setting forth of his glory who gave them.

Secondly, in respect of the Church. For whatsoever is given unto any member thereof, whether it be either spiritual or external good, it is given for the common benefit of the whole body. And therefore he that taketh away the goods of any member, or refuseth to imploy for the common profit what he hath, he neglecteth this communion; and consequently sinneth against this Commandment.

Thirdly, in respect of the Common-wealth: for the preservation whereof justice is required, in giving unto every one that which is his own; which being neglected, great Kingdoms are great Thieveries.

Lastly, in respect of every singular person: that every man may freely and quietly enjoy those his goods which God hath given him.

What was the occasion of this Commandment?

The occasion
of this Com-
mandment.

It was that covetousness which naturally adhereth unto us; whereof it cometh to pass, that we are not contented with our estate and means, but lust and long after other mens, and use all our endeavours to compass them, whether

whether it be by right or wrong. And from hence arise injuries, oppressions, thefts, and robberies: by which means what is gotten, doth naturally more delight and please us, then that we get in our lawful callings. *Prov. 9. 17. & 20. 17.*

What is here forbidden?

Theft, in all the kinds thereof.

What is theft?

It is the fraudulent imbezeling or taking away of those goods which belong to another man, without the knowledge or against the will of the owner: or the unjust detaining of it from him, when we know that in right it belongeth unto him. Theft.

What things are chiefly to be here considered?

Two. First, the Objects, about which it is chiefly exercised: and Secondly, the Vertues and Vices commanded and forbidden.

What are the Objects?

Our own and our Neighbours goods; or as they commonly speak, *Meum & Tuum*, mine and thine. For whereas he forbiddeth theft, and commandeth beneficence, he implyeth and requireth, that there should be distinct properties and possessions: for otherwise there could be no theft, nor exercise of bounty and beneficence. For a man cannot steal but that which is anothers, nor give but that which is his own.

What are the Vertues commanded, and the Vices forbidden in this Commandment?

The Apostle hath comprised all in a brief sum, *Ephes. 4. 28. Let him that stole steal no more, but rather labour, working with his hands the thing which is good, that he may have to give to him that needeth.* Of which the Apostle propoundeth himself for an example; *Act. 20. 33, 34, 35.*

What then are the parts of this Commandment?

Two. First, the negative, forbidding all Theft. Secondly, the affirmative, injoyning the just getting, and the just and liberal use of our goods. The parts of this eight Commandment.

What understand you by stealing, or Theft?

All vices of the same nature and kind, whereby we any ways hinder or hurt our selves, or our neighbours in our goods. And as Theft it self is here forbidden, so also the cause and root of it, which is covetousness; together with the means and signs of it, and the procuring of it in others: as also the contrary vertues hereunto are required.

How must we proceed in handling of them?

From the generals to the more special.

What are the degrees of the general duties?

They are three.

First, to abstain from all injuries and injustice, whereby we hurt or hinder our selves or our neighbour, in our own or his goods. General duties commanded.

Secondly, that we use our best endeavour to preserve by all lawful means, both our own and his.

Thirdly, that we cheerfully communicate our goods to the relieving of our neighbours necessities.

What are the vices opposite hereunto?

They are three.

First, injuriously to hurt or hinder our selves or neighbours in our goods. Opposite vices.

Secondly, to be wanting in any means whereby they may justly be preserved.

Thirdly, to be wanting to our neighbours in relieving them when their necessities require our help. For we are not absolute owners of the things which we possess: but Gods Stewards, who are injoynd to imploy his Talents to such uses as he requireth; and particularly to the benefit of our fellow-servants. *Luk. 16. 2. Luke 19. 13. Mat. 25. 14, 15. 19.*

What is the second general duty respecting our own and our neighbours goods?

That we use our best endeavour to preserve them. First, our own. For though we may not set our hearts upon them (*Psal. 62. 10.*) yet seeing they are Gods gifts, and are to be imployed for his glory and our own and neighbours good, if we should wilfully or negligently suffer them to perish, we should be worse then the unprofitable servant, who kept the Talent committed unto him, though he did not increase it. *Mat. 25. 25.*

Secondly, we must do our best to conserve our neighbours goods; seeing they have not by chance come unto them but by the wise disposing of Gods providence: whose wise dispensation we resist, if by our best endeavour we do not preserve them for their use. And to this end that Law concerning our neighbours Cattel tendeth. *Deut. 22. 1, 2, 3. Exod. 23. 4, 5.*

Special duties
here requi-
red.

What are the special duties here required?

They are of two sorts: the first, respect the just getting and possessing; the other, the right using and imploying of our goods.

What are the duties which are referred to the former?

They are either internal, or external.

What are the internal?

They are chiefly four:

First, little or no love and desire of money.

Secondly, self-contentedness.

Thirdly, a lawful measure of our appetite; or moderate concupiscence and desires.

Fourthly, lawful providence without taking care; or a laudable study and endeavour in getting goods.

What do you mean by little or no love of money?

When we do not set our hearts upon riches and worldly wealth: (*Psal. 62. 10.*) But first seek Gods Kingdom and righteousness. *Matthew 6. 33.*

What is opposite hereto?

Love of money: that is, when we set our hearts upon riches and worldly things; which should be devoted unto, and fixed upon God.

By what arguments may we be dissuaded from this vice?

Arguments
dissuading
from the love
of money and
earthly
things.

By divers; especially these that follow.

Because it is a foolish vice: seeing riches to those that immoderately love them, are not only vain, but also hurtful and pernicious. *Hab. 2. 6. 1 Tim. 6. 9.*

Secondly, because it is unseemly. For we are Pilgrims in this world, and Citizens of Heaven: and therefore we should not set our hearts and affections on earthly, but on heavenly things. *Phil. 3. 20. Col. 3. 1, 2.*

Thirdly, because it is impious. For 1. He that loveth the world loveth not God: (*1 Job. 2. 15. Jam. 4. 4.*) neither can we serve God and Mammon. (*Mat. 6. 24.*) 2. Because a lover of money is an Idolater. *Eph. 5. 5.* For that is our God, on which we set our hearts.

Fourthly, Because it is pernicious. For, *he that soweth unto the flesh shall of the flesh reap corruption, Gal. 6. 8. and their end is destruction who mind earthly things. Phil. 3. 19. 1 Tim. 6. 9.*

Fifthly, because the love of money is the root of all evil, and exposeth men to all tentations. *1 Tim. 6. 9, 10.*

What is the second special virtue here commanded?

Self-content-
edness.

Self-contentedness: when a man is contented with that estate and condition which God in his wise providence hath allotted unto him; and doth not covet either that which is another mans, or that which is unnecessary and superfluous. *Phi 4. 11, 12.* And this springeth partly from the neglect of money and contempt of worldly things; and partly from our affiance in God, resting it self upon his promises, providence, goodness, and all-sufficiency.

What

What motives may induce us to embrace this virtue?

1. By the consideration of the vanity of worldly things, and the profit which ariseth from piety and the love of divine excellencies. 1 Tim. 6. 6, 7, 8. *Godliness is great gain with contentation.* For this abundantly supplyeth all our wants. 1 Tim. 4. 8. Psal. 34. 10, 11, & 37. 16. Mat. 6. 33. Prov. 15. 16. *Better is a little with the fear of the Lord, than great treasures and trouble therewith.*

Motives persuading to self-contentedness.

2. Of Gods providence; who is our provident and loving Father. And therefore seeing we are his sons, we ought to be content with our portion which our gracious Father hath allotted unto us; and to say with David. Psal. 16. 6. *The lines are fallen unto me in pleasant places.* For he best knoweth what we stand in need of. (Mat. 6. 32.) Therefore let us submit our selves to his will and providence.

Thirdly, Let us meditate on Gods promises, Heb. 13. 5, 6. *Be content with such things as you have; for he hath said, I will never leave nor forsake thee.* And therefore let us cast our care upon God, for he careth for us, 1 Pet. 5. 7. Psal. 55. 22. *Cast thy burthen upon the Lord, and he shall sustain thee, &c.*

What is the vice opposite to this virtue?

Not to be contented with our present state and condition, but immoderately to desire more and greater things; and to afflict our selves with distracting, and carking cares in getting and compassing them.

Who are most addicted to this vice?

Those who will not live according to the proportion of their means which God hath given them. For these wanting more than is needful, their ordinary commings in and lawful means do not suffice them, but they desire and seek things superfluous by unlawful means; as food and rayment above their state and ability.

But is it then unlawful, in a mean and poor condition to use means to improve and better our estate?

Our affiance in God, and self-contentedness do not hinder us from using all lawful means to better our condition, nor make us slothful in our callings; so that our desires be moderate, and the means we use be lawful, we in the mean time resting upon Gods just and wise providence with contentation.

What is the third internal duty, respecting the lawful getting and possessing of earthly things?

The lawful measuring of our appetite, and the moderating of our concupiscence. For all appetite and desire is not unlawful, but that only which is inordinate and immoderate: For that desire which tendeth to the necessary sustentation of our selves and others is commendable.

Lawful measuring of our appetite.

What things are here considerable?

Two things. First, what is necessary. Secondly, when the appetite is lawful. Concerning the former, things are said to be necessary, in respect of the necessity, either of our selves or others.

What things are to be reputed necessary in respect of our selves?

There may be a three-fold necessity: in respect of Nature, Person, or Estate.

What in respect of Nature?

Those things which are required to the sustaining of nature, as we are men; that is, food and rayment. 1 Tim. 6. 8.

What is necessary in respect of Person?

When we have sufficient for our selves, and those that belong unto us. 1 Tim. 5. 8.

What is necessary in respect of State?

When we have that which is sufficient to maintain us according to our rank, place, and calling; whether it be Magistrates, Ministers, or ordinary men.

What

What is necessary in respect of others?

It is either private, or publick.

What is that necessity which respecteth the private?

When we have wherewith to relieve the necessities of private men: after which ability all ought to labour. *For it is a more blessed thing to give, than to receive.* Acts 20. 35.

What in respect of the publick?

It either concerneth the Church or Common-wealth: unto both which we must be serviceable, as being born not only for our selves, but also for them. Therefore we may justly desire and labour after such abilities, as that we may not be wanting in either of them, when their necessities require our help.

When is the appetite lawful?

When it is ordinate and moderate.

When is it ordinate?

When it is subordinate to our study and desire of Gods glory and our own salvation. *Mat. 6. 33.* and contrarywise it is inordinate and preposterous, when earthly things are more affected and desired than heavenly.

Who do sin in this kind?

Those who seek wordly things by sinful and unlawful means, to the hazard of their souls, and their eternal salvation. Such are more foolish than *Esau*, that sold his birth-right for a mess of pottage. *Mark. 8. 36. Heb. 12. 16.*

What is a moderate appetite or desire?

When we desire only things necessary; and these also so, as that we can be content, though we cannot get them. An example whereof we have in *Paul*, *Phil. 4. 11, 12.* and in *Agur*, *Prov. 30. 8.* And *Christ* hath taught us to pray, *Give us this day our daily bread*; that is, food convenient and necessary.

What are the extreams opposed hereunto?

Affected poverty.

They are two: The first is voluntary affectation of poverty; as in the begging Fryars among the Papists, commending that for a vertue and a degree of perfection, which the spirit of God hath taught us to pray against, *Prov. 30. 8.* and hath enjoined us not to beg, but to labour with our hands, that we may be helpful unto others. *Ephes. 4. 28.*

What is the other extream?

The immoderate affectation of riches and honours; and that in a greater measure than is needful for us. The former we call Covetousness; the other Ambition.

What is Covetousness?

Covetousness.

An immoderate desire of Riches: in which these vices concur.

1. An excessive love of Riches, and the fixing of our hearts upon them.
2. A resolution to become rich, either by lawful or unlawful means. *1 Tim. 6. 9.*
3. Too much hast in gathering riches, joynd with impatience of any delay. *Prov. 28. 20, 22. & 20. 21.*
4. An unsatiable appetite which can never be satisfied: but when they have too much, they still desire more, and have never enough. *Eccl. 4. 8.* like the Horseleech, *Prov. 30. 15.* The Dropsie and Hell it self, *Prov. 27. 20.*
5. Miser-like tenacity; whereby they refuse to communicate their goods either for the use of others or themselves.
6. Cruelty, *Prov. 1. 18, 19.* exercised both in their unmercifulness and oppression of the poor.

What do you think of this vice?

That it is a most hainous sin. For it is Idolatry, and the root of all evil, (*Col. 3. 5. 1 Tim. 6. 10.*) a pernicious Thorn that stiflenth all grace, and choaketh the seed of the word, (*Mat. 13. 22.*) and pierceth men through with many

many sorrows, 1 Tim. 6. 10. and drowneth them in destruction and perdition, ver. 9.

What is ambition?

An immoderate love and desire of honours: which is a vice compounded of Covetousness and Pride; in which concur all those vices in covetousness before spoken of. As an immoderate love of honours, a resolution to aspire unto honours either by lawful or unlawful means, too much hast in aspiring unto honours, not waiting upon God for preferment in the use of lawful means, unsatiableness in aspiring higher and higher, and enlarging of the ambitious mans desire like unto Hell. Hab. 2. 5. Unto which may be added Arrogancy, whereby he coveteth to be preferred before all others, and Envy, whereby he disdaineth that any should be preferred before him.

What is the fourth and last vice here forbidden?

Immoderate and carking care in the pursuing of these earthly things, riches and honours. As contrariwise, moderate appetite and desires of having, and moderate care of procuring them, is approved and required; that we may not be burthensome but rather helpful unto others. 2 Cor. 12. 13. Eph. 4. 28.

What are the extreams opposed to the former vertue?

They are two. The first is carelessness and neglect of our goods and state: For as he is commended who gathereth in seasonable times: so he is condemned, who neglecteth those opportunities, (Prov. 10. 5. & 6. 6.) and is censured by the Apostle to be worse than an Infidel. 1 Tim. 5. 8.

What is the other extream?

Anxious and solicitous care, which distracteth the mind that it cannot be wholly intent to Gods service. And this doth partly arise from Covetousness, and partly from diffidence in Gods Promises and Providence.

What are the reasons that may dissuade from this vice?

They are chiefly two. First, because it is impious, Secondly, because it is foolish.

Why is it impious?

Because it chargeth God either with ignorance, that he knoweth not our wants, (contrary to that, Mat. 6. 32.) or of carelessness, that he neglecteth us; or of impotency, that he is not able to supply our wants. Whereas he is omniscient, and knoweth our necessities; omnipotent and able to relieve us; (Eph. 3. 20.) and our most gracious Father, and therefore willing and ready to help us in time of need.

Secondly, because it divideth the heart betwixt God and Mammon; and we cannot at once serve these masters. Mat. 6. 24. 1 John 2. 15. Jam. 4. 4.

Thirdly, Because it is heathenish. Mat. 6. 32.

Why is it foolish?

Because it is both superfluous and vain. Superfluous, because God hath undertaken to provide for us; and therefore in the use of lawful means we must cast all our care upon him. 1 Pet. 5. 7. Psal. 55. 22.

How is it vain?

Because it is Gods blessing only that maketh rich: (Prov. 20. 22. Deut. 8. 18.) and by our own care we can no more add to that stint of state which he hath allotted unto us, than we can thereby add one cubit to our stature. Mat. 6. 27.

You have spoken generally of the internal duties: what duties are externally, and more specially required?

They respect either the just acquisition and getting of our goods; or the just retention and possessing of them. Unto which is opposed the unjust getting and keeping of them: which are here forbidden under the name of Theft.

What

What required to just getting.

What is required to just getting?

That we get them by just and lawful means. For riches are thorns: which are not to be hastily caught, but to be handled warily and with much caution; that they do not pierce the soul, and wound the conscience.

What may move us hereunto?

First, by considering, that a little justly gotten is better then abundance gotten unjustly. *Pro. 16.8. Psal. 37.16.*

Secondly, that what is justly gotten is the gift of God, and a pledge of his love; but that which is gotten unjustly, is given in his wrath, and is a snare of the Devil to our destruction.

Thirdly, that as goods justly gotten are Gods gifts, which he blesteth unto us; (*Pro. 10. 22.*) so that which is ill gotten, is lyable to his curse. *Pro. 13.11. Hab. 2.9.*

How many ways are goods lawfully gotten?

Two ways. First, without Contract. Secondly, by Contract. Of Contract, either such as are gotten by our selves, or received from others.

How gotten by our selves?

Either ordinarily, or extraordinarily. Ordinary getting is by the sweat of our brows in our lawful callings. So that here two things are required. First, a lawful calling; and Secondly, that we labour in it. *Ephe. 4. 28.*

What is a lawful calling?

Lawful calling and labour.

It is the setting apart of singular men unto some lawful labour and employment, according to the variety of their gifts, and inclinations, whether they be publick or private.

What is in the second place required of every man?

That they diligently labour in their lawful calling, (*2 Thes. 3.10.*) and that variously, according to every mans condition, and the variety of their several callings. For if *Adam* was not to be idle in the state of Innocency; (*Gen. 2.15.*) much less we after the fall. *Gen. 3.19.*

What do you call extraordinary getting?

Extraordinary getting.

That which is acquired by the Law of nature, or the law of Nations: as that which is gotten by the law of Arms, or that which is casually found, being lost of another; unto which men have right, when as by diligent inquiry the owner cannot be known.

How are goods justly gotten as they are retained from others?

When as by a civil right we retain them from others, who are the true and lawful owners: and that either by free gift, or by succession and inheritances; whether it be given unto us by the Testators will, or by law and right do fall unto us.

What are the vices opposite to the former vertues?

All means and kinds of unjust getting, opposite to just acquisitions; whether ordinary or extraordinary.

What is opposite to ordinary just getting?

Inordinate walking; *2 Thes. 3.6,7,11.* which is opposed either to a lawful calling, or to labour required in it.

What is opposed to a lawful Calling?

What is opposite to a lawful Calling.

Either no Calling at all, or such a Calling as is unlawful. They who have no Calling, are unprofitable burdens to the Common-wealth, and like pernicious humours in the body.

Who are these?

First, sturdy beggars and rogues, who can work and will not, but live upon other mens labours: which kind of people are not to be suffered in a Common-wealth. For though we shall have the poor always; (*Dent. 15.11. Mat. 26.11.*) yet there ought to be no beggars, and inordinate walkers, who eat and labour not. *2 Thes. 3.10,12.*

Secondly, idle and superfluous Gentlemen; who having no Calling, spend all

all their time in pleasure, hunting, hawking, revelling, gaming, &c.

Thirdly, such as thrust themselves into such Callings for which they are altogether unfit, and so steal the rewards and profits of it, to which they have no right.

What are unlawful callings?

Those that have no warrant out of Gods Word, or the Laws of the Land: as those that live by unlawful Arts; as Whores, Bawds, *Deu. 23. 17, 18* Witches, Wizards, *Dent. 18. 11, 12* Stage-players, Bear-wards, Gamesters, and the like.

What is opposed to lawful labour in our Calling?

An idle life: which as it is condemned in the seventh Commandment, as being a cause and incentive of lust; so here, as a companion and cause of theft. *Eph. 4. 28. Pro. 18. 9*, For sloth causeth beggary; and this, stealing. *Pro. 6. 11. & 28. 19. & 30. 9*.

What are the kinds of unjust getting out of Contract?

They are two:

1. Theft.

2. Rapine or Robbery. *Lev. 19. 13*. Both which men may commit either as principals, or accessaries.

What is Theft?

The fraudulent taking of another mans goods, against the knowledge or the will of the owner. Which is the sin that is chiefly forbidden in this Commandment, and comprehendeth under it all the rest; and is a great sin, strictly forbidden by God, *Lev. 19. 11*, and severely punished, *Zach. 5. 3, 4. 1 Cor. 6. 10*, and by our Laws also made Capital.

What are the kinds of Theft?

They are either Domestical, and in the Family, or out of the Family. Thefts in the Family, are either of the wife, or children, or of servants.

What is the Theft of the Wife?

When she purloineth her Husbands goods, either without his knowledge, or against his will. For howsoever she hath a right unto them in respect of use; yet the propriety belongeth only to the Husband.

What is the Theft of the Children?

When they take away their Parents goods, either without their privity, or against their will. For howsoever children think this to be no Theft; yet Solomon saith otherwise. *Pr. 28. 24*. Who so robbeth his Father or his Mother, and saith it is no transgression; the same is the companion of a destroyer.

What is the Theft of Servants?

When they are unfaithful, or wastful. Unfaithful, when as they purloin their Masters goods, *Job. 12. 6. Tit. 2. 10*, or are idle and negligent in their service; or run away from them, as did *Onesimus*, *Philem. 12*. or give away their goods without their knowledge and consent, though it be to good uses. Wastful, when as they wastfully and riotously consume their Masters substance.

How is Theft that is committed out of the Family distinguished.

It is either of goods, or of persons. Of goods, either common or sacred: and those, either private or publick. Private, are such goods as belong to private men; whether it be Cattel, money, or any thing that is money-worth.

What is the Theft of publick things?

When things are stolen which belong to the publick State or Body of the Common-Wealth: which is more hainous and capital then that which is committed against a private man. And in this kind inclosures of Commons are to be reputed as theft. *Pro. 23. 10, 11*.

What is the Theft of sacred things?

When things consecrated to an holy and sacred use, are purloined and embezzled: which we usually call Sacrilege. As when the utensils and instruments

Unjust getting out of contract.

Theft.

Domestical theft.

Theft committed out of the family.

Sacrilege.

instruments of divine worship are stollen; when the Lands or Tythes devoted unto God for the maintenance of his Ministers are imbased, withheld, or taken away. *Mal.* 3. 8. In which kind, the chief offenders are corrupt Patrons, who having only the right of presentation of fit persons, do incroach upon part of the Tythes, or sell Church livings for money; and also Proprietaries, who seize upon Church livings devoted to the maintenance of the Ministry, and convert them to their own proper and private use: and finally, the Court Harpies, who seize upon the revenues of the Church, by preferring of unworthy, idle, and ambitious men.

What do you think of this sin?

That it is most hainous: seeing such as commit it, rob God himself; (*Mal.* 3. 8.) and thereby bring his heavy curse upon them, *v.* 9. As we see in the example of *Achan*, *Nebuchadnezzar*, *Belshazzar*, *Azarias*, *Saphira*, and the rest.

What is the Theft of Persons?

Theft of persons.

It is an hainous sin punished by the Law of God with death: (*Exod.* 21. 16. *Deut.* 24. 7.) being so much worse than the theft of goods, as the persons of men are better than they. *Mat.* 6. 25. And this is committed by such as steal men or children, to sell them for slaves; and by lustful or covetous woers, who steal mens daughters to make them their wives.

You have spoken of Theft so properly called. What is the other kind which is more improper?

Rapine.

Rapine: which is a violent taking away of anothers mans goods. And this is done, either under the pretext of Authority and legal power, or else without it. The former are publick Thieves, of which *Solomon* speaketh, *Prov.* 12. 7. which are worse than common thieves, and shall be more severely punished, *Wis.* 6. 6. because their sin is aggravated by the abusing of their Authority; and because commonly violence and cruelty is joyned with it. *Zeph.* 3. 3. *Ezekiel* 22. 27: *Mic.* 3. 2, 3. *Esa.* 3. 14, 15.

What is this Theft called?

Oppression.

Oppression, and extortion: when a man spoileth his neighbour under colour of law; as *Ahab* and *Jezabel* did *Naboth*. *1 Kin.* 21.

What is that rapine which is committed without any pretext of Authority?

It is either in War or in Peace. In War, either by Land, when Soldiers being not content with their pay, do spoil and plunder, not only their enemies but also their friends. *Deut.* 2. 5, 6. *Luke* 3. 14. Or by Sea, when as Pyrates they rob and spoil all they meet with and can master.

What is that rapine which is exercised on the Land?

It is either robbery by the high way; (*Luk.* 10. 30. *Job.* 18. 40.) or Burglary, when as they break open houses that they may rob the inhabitants.

Are there no other to be esteemed thieves but those only who act theft themselves?

Yes. They also who are accessaries, *Psal.* 50. 18. and do consent to the theft of others. And these thefts are either common to all, or proper to Superiours. The former is committed before, with, or after the theft.

How is a man an accessary before the theft?

Accessaries to theft.

When he counselleth or provoketh another unto it: as *Jezabel* did *Ahab*. *1 King* 21. *Prov.* 1. 11, 13, 14.

How with, or in the Theft?

Either when he aideth the Thief, or doth not hinder him when as it is in his power.

How after the theft?

First, When he receiveth, and concealeth what is stolln; or hideth, or keepeth the Thief from being apprehended.

Secondly, When he partaketh with him in the stollen goods. *Prov.* 29. 24. And this is done, 1. When he taketh the goods from the Thief that he may

may keep them to himself. 2. When he knowingly buyeth stolen goods, which ought to be restored to the owners. 3. When by silence he conceal-eth the Thief.

How are the Superiors accessory?

When they do any ways encourage, or do not punish them : especially when they do acquit them for a bribe.

So much of that acquisition, and getting of goods which is out of Contract.

Now shew that which is in, or by Contract. And first what a lawful contract is, and what is required in it?

A Contract is an agreement between parties, by mutual consent, about the alienation of goods from one to another, upon some just and honest conditions. And this either respecteth the things themselves, or their use for a time. Acquisition by lawful Contract.

What is required in a lawful Contract?

That it be done in simplicity and integrity without guile and deceit. Unto which three things are required : First, *truth* in our words. Secondly, *fidelity* in our promises. Thirdly, *justice* in our deeds. *Psal. 15. 4. Zach. 8. 16.*

What is opposed hereunto?

First, All collusion and deceit ; whereby one seeketh to circumvent another. *1 Thes. 4. 6.* which is a vice odious unto God, (*Ezek. 22. 12.*) and severely punished. *Psal. 5. 6. & 55. 23. Mic. 7. 2.*

Secondly, lyes in contracting the bargain ; (*Prov. 21. 6.*) and most of all when they are confirmed by oaths.

Thirdly, Perfidiousness in promises ; when covenants are not kept.

Lastly, Injustice in Contracts ; when equality is not observed.

What are the sorts of the things gotten by Contract?

They are either of things alienated, or committed to trust : and the former is either liberal or illiberal. Acquisition by liberal alienation.

What is liberal alienation?

It is either for ever, or only for a certain time. For ever, as when things are given absolutely, or upon certain conditions.

What is liberal alienation for a time?

When as things are lent for a time ; either to be restored in the same, or in the like kind ; as money, corn, and such like.

What is opposed hereunto?

When the Borrower being able doth not pay all, or not at the appointed time ; or doth not do his best endeavour to pay it. *Psal. 37. 21.*

What is that acquisition which you call illiberal alienation?

That which is made by way of recompence, or exchange : which is either of the thing it self, or the use of it, or of labour and industry. In which the general rule to be observed is, that there be an equal and just proportion in the recompence or exchange, between the things exchanged : as between the price and thing prized, the industry, labour and reward. Acquisition by illiberal alienation.

What is opposite hereunto?

When as this just proportion is not observed.

What are the kinds of the alienation of the thing it self?

They are two : either that which is for ever, or that which is only for a certain time.

What do you call alienation for ever?

Merchandise ; which consisteth in buying and selling : and it is a commutation either of money for ware, which is buying ; or of ware for money, which is selling. Merchandise.

What do you think of it?

I hold that Merchandise is a lawful calling, but liable to much danger of sin in the managing of it. *Ecclus. 26. and last. 27. 1, 2. Hof. 12. 7. Mat. 21. 12, 13.*

What is selling?

A contract about the alienation of goods for ever at a certain price agreed upon between the seller and the buyer, without any fraud or guile.

What is required in just selling?

First, in respect of the person: that he be the just owner, or by him appointed to sell in his right.

Secondly, in respect of the goods: that it be saleable, and neither sophisticated by mixture, nor base and corrupt in respect of the substance.

Thirdly, in respect of use: that it be profitable for necessity of life, or for ornament and delight.

Fourthly, in respect of the manner of selling: that it be without any deceit.

Fifthly, that it be sold in a just and equal price, according to the worth: respect being had both to the use of the thing it self, and also to the necessary pains and danger which the Seller hath been at in getting of it.

What is required to the manner of lawful selling?

That it be done with simplicity and integrity; and that we do not in bargaining defraud and over-reach one another. 1 Thes. 4. 6. Levit. 24. 14.

What are the vices and corruptions in selling, opposite hereunto?

They are many: and concern either the Seller himself, the Ware or things sold, the price or the manner of selling.

Vices and
corruptions in
selling.

What are the vices which respect the person of the seller?

First, when as he selleth that which is not his own.

Secondly, when as he selleth that which is not vendible. As first, when it is defective and faulty, or not useful. Secondly, when as it is such a thing as ought not to be sold: as *Gebazi*, 2 Ki. 5. 20. did with the miracle of healing, wrought by divine power; and when Magistrates for bribes sell justice. *Amos* 2. 6. *Esa.* 5. 23. & 1. 23. Thirdly, when men by lying and false-witness-bearing sell the truth; in which rank Lawyers are chiefly to be numbred, who wittingly for fees plead ill causes.

How doth the seller offend in respect of the price?

When as he observeth not a just and equal proportion between the price, and the worth of the thing sold. And this is the vice either of private men, or of whole societies. Private men who thus offend, are those which we call Regraters, Monopolists, hoarders up of Corn, and other commodities, to raise the Market by making a dearth and scarcity. *Pro.* 11. 26.

How do whole societies in this kind offend?

First, when as they of the same Trade and Craft agree together to sell their wares at an unequal rate above the true worth.

Secondly, not to finish the work which another hath begun, though he dealeth deceitfully and unjustly with his work-Master.

What are the sins committed by the Seller in respect of the manner?

They may be referred to two heads; either his Words or Deeds.

How offendeth he in Words?

First, when as he immoderately praiseth his wares above their true worth; and concealeth the faults and defects in them which he well knoweth.

Secondly, when as he asketh much above the worth, and protesteth that he cannot afford it better cheap.

How doth he offend in his Deeds?

Either in respect of the kind, quality, or quantity of his wares. In respect of the kind, when as he selleth one thing for another, or one colour for another; presuming on the ignorance of the buyer.

How in respect of the quality?

When as he deceitfully selleth old for new, that which is corrupt and sophisticated for that which is pure and simple, and bad for good. To which end

end he useth many arts, and false lights, and shewing course and bad wares, to commend those for the best which he sheweth after, though they be but a little better.

How in respect of the Quantity?

When he detracteth from the just and equal proportion, by using false weights and measures not agreeable to Standard; using less and lighter when they sell, and larger and heavier when they buy: which God forbiddeth as abominable. *Lev. 19.35,36. Deut. 25.14,15. Pro. 11.1. & 20.10,23. Hos. 12.7. Amos 8.5,6. Mic. 6.10,11.*

You have spoken of Selling. Now what is that alienation which is by buying?

Buying is a contract, whereby money or a just price is alienated and parted with for wares of proportionable worth.

Of buying, & what is required unto it.

What is required in buying?

Things answerable to those before spoken of in selling: and respect; first, the person buying. Secondly, the thing bought. Thirdly, the price given. And fourthly, the manner of buying.

What is required in respect of the person buying?

That he buy only of him whom he thinketh to be the right owner of the thing sold. For he that buyeth known stolen goods, communicateth in the theft.

What in respect of the thing?

That he buy that only which he knoweth may be lawfully bought and sold.

How do men sin in this respect?

When as they offer to buy, with *Simon Magus*, spiritual gifts and graces, or things consecrated to divine worship; that they may alienate them from their right use; pardons, and Indulgences, sacred ordination, Benefices, and the like.

Secondly, they which buy justice, and much more injustice, by bribery.

Thirdly, they that buy lies and false testimonies to prevent justice.

What is required of the buyer in respect of the price?

That according to his knowledge and judgment he give a just, equal, and proportionable price, according to the true value of the things sold, and bought. Especially when he buyeth of the poor, who are by present necessity enforced to sell, whether it be wares or labour: upon which if any take advantage to bear down the just price, they grievously oppress the poor. *Amos 8.6, & 2.6. Mic. 2.2,3.*

What is required of Buyers in respect of the manner?

That they use all simplicity, and upright dealing; and shun all injustice and deceit, both in their words and deeds.

How in words?

First, that they do not offer much under the true value of the wares they buy, according to their knowledge and judgment.

Secondly, that they do not undeservedly dispraise it, and without cause, to beat down the price; yea, even when they inwardly like and approve it. *Pro. 29.14.*

How in deeds?

When as they do not pay at all, or less then the price that was agreed upon. And this deceit respecteth either the quality, when as they put off in payment base and adulterate money; or in quantity, when as they pass for payment clipped money, (*Gen. 33.16.*) or such as is defective in weight or number: And to these private thefts in buying, we may add one that is more publick; when as the buyer buyeth up and ingrosseth a whole commodity; that having all in his own hand, he may raise the market, and sell at what rate he listeth.

Hitherto

Hitherto of that liberal alienation which is for ever. What is that which is only for a time?

Of pawning,
and what is
required unto
it.

It is called pawning. Which is a contract whereby the dominion and right of a mans goods is alienated from the owner to another man, only for a time, upon some condition agreed upon between the parties: which condition being not observed, the right of the thing belongeth to the receiver, at least so long till it be performed. And this pawning is either of moveables, and is called properly pawning; or of immoveables; and is called mortgaging.

What is his duty who layeth a thing to pawn?

First, to provide, that the thing pawned be at least of equal worth to that for which it is pawned.

Secondly, that he redeem it at the appointed time.

What is his duty that receiveth a pawn?

First, that if the party be poor, and the thing pawned necessary to the preservation of life; that either he do not receive it, or that he do restore it to the owner when his necessity requireth it. *Dent. 24.6. and 24.10, 11, 12, 13, 14, 15. Exod. 22.26.*

Secondly, that if the borrower be not able to restore it at the appointed time, he do not use extremity, nor take advantage upon his necessity, to make him forfeit the thing pawned; but at the most, provide only for his own indemnity. *Ezek. 18.7, 12. & 33.15.*

So much of the illiberal Alienation of the thing it self. Now what is the illiberal Alienation only of the use?

Of Location
and letting.

This contract of Alienation concerning only the use, is either location and letting, which is the alienation of the thing for hire: or hiring and conduction, which is the alienation of the hire for the use of the thing.

What is Location or letting?

It is a contract, whereby only the use of a thing, and not the interest and dominion, is alienated from the owner to another, for hire and wages agreed upon, and that only for a certain time. And therefore, by this contract, the same individual is to be returned.

What is his duty that letteth?

1. That he require an equal and proportionable price for the thing he letteth.

2. That he letteth only such things as are useful to him that hireth them.

3. That he do not exact any recompence for any hurt which happeneth to the thing hired, which cometh not by the fault or negligence of him that hireth it. *Exo. 22.11, 15.*

What is conduction or hiring?

It is a contract whereby a man getteth the use of a thing for a certain time, for a just price or reward.

What is his duty that thus hireth any thing?

First, that he use the thing hired only for that end and purpose to which he hired it.

Secondly, that he use it no worse then if it were his own.

Thirdly, that he restore it to the owner at the time agreed upon.

Lastly, that he restore whole and sound the thing hired; or if through his fault or negligence it have received any hurt, that he give to the owner a valuable recompence. *Exod. 22.12.*

What is that we call Usury?

Of Usury:

It is a lending in expectation of certain gain.

What do you think of it?

If you speak of that properly, which the Scriptures forbid and condemn; it is a wicked and unlawful contract, into which as a common sink, the filth of many other sins and unlawful contracts do run: a fruitful

ful womb, in which many vices and corruptions are bred; and by which, if we live and dye in it without repentance, we are excluded out of the Kingdom of Heaven. *Psal. 15. 5. & Ezek. 18. 8. & 22. 13.*

But there is much question what this Usury is, which the Scripture condemneth?

Therefore it shall be our wisdom in matters concerning our salvation to take the surest and safest course: and that is, wholly to forbear it, and not to put our souls, which are of more value than the whole world, upon nice disputes and subtil distinctions. *Mark. 8. 36.*

You have spoken of that alienation which is in illiberal Contracts, in respect of the things themselves, or the use of them. Now what is that alienation which is for recompence of care, labour, and industry?

These Contracts are either publick or private. The private are either in the Common-wealth, between the Magistrate and people; or in the Church, between the Ministers and people.

What is the Contract between the Magistrate and people?

That the Magistrates should receive from them their stipends, tribute, and maintenance; and the people from them, and by them, protection, direction, and peaceable government.

Of Contracts between Magistrates and people.

What then is the Magistrates duty to the People?

That he faithfully bestow all his labour and industry, his care and diligence, that he may in the Lord Govern the people committed to his charge; and direct, correct, and protect them for the common good. *Rom. 13. 4. Psal. 78. 71, 72.* And if they have their reward and neglect their duty, they are guilty of theft, and sin against this Commandment. *Ezek. 34. 2, 3.*

What is the peoples duty to them?

That they faithfully pay unto them their tribute and due, as an honourable reward of their pains and care. *Mat. 22. 21. Rom. 13. 7.*

What is the publick Contract between Ministers and People?

That the Ministers receive their portion and maintenance from the people or rather from God himself, feed the people committed to their charge with the bread of life; faithfully preaching the Word and administering the Sacraments, and shining before them by an holy example and the light of a godly life, seeking rather them than theirs. *2 Tim. 4. 1, 2. 2 Cor. 12, 14.*

Of Contracts between Ministers and people.

What is his theft?

1. When he receiveth his reward, and neglecteth his duty. As when he presseth into his Calling uncalled, by the window and not by the door: (*Job. 10. 1.*) being neither qualified with gifts, nor willing to employ those he hath for the good of the people.

2. When he feedeth himself and not the people; eating the milk and clothing himself with the wool, but neglecting the flock. *Ezek. 34. 2, 3. Zach. 11. 15, 17.*

3. When for gain he either preacheth false doctrine, or concealeth the truth. *Mic. 3. 11.*

What is the duty of the people?

That receiving spiritual things from their Ministers, they communicate and impart unto them their carnal things. *1 Cor. 9. 10.*

What is the peoples theft?

When receiving these spiritual things, they defraud them of their dues, and withhold from them their means and maintenance which the Laws of God and Man do allot unto them. Which is not only theft but even Sacrilege, and the robbing of God himself. *Malac. 3. 8.*

What is that alienation which is in private Contracts?

When as men employ others to do their work upon promise of reward; or any ways to use their gifts and abilities, their care, industry and labour, for a just recompence.

Of Workmasters and hirings, and their duties.

What

What is required of such as thus employ others?

1. That they give an equal and proportionable recompence to those whom they thus hire. *1 Tim. 5. 18.*
2. That they pay it without delay: especially to the poor who are not able, nor willing to forbear it. *Dent. 24. 14, 15. Lev. 19. 13.*

What then is their Theft?

When either they give not an equal and just recompence, or delay to pay it to the poor who are unable to forbear it. *Jam. 5. 4.*

What are the duties of the mercenary or hireling?

1. That he require no more than such wages as is equal and proportionable to his skill care and labour.
2. That he do his work that hireth him, faithfully and diligently.

You have spoken of such Contracts as respect Alienation and change. Now what are those which are of things committed to trust?

Of things deposited and committed to trust.

They are either of things committed to others only for safe custody, or such as are committed to Feoffees of trust for uses appointed, or such as by last will are entrusted to Executors.

What is the nature of things deposited?

When neither the dominion and right, nor the use of the thing is alienated, but only the safe custody is committed to a man.

What is his duty?

That he safely keep that which is committed to his trust, and willingly restore it to the owner when he calleth for it.

What is his theft?

First, When he converteth the thing committed to his keeping unto his own use.

Secondly, When he will not restore it to the owner when he desireth to have it.

But what if the things deposited be stoln, or become worse?

If it be by his default that had the keeping of them, he is to make it good: but if by oath he can clear himself of all unfaithfulness and negligence, the owner and not he must bear the loss. *Exod. 22. 7, 8.*

What is the duty of Fiduciaries and Executors?

The duty of Executors.

That they faithfully discharge their trust, and do their will (and not their own) who have reposed confidence in them.

How do they offend?

When they fail in their trust; and aim more at their own profit, than at the performing of their will who have entrusted them, or the faithful discharge of their duty.

These are duties which respect things committed to trust: what say you of persons thus intrusted?

Of persons committed to trust.

Those are Pupils, and children in their nonage: who being unable to govern, direct, protect, and order themselves, are by the Laws of God and man, committed to the care and tuition of others.

What is the duty of their Tutors and Guardians?

That they carry themselves towards them faithfully, according to the trust reposed in them; and like Parents aim chiefly at the good of their Pupils and Wards, and not their own gain and profit. *Eph. 2. 7.* remembering that they shall one day be called to give an account of these persons committed to their charge and trust, and of all the goods belonging unto them.

Of just possession of goods, and what is required unto it.

So much of just getting goods. Now in the order propounded we are come to the just possession and retention of them. What is required unto this just possession?

Two things.

First, the keeping of our own goods.

Secondly

Secondly, The restitution of that which justly belongeth to others.

What doth this Commandment require of us in the former respect?

That we be not wanting to the just preservation, not only of our neighbours, but also of our own goods.

How prove you this?

Because our goods are Gods Talents, committed unto us; of which we must give an account to our great Lord and Master. And therefore if through our own fault and negligence we suffer them to be lost, or to be taken unjustly from us; we rob our selves, and the poor also, who have right unto that which we can well spare from our own uses.

What doth this Commandment require concerning restitution of other mens goods?

That we readily restore those goods, which either we have unjustly gotten from the right owners, or which we cannot justly retain.

How do you prove that goods unjustly gotten ought to be restored?

Of Restitution, and what is to be considered in it

Both by Gods Precepts, the examples of the godly, and necessary reasons. For the first, God strictly requireth, that if any thing be unjustly gotten, as either by violence, or by fraud and deceit, or any other ways, restitution be made to the true owner. *Levit. 6. 2, 3, 4, 5. Num. 5. 6, 7, 8.*

By what examples do you evince it?

Before the Law, by the example of *Jacob* and his sons. *Gen. 43. 12, 21.* Under the law, by the profession of *Samuel*, *1 Sam. 12. 4.* and the practice of *Micah*, *Judges 17. 2.* who though an Idolater, made conscience of it. And of the *Jews*, *Nehem. 5. 11, 12.* And under the Gospel we have the example of *Zaccheus*, *Luke 19. 8.* Yea *Judas* himself being convinced of his sin, maketh restitution: so that they herein are worse than *Judas* who refuse to do it.

What reason have you for it?

Because it is a duty necessarily to be performed by all that hope for salvation. For without restitution we can neither have any true faith to persuade us that our sin of theft is remitted, nor any sincere Repentance. For God pardons no sin which we will pertinaciously retain and live in, *Prov. 28. 13.* But he that restoreth not ill gotten goods, liveth still in his theft, and repenteth not of it: seeing restitution is an inseparable fruit of repentance. *Ezek. 33. 15.*

But what is to be considered in this restitution?

Four things.

First, who is to make it: namely every man who hath gotten any thing unjustly, either by force or fraud, by contract or out of contract, by calumny, and false accusation, by lying, oppression, or any other evil course. *Luke 19. 8. Numb. 5. 6. Levit. 6. 2, 3.*

Secondly, to whom restitution is to be made: namely, to him who is wronged, defrauded, or oppressed. *Lev. 6. 5.* or to his kindred if he be dead, or if none such can be found, to pious uses.

Thirdly, how much ought to be restored: to wit, all the whole that is unjustly gotten if he be able, or at least so much to the uttermost as he is able. Yea the law of God required, that to the principal a fifth part should be added. *Lev. 6. 5. Numb. 5. 7.* And even equity it self requireth, that beside the principal it self, so much more should be added as the party is damaged by this unjust detension of his goods.

Fourthly, when this restitution ought to be made: namely, not at the end of our lives or after our death; but as soon as we repent, and desire at Gods hands that our sin should be forgiven. We must confess, bewail, and forsake our sin, that God may be reconciled unto us: and then we must make satisfaction to our wronged neighbour. *Mat. 5. 23, 24.*

What are the things, which though they be justly gotten, yet are unjustly detained?

Q q

Such

Such things as others having lost, we have found. For such things come unto us by the disposing of Gods providence, and we may justly keep them till we can find out the true owners: so that we make diligent inquiry after them, with a resolution to restore what we have thus found, when we know to whom they belong. *Dent. 22.3. Exod. 23.4.*

Hitherto of the duties which belong to just getting and possessing of goods. Now what is required to the right use of them?

Of the right use and fruition of goods.

Two things: Fruition, in respect of our selves; and Communication, in respect of others. *Prov. 5. 15, 16.*

What is required to the former?

That we thankfully and comfortably enjoy Gods blessings, which he hath bestowed on us. *Eccles. 5. 17, 18.*

How must this be done?

Of Parsimony and frugality.

By exercising two vertues. The first is Parsimony or thriftiness: whereby we honestly keep and preserve our goods, that they be not vainly and unprofitably mispent. *John. 6. 12. Prov. 27. 23, to 28.*

The second is Frugality: whereby we dispose of our goods justly and honestly gotten, to fit and necessary uses, in a sober and moderate manner.

What vertues then must here concur in the right use of our goods?

These four.

1. Justice in getting them.
2. Thriftiness in keeping them.
3. Frugality in enjoying them.
4. Liberality in communicating them.

For without justice, parsimony degenerateth into covetousness; Frugality without liberality, into sordid miserliness; Liberality without parsimony and frugality, into prodigality.

What vices are opposed to these vertues?

Two:

1. Tenacity, or sordid gripingness.
- Secondly, profusion and wastfulness.

Of tenacity and miserliness.

What is Tenacity?

A kind of covetousness which restraineth men, both from communicating their goods to others, and from enjoying them themselves. *Eccl. 6. 2. & 5. 10, 11.*

Wherein do such offend?

By committing a double theft.

First, against their neighbours: seeing God hath not made them absolute owners of their riches, but Stewards, who must dispose of them also for the good of others; which if they do not, they rob them of their right. *Jam. 5. 1, 2, 3.*

Secondly, against themselves: in defrauding their own souls of the use of those blessings which God hath allowed them. *Eccl. 4. 8.*

What do you think of such Misers?

First, that none are more wicked; seeing they are neither good for themselves, nor others. *Eccles. 4. 8. & 5. 12, 13, 14.*

Secondly, more poorer; seeing though they possess much, yet they enjoy nothing, and want as well what they have, as what they have not.

Thirdly, none more foolish; seeing they want for fear of wanting, and live poor that they may dy rich.

Fourthly, none more wretched; seeing they deprive themselves both of the comforts of this life, and of the joys of the life to come.

What is the other extream?

Profusion and Prodigality.

Profusion and wastfulness. And this is two-fold: either in spending above their means in unnecessary expences; whereby they either ruine their estates, or expose themselves to the devils tentations, in using unlawful means to recover that which they have wastfully mispent.

Of

Or secondly, in wasting their goods in dishonest and riotous courses, tending to luxury and riot; whereby they necessitate themselves to use all unlawful means to get so much more wealth as may serve to maintain their riotous expences. And so luxury becometh the mother of Covetousness; and Covetousness the nurse of Luxuriousness.

What is the use of our goods respecting others?

It is by communication or liberal alienation of them for the use and benefit of others.

What virtues are hereunto required?

Two: Liberality and Justice. Liberality; whereby we communicate our goods with a ready and cheerful mind. Justice; whereby we thus communicate that only which is our own. And these must go hand in hand; and are therefore conjoyned by Solomon, *Proverbs 21. 21.* Of Liberality.

What are the kinds of liberal alienation?

They are two. For it is for a certain time only, or for ever.

What is that which is only for a certain time?

It is either a liberal alienation of the use only of a thing for a certain time; or of the dominion also, and that freely, without any expectation of recompence. For both these ought to be liberal, respecting only the profit of the receiver: and secondly, just; to which is required that that which is lent be his own who lendeth it, and fit for his use who borroweth it. And this duty is commended, *Psal. 112. 5.* and commanded, *Deut. 15. 7. 8. Mat. 5. 42. Luk. 6. 35.* Of lending.

What is that alienation which is for ever?

It is free giving: when as goods are alienated from the true owner unto another liberally, and without expectation of any recompence. *2 Cor. 9. 7.* Of Free-giving.
Aff. 20. 35.

What is further required to it?

That it be not only free, but also just; giving that only which is a mans own and not anothers, which were no better then theft. As when a man by lavish giving defraudeth his children of their inheritance, or giveth his goods or lands from his daughters to strangers, or remote kindred of his name, because he hath no sons to continue it.

Secondly, that we make good choice of those upon whom we confer benefits, either for their worth or indigency; but especially we must give and do good to those who are of the household of faith. *Gal. 6. 10.*

What are the uses unto which we must freely contribute?

They are either publick or private: and the publick are either Civil or Ecclesiastical.

What are the Civil?

When as we freely give our goods for the service, preservation and benefit of the Common wealth, both in the time of Peace and War. To which uses we must give freely, to the uttermost of our ability: yea, even above it, when the necessity of the State requireth it; seeing the good of the whole body must be preferred before the good of any particular member. *2 Sam. 17. 27, 28, 29.*

What are the Ecclesiastical?

When as we give freely for the maintenance of the Ministry, and means of Gods Worship, tending to the Salvation of our souls. To which uses we must give so much the more cheerfully, as the soul is to be preferred before the body, or outward estate. *Luk. 10* and last *Prov. 3. 9.* An example whereof we have in the Israelites, *Exod. 36. 5, 6. 1 Chro. 29. 9.* And if they were so free and liberal in giving towards the building of the Tabernacle and Temple: how much more should we towards the building of Gods spiritual Houses and Temples for the Holy Ghost?

What are the private uses?

Q q 2

For

For the benefit and relief of private men, whose necessity doth require it of us according to our abilities. And these are those Almes-deeds, and other works of mercy, unto which the Apostle exhorteth, *Heb. 13. 16.* and are partly fruits of mercy, and partly of brotherly love and Christian Charity.

Hitherto you have spoken of the duties respecting our own and our neighbours person, both in regard of life in the sixth, and of chastity in the seventh; as also our own and their goods in the eighth. Now what is the ninth Commandment?

The ninth
Command-
ment.
The scope or
end.

Thou shalt not bear false witness against thy Neighbour. *Exod. 20. 16.*

What is the main scope and end, at which God aymeth in this Commandment?

The conservation of truth amongst men, and of our own and our Neighbours fame and good name.

Why doth God so much regard truth?

Because it is most dear unto him. For he is the God of truth, *Deut. 32. 4. Psal. 31. 5.* yea truth it self, *Joh. 14. 6.* Therefore Christ came into the world, that he might bear witness unto the truth, *Joh. 18. 37.* and by speaking the truth God is glorified. *Joh. 7. 19.*

Why doth he respect so much our fame and good name?

Because it is his own good gift; and therefore he taketh care to preserve that unto us, which himself hath given.

What was the occasion of this Commandment?

The occasion
of this Com-
mandment.

First, our natural corruption; which maketh us prone to lying *Psa. 58. 3. Ro. 3. 4.* as appeareth hereby, in that we no sooner speak then ly, and not only for advantage, but without any cause, out of meer vanity.

Secondly, out of a natural disposition men are ready to trespass against the fame and good name of others; and this ariseth out of meer envy and pride, which maketh us ready to abase others; to advance our selves.

What is the thing that is here chiefly forbidden?

The chief sin
here forbid-
den.

That we should not in legal proceedings and Courts of justice give a false testimony concerning our neighbours: as appeareth by the words expressly used, *Thou shalt not answer a false testimony concerning thy Neighbour*; which imply a precedent question or examination. Unless we will say that answering is here used for speaking or saying, as it is oftentimes; *Mat. 11. 25. Luk. 14. 3, 5. Mat. 28. 5.* and then the meaning is, that we must not give a false testimony of our neighbour either publicly or privately, whether it be with or against him. Or if we had rather take it of legal testimonies in Courts of Justice, then by a *Synecdoche* we must under this one kind understand all other kinds of false testimonies: but this is here named as the chief, and of all the rest most hurtfull and pernicious, to comprehend under it all the rest, as it is in the other commandments.

What then is the negative part of this Commandment?

The negative
part.

It generally forbiddeth all false, vain, and offensive speeches concerning our neighbour; whether it be for or against him, whether in judgment or out of judgment: although principally here are forbidden all false testimonies which tend to the prejudice of the fame or state of our neighbours; or more briefly, it forbiddeth all falsity and untruth; especially that which is prejudicial to our neighbour in any respect, or to our selves.

What doth the affirmative part require?

The affirma-
tive part.

Two things: the conservation of the *truth*, and of our own and neighbours *good name*; with all duties of the tongue homogeneal and of the same nature and kind, with all helps and means tending hereunto.

Why

Why are our words and speeches so much to be regarded, seeing they are but wind, as is commonly supposed?

Great care is to be had of our speech, seeing it is an excellent faculty peculiar to man; and being a special gift of God, it must not be abused to Gods dishonour and our own destruction. Neither are words slightly to be regarded, seeing we must give account of every idle word; and by our words we shall be justified or condemned. And the wise man telleth us, *that death and life are in the power of the tongue, Prov. 18. 21. and that a wholesome tongue is a tree of life, whereas an evil tongue is an unruly evil, and full of deadly poison, Jam. 3. 8.* which if we do not subdue and rule, whatsoever profession we make of Religion, it is all in vain. *Jam. 1. 26.*

What is the summ of the duties of the tongue here required?

That our speeches be both true and charitable: for these must inseparably go together. For charity rejoiceth in truth, *1 Cor. 13. 6.* and the truth must be spoken in love, *Ep. 4. 15.* For truth without love favoureth of malice; and charity without truth is false, vain, and foolish.

The summ of the duties here required.

Unto what heads then are these duties of the Tongue required in this Commandment, to be referred?

Unto two: 1. The conservation of truth amongst men. 2. The conservation of our own and our neighbours fame and good name.

What have you to say concerning truth?

Two things. First, what the truth is. Secondly, the means of conserving it.

Of truth.

What is to be considered in truth it self?

Three things. First, what it is? Secondly, whether it be to be professed? Thirdly, after what manner?

What is truth or veracity?

It is an habit of speaking that which is true from our hearts. *Psal. 15. 2.*

What is required hereunto?

Two things. First, that our speech be agreeable to our minds.

Secondly, that our minds be agreeable to the thing. For though we speak that which is true, yet if we think it false, we are lyars; because our tongue agreeth not with our minds: and if that we speak be false, and yet we think it true, we do not speak truly. For though truth be in our hearts, yet a lye is in our mouths: and though we cannot be called lyars, because we speak as we think, yet may we be said to tell a lye, because that we say is false.

What great necessity is there of this truth?

Very great. For if speech be necessary, (as all confesse) then also speaking truth; without which there would be no use of speech. For take away truth, and it were better that we were dumb, than that we should be endued with this faculty of speaking.

What other motives are there to embrace it?

Because it is both commended and commanded in the Scripture. It is commended as a vertue which God greatly loveth; as a note of a Citizen of heaven, *Psal. 15. 2.* and of one who shall be established for ever, *Prov. 12. 19.* It is commanded, *Eph. 4. 25. Zach. 8. 16, 19.*

Is it only sufficient to know the truth and believe it?

No: we must also upon all fit occasions profess it with our mouths. *Rom. 10. 9, 10. Mat. 10. 32, 33.*

How must the truth be professed?

Truth must be professed and how.

Freely and simply.

How is it done freely?

When as we profess it willingly and undauntedly; so far forth as the matter, place, and time do require. So *Dan. 3. 16, 17, 18. Aſ. 4. 8, 10, 13.*

How is it done simply?

When

When as it is done without guile and dissimulation, shifts or shuffles.

What are the vices opposite to truth?

Opposites to
truth.

They are two. First, falsity and lying.

Secondly, vanity, or an habit of lying.

What is lying?

Lying.

It is twofold: First, when we speak that which is false.

Secondly, when we speak that which is true, falsely, and with a mind to deceive.

What is it to speak that which is false?

When as we do not speak as the thing is; whether we think it true or no.

What is it to speak falsely?

When as we do not speak as we think; whether the thing be true or false.

What are the reasons which may dissuade from lying?

Reasons to
dissuade from
lying.

1. Because God is true and the Author of truth; and the Devil a liar, and the Father of lyes: and as truth maketh us like unto God, so lyes make us like unto the Devil.

2. Because it is strictly forbidden in the Scriptures. *Exod. 23.7. Col. 3.9. Eph. 4.25.*

3. Because the lyer sinneth grievously, not only against his Neighbour, but also against God himself. *Lev. 6.2.*

4. Because the Scriptures condemn lying as the spawn of the old serpent, *John 8.44.* and as a thing abominable and odious unto God. *Prov. 12.22. & 6.16, 17.*

5. Because it perverteth the use of speech, taketh away all credit and faith between man and man, and quite overthroweth all humane society; which cannot stand without contracts and commerce, nor they without truth.

Lastly, because God severely punisheth lyes, *Prov. 19.5, 9. Psal. 5.6. Acts 5.1, 2, 3, &c.* and that both in this life with infamy and disgrace; (for it maketh a man esteemed bale and of no credit; so that the usual liar is not believed when he speaketh truth, *Eccles. 34.4.*) and in the life to come. For it excludeth out of Heaven, *Apoc. 22.15.* and casteth men into that lake which burneth with fire and brimstone. *chap. 21.8.*

How are lyes usually distinguished?

Three sorts of
Lyes.

Into three sorts, $\left. \begin{array}{l} \text{Merry} \\ \text{Officious} \\ \text{Pernicious} \end{array} \right\} \text{Lyes.}$

What are merry lyes?

Such as are spoken only to delight the hearers, and make sport.

Are such to be condemned as sinful, seeing they do no man hurt?

Yes verily. For first, the Scriptures condemn not only false, but also all vain speeches, *Mat. 12.36.*

Secondly, Because they are against truth; and cannot be spoken without impeaching of it.

Thirdly, lyes must not be spoken to delight Princes, who have most cause of care and trouble. *Hos. 7.3.*

Fourthly, lyes must not be spoken for profit; and therefore much less for delight.

What are officious lyes?

Such as are spoken either for our own or our neighbours profit, and do not hurt any man.

Are such lyes unlawful likewise?

Yes surely, and upon the same grounds. For though we may buy the truth at a dear purchase; yet we must not sell it at any rate. *Prov. 23.23.* And if it be unlawful to lye in the cause of God, because it hath no need to be supported by our lyes: (*Job. 13.7, 8.*) much less for our own or our neighbours profit.

What

What do you call vanity in lying?

When men by a corrupt custome are so habituated to lying, that they will lye for every cause; yea even for no cause, and when they might attain their ends as well and easily by speaking truth.

What vices are opposite to freedome and liberty in speaking the truth?

They are either in the excess, or in the defect.

What in the excess?

Unseasonable and undiscreeet profession of the truth, with the danger or loss of our selves or others; when neither the glory of God, nor our own or our neighbours good doth require it. And in such cases our Saviour himself would not profess the truth; though he were pressed unto it by his malicious enemies: (*Joh. 18. 20, 21*) because he should thereby have but cast Pearls before Swine; contrary to his own doctrine. *Mat. 7. 6.*

What is opposite in defect?

When either out of a cowardly fear, or some other sinister respect, we deny the truth in our words, or betray it by our silence. Of the former we have an example in *Peter, Mat. 26.* of the other in those weak Christians. *2 Tim. 4. 16.*

But is it not sometime lawful to conceal the truth?

Yes surely: when neither the glory of God, nor our own or our neighbours good do require the profession of it; but yet with this caution, that we do not speak any untruth to conceal it. *1 Sam. 16. 2, 5.*

What is opposed to simplicity in speaking the truth?

Simulation or double dealing. Which is two-fold: either in our words, or deeds.

Vices opposite to freedome of speech.

Opposites to simplicity of speaking truth.

What is that in our words?

When we speak one thing, and think another; or speak with an heart and a heart in the Scripture phrase, *Psal. 12. 2.* This is called a deceitful tongue and mouth, *Zeph. 3. 13.* and a tongue that frameth deceit, *Psa. 50. 19.* as it is described. *Psal. 52. 2.* *Jer. 9. 8, 9.* The which is to be avoyded, *Psal. 34. 13.* and Christs example to be imitated. *1 Pet. 2. 22.*

What is simulation in our Deeds?

When as one thing is pretended, and another thing is intended. So *Joab* killed *Abner* and *Amasa*, under pretence of friendship. But howsoever this is esteemed policy with men; yet it is odious to God. *Psal. 5. 6.* and punished with immature death. *Psa. 55. 23.*

You have spoken of truth it self, and the opposites unto it, now shew what are the means of it?

They are of two sorts.

First, that it may be amongst men.

Secondly, that it may have a profitable being.

Means of preserving truth.

What is required to the being of it?

Two things.

First, that it may be known.

Secondly, that being known, it may be preserved.

What is required to the knowing of it?

Two things.

First, a love of the truth.

Secondly, teachableness.

What is the love of the truth?

First, when as men are so affected towards the truth; that they study with all their indeavour to get it, but will not sell it at any price. *Prov. 23. 23.*

Secondly, when as they are willing to defend it upon all occasions. *Eccl. 4. 33.*

What is opposite hereunto?

First, love of lies: which excludeth out of heaven. *Apoc. 22. 15.*

Secondly,

Secondly, voluntary ignorance. 2 Pet. 3. 5.

What is opposite to the defence of truth?

When as it is deserted or opposed.

What is teachableness?

A fruit of the love of truth: when as men are ready and willing to admit the truth, and to give place to better reasons. Ad. 17. 11.

What is farther required to the preserving of truth?

That we be constant, and not carried away with every wind of doctrine, Eph. 4. 14. And these two virtues must concur: for teachableness without constancy degenerateth into levity and vain credulity; and constancy without teachableness into pertinacy.

What are the means of the profitable being of truth amongst men?

Profitable speech: which is accompanied and furthered with courtesie and civility, and remedied with silence.

When is our speech profitable?

Profitable
speech.

First, when it advanceth Gods glory, either in respect of the matter of it, or the end. The matter; when as we praise God, and celebrate his glory, Psal. 50. 23. Eph. 5. 4. Jam. 5. 13. And Gods glory is the end of our speech; when as it is chiefly referred thereunto.

How doth our speech tend to our neighbours profit?

First and chiefly, when it tendeth to his spiritual good and edification: as instructing the ignorant, counselling them that need counsel, comforting the afflicted, strengthening the weak, exhorting the sluggish, admonishing them that err, and rebuking them who wilfully offend.

Secondly, when it tendeth to his temporal profit: either for his honest delight in a witty and facetious way called Urbanity; (which may be called the sauce that seasoneth truth, (2 Cor. 12. 15.) or for his profit, when as it hath some necessary use for the good of his body or state.

What is the means of furthering this profitable truth in our speeches?

Courtesie and
Affability.

Courtesie and affability: which is a virtue whereby we are easily drawn to communicate with others, by talking with them in a humane and courteous manner, with expressions of love and good-will. An example whereof we have in Christ. Job. 4. 7, 10. who for this cause was said to be a friend to publicans and sinners.

What is the remedy against the contrary vice?

Seasonable si-
lence.

Taciturnity, or seasonable silence: which is a virtue that keepeth counsel, and restraineth us from uttering secrets, or any unprofitable, unnecessary, and unseasonable speeches. Which in the Scriptures is made a note of a wise man, Prov. 17. 28. & 10. 19. Jam. 1. 19. and is commended to all; especially to women, 1 Tim. 2. 11, 12. and young men in the presence of their elders and betters, Ecclus. 32. 9. And these two virtues, taciturnity and affability, must go together. For affability without seasonable silence degenerateth into vain babbling; and silence without affability into Cynical fullness and sower churlishness.

What are the opposites to these virtues, and namely to profitable speech?

Opposites to
profitable
speech.

They are two. First, speech unprofitable.

Secondly, that which is hurtful.

What is unprofitable and vain speech?

1. Unprofitable.

That which is not referred either to Gods glory, or our own or our neighbours good. Which is condemned in the Scripture, Psal. 12. 2. Deut. 5. 20. Tit. 3. 9. Prov. 30. 8. and accountable at the day of judgment. Mat. 12. 36.

What is hurtful speech?

2. Hurtful
speech.

First, that which tendeth to Gods dishonour; as imprecations, blasphemies, rash and false oaths.

Secondly, that which tendeth to our own and our neighbours hurt, and is opposed either to edification, or the temporal good of his person, name, or state.

What

What is speech opposite to edification?

Rotten and unfavoury speech, *Eph. 4. 29.* which is called rotten, because ^{3. Rotten} it springeth from a rotten and poysonous fountain, and is also apt to infect ^{speech.} and poison the hearers. *1 Cor. 15. 33.*

What are the kinds of this rotten speech?

They are many: as by our words to mis-lead men, to give evil counsel, grieve the afflicted, to encourage men to run on in sin, to praise men in their evil courses, and the like.

What vices are opposed to Urbanity?

There are divers; some in the excess, as witty speeches wantonly wicked scurrility, talkativeness, and vain babbling. In the defect, such speeches as are foolish and unfavoury.

What vices are opposite to Affability?

In the excess, counterfeit Complements. *2 Sam. 15. 5.* Secondly, lightness, and idle talk. And in the defect, Morosity, and churlish speeches.

What vices are opposed to seasonable silence?

First, Prating and immoderate and unseasonable multiplying of words. *Prov. 10. 19. Psal. 140. 11.*

Secondly, futility; when men can hold in no secrets, but unseasonably vent out all that is in their minds. *Prov. 15. 28. & 12. 23. & 29. 11.*

Thirdly, unseasonable suppressing of truth with silence.

You have spoken of conserving of truth: now speak of our fame and good name; and first shew why it is to be respected?

We ought to have singular care of preserving of our own and our neighbours good name; because it is no less dear to a good man than his life. ^{Fame and good name.} *Prov. 15. 30. & 22. 1. Eccles. 7. 1, 2.*

What is required to the conserving of our neighbours good name?

First, an internal disposition, care, and study of preserving it: which we shall shew by these fruits. First, when we are glad of it, and rejoyce in it; (*Rom. 1. 8. Col. 1. 3. 4.*) and are grieved when as it is blacked and blemished.

What other fruits are there of it?

They respect either our hearing, judgment, or reports.

Our hearing; First, when as we shut our ears to whisperers and slanderers, for their detractions and slanders cannot hurt our neighbours good name, if we will not hear and believe them. *Prov. 25. 23.* And this is a note of a Citizen of heaven. *Psal. 15. 3.*

Secondly, when as we willingly and chearfully hear the praises of our neighbours: which is a sign of an honest heart, that is free from self love and envy.

What is required in the judgment?

A candid and ingenuous disposition to preserve our neighbours fame, and in all things doubtful to judge the best of his words and deeds.

What are the fruits thereof?

First, not to nourish hard conceits of him; but when they arise to suppress them, if the grounds of them be not very probable.

Secondly, not to believe rashly any evil of our neighbour.

Thirdly, to take and construe all things well done and spoken by him in the best sense.

Fourthly, to interpret and take things doubtful in the better part.

What are the fruits respecting reports?

Silence and secrecy. For it is a Christian duty to keep secret our neighbours faults, which proceed from infirmity and humane frailty: unless it be to amend him by admonition or seasonable reproof. *Lev. 19. 17. Mat. 18. 15, 16. Gen. 37. 2. 1 Cor. 1. 11.* or to give warning to the hearer, that he may prevent some evil that is intended against him. *Jer. 40. 14. Act. 23. 16.* or to preserve him that he be not infected with the contagion of his sin, with

whom he converseth : or finally, when himself is necessitated to discover anothers faults and crimes, left by silence he become accessary unto them ; as in case of Felony, Murther, or Treason. *Ecclus. 19.8.*

What are the vices opposite to these vertues ?

To the care of preserving our neighbours name is opposed,

First, carelesness, as if it did not concern us : which argueth defect of love.

Secondly, a study and desire to detract from his fame, and to lessen his credit and estimation : which is a fruit of hatred and envy. *Mat. 12.15.*

What are the vices opposite to those vertues which respect the means ?

They are referred either to hearing, the judgment or report.

What are those which respect hearing ?

First, to have itching ears after such rumors as tend to our neighbours infamy and disgrace : forbidden, *Exod. 23.1. Prov. 17.4.* which was *Sauls* sin. *1 Sam. 24. 10.*

Secondly, to have our ears open to hear calumnies and reproaches, and shut to our neighbours praises : which is a fruit of envy and self-love.

What are the vices which respect the judgment ?

They are vices opposite to candid ingenuity. As first, suspiciousness : when we suspect evil of our neighbour without just cause, and upon every slight occasion ; (*1 Tim. 6.4.*) which is a false testimony of the heart.

Secondly, to believe rashly rumours reported from others, tending to the disgrace of our Neighbours, which have no sure ground : which was *Potiphars* fault, *Gen. 39.19.* and *Dauids.* *2 Sam. 16.3,4.*

Thirdly, hard and uncharitable censures : either in respect of their sayings and doings, sinisterly interpreting things well spoken or done, or taking things doubtful in the worst sense ; or in respect of their persons, censuring and condemning them rashly, when as we have no just cause. *1 Sam. 1.13. Act. 2.13. Luk. 7.39. & 13.1. Act. 28.4.*

What vice respecteth report ?

First, when as men raise false reports against their neighbours.

Secondly, when as they discover uncharitably their secret faults ; especially arising from infirmity, and humane frailty. *Prov. 10.18.*

What is opposite to the external profession of truth, concerning our Neighbour, which ought to be charitable ?

First, a malicious testimony, though true, which ariseth from malice and envy, and tendeth to a sinister and evil end. *1 Sam. 22.9. Psal. 52.3,4.*

Secondly, a false testimony : which is either simply false, as that *1 Kin. 21.13. Act. 6.13.* or true in the letter of the words, but false in the sence ; as that against Christ. *Mat. 26.60,61. John 2.19.*

Into what sorts are testimonies spoken of in this Commandment to be distinguished ?

They are either publick, or private : and the publick, either in the Courts of Justice or out of them.

Publick Testimonies.

Of which doth this Commandment principally speak ?

Of publick and legal testimonies : which are to be regarded above others, because it is the judgment of God rather than man, *Deut. 1.17. 2 Chron. 19.6.* and therefore he that perverteth this judgement, maketh God himself, as much as in him is, guilty of his sin of injustice.

What are the kinds of legal testimonies ?

They are either of the Judge, or of the Notary, or the Parties suing, contending and pleading, or of the Witnesses.

What is the testimony of the Judge ?

It is the sentence which he giveth in the cause tryed before him.

What is herein required of him ?

First, that before he give sentence, he thoroughly examine and find out the truth

truth and equity of the cause; *Deut. 13.14. & 17.4. & 19.18*, according to Gods own example. *Gen. 3.9, 10, & 18.21.*

Secondly, that in passing sentence he judge according to truth, justice, and equity. For Judges must be men of truth, *Exo. 18.21.* Secondly, just and righteous. *Deut. 1.16. & 16.18, 19, 20. Lev. 19.15.* And thirdly, not just in a rigid and extream way, according to the letter of the Law; but so as when there is just occasion he must moderate the rigour of the Law with equity; which is the true sense and life of the Law.

But is not the Judge to give sentence according to things legally alleged and proved?

Yes ordinarily. But if he undoubtedly, upon his own certain knowledge find that things are otherwise then they seem to be by Testimonies, pleadings and reasons alleged; he must judge according to known truth, and defend the cause, being just, which is oppressed by false evidences and reasons: or otherwise he shall sin against his own knowledge and conscience. *Pro. 31.8, 9.*

What are the vices opposite hereunto?

They are two:

Rash, and Perverse judgment.

What is rash judgment?

It is done divers wayes.

First, when as the Judges pronounce sentence before the cause be sufficiently examined and known. *Pro. 18.13.*

Secondly, when as they condemn any man before they have heard his cause. *Az. 25.15, 16.*

Thirdly, when as they pronounce sentence, having heard one part only. So *David. 2 Sam. 16.4.* Let such remember that of Solomon. *Pro. 18.17.*

Fourthly, when as they in matters concerning life and death give sentence upon the single testimony of one witness. *Deut. 17.6.*

What is perverse judgment?

When as truth is oppressed, and justice and right is perverted; whereby the wicked is acquitted, and the just condemned. *Pro. 17.15.* which for the most part happeneth, because the Judge is corrupted with bribes, or accepteth persons: both which are forbidden and condemned, *Deut. 16.19. Exo. 23.8. Pro. 24.23, 24. & 28.21. Lev. 19.15. Deut. 1.16, 17.*

What must Judges do to avoid this?

They must ever remember that in the Seat of Justice they represent God himself, and in that regard are called Gods. *Exod. 22.28. Psa. 82.1, 2.* and therefore they must judge as God would if he were present, *2 Chron. 19.6.* which if they do not, they must expect that woe threatned. *Isa. 5.22, 23.* Neither must they protract suits, but put as speedy an end unto them as the cause will permit. *Exod. 18.17, 23.*

What is the duty of the Notary?

That he commit things truly to writing, conserve them truly, and truly recite them.

What are the persons suing and contending in Law?

They are either the principal, or less principal. The principal are the Plaintiffe and Defendant: to both which these common duties do belong.

1. That they do not contend in Law, unless in their consciences they are perswaded that their cause is good and just; yea and necessary also.

2. That in pursuing of it they do not say or do any thing that is false and unjust.

What are the vices opposite hereunto?

First, to commence suits out of a love and desire of contention.

Secondly, to produce false instruments, writings, proofs, seals, and suborn false witnesses.

Rash judgment.

Perverse Judgment.

The duties of the Plaintiffe, and the vices opposite hereunto.

What are the special corruptions of the Plaintiff?

First; to calumniate upon a false or uncertain ground. *Dent. 19. 16.* So *Ham. Estb. 3. 8.* So *Ad. 25. 7.*

Secondly, when prevaricating and trifling in the cause, they conceal and let pass weighty matters and hainous crimes, and insist upon those which are light, feigned, and impertinent; so as they may seem to daily trifle with their adversary, rather then to contend in a legal manner.

Thirdly, when as they fall off, and hang back from a just accusation once undertaken.

What are the special sins of the defendant?

To defend himself in a false way: which is done in a various manner.

The vices of
the Defen-
dant.

First, by false speaking; in denying the fault whereof he is accused, and standing guilty, as it is usual amongst us: whereas we should give glory unto God by confessing our sin, (*Jos. 7. 19. Job. 31. 33.*) and not by denying the truth; to add sin unto sins.

Secondly, by concealing and hiding the truth, which he ought to confess.

Thirdly, by answering indirectly; and so waving a just accusation. So *Adam Gen. 3. 12.*

How else doth the Defendant?

First, by making an unjust appeal to protract the suit.

Secondly, by resisting a just sentence: which is to resist Gods ordinance in a lawful power instituted by him, and so to make himself liable to damnation *Rom. 13. 2.*

Who are the persons that are left principal?

The Lawyers who plead the cause of the parties and principals.

What are their duties?

The duties of
Lawyers; and
the opposite
vices.

First, to undertake the defence of such causes only as in their judgment appear to be good and just.

Secondly, to defend them in a true and just manner.

What are the corruptions opposite hereunto?

First, wittingly to undertake the defence of ill and unjust causes: Wherein they sin; first, against God, whilst they labour to overturn truth and judgment. *Eccles. 5. 6. 33.*

Secondly, against our neighbour: as, First, against the Judge; in seeking to corrupt his Judgment, that he may pass an unjust sentence. Secondly, against his Clients; by encouraging him in a sinful course, if he prevail; or defrauding him of his money, if he do not. Thirdly, against his adversary; whom he woundeth, either in his body, goods, or fame. *Pro. 25. 18.*

Thirdly, against his own soul. First, in a sinful defence of an unjust cause. *Exod. 23. 1. 2. 2 Chron. 19. 2. Rom. 1. 30. 32.* Secondly, by setting his tongue to sale to speak lyes for fees. (*Pro. 21. 6.*) and with their tongue their souls also.

What other vice do Lawyers commit by handling of their causes in an evil manner?

They handle them ill;

First, by lying either for their Client or against their adversary: in both which they are guilty of a false testimony.

Secondly, by prevarication, in betraying the cause of their Client, whilst they seem to defend it: and this is the worst kind of couzenage and theft.

What is the testimony of the witness which this Commandment specially respecteth, and what is required unto it?

Two things.

The duty of
witnesses.

First, that he be ready and willing to give his testimony when need requireth.

Secondly, that we do give a true testimony.

When

When doth need require it?

Either when lawful authority calleth for it; or when thereby he can do his neighbour good. *Prov. 24. 11. Psal. 82. 4. Prov. 14. 25.*

What are the vices opposite herunto?

First, to detract and withhold a true testimony. Secondly, to give a false testimony.

What do you think of this sin?

That it is odious, and abominable to God. *Prov. 6. 16, 19.* and therefore God made choice of this sin as most hainous, to comprehend under it all sins of the like kind; as in the other Commandments forbidding murder, adultery, theft.

Secondly, because he addeth perjury to his false testimony.

Thirdly, because he sinneth against the Judge, whom he laboureth to pervert; against the Plaintiff and the Defendant; (*Prov. 25. 18.*) and most of all against his own soul; as before, *Prov. 19. 5, 9. & 21. 18. Dent. 19. 16. 19. Apoc. 21. 8. & 22. 15.*

You have spoken of publick testimonies in Courts of Justice. Now what are these which are given out of Courts?

They are either open and manifest, or else hid and secret.

What are those that are open and manifest?

They are either in the publick Ministry of the word, or in publick Writings, or in Elections.

How in the publick Ministry?

He giveth therein a false testimony, who preacheth false doctrine, which is repugnant to Gods glory, or hindreth mans salvation, which God hath appointed to be punished with death, *Zach. 13. 3.* And the same is to be said of those who in their publick writings broach errors, or oppose the truth.

False testimony in the publick Ministry of the word.

How in elections?

When those are not preferred that are worthy, but those that are unworthy: for in elections men testify their excellency that are chosen before others.

What are the false Testimonies that are hidden and in secret?

They are ether infamous Libels, which by the Civil Law disable a man from giving any testimony; or the spreading of false rumours and scandalous reports, tending to the disgrace of our neighbours. *Exod. 23. 1.*

You have spoken of publick testimonies: now what are private testimonies, or the private profession of the truth with charity?

It is either of the vertues or vices of our neighbours.

What is the duty which respecteth the vertues of our neighbours?

It is willingly to acknowledge, and ingenuously to commend, the vertues and good parts of our neighbours, both absent and present; to the glory of God that gave them, and the increase of vertue in him that hath received it. *1 Cor. 11. 2.*

What is that duty which respecteth the vices of our neighbour?

It is freely to admonish and reprove him being present; (*Mat. 18. 15. Lev. 19. 17. Prov. 27. 5, 6. Psal. 141. 5.*) and in his absence to cover his faults, as far as will stand with justice and charity. *1 Pet. 4. 8.*

What are the opposite vices?

They are two: Flattery, and Evil speaking.

What is Flattery?

It is fair and fawning speech, whereby a man is falsely and unworthily praised.

Flattery.

How doth the Flatterer offend?

First, in respect of the object; when they commend another either for a thing doubtful and uncertain, whether it be good or evil; or for a known evil. *Prov. 28. 4. & 24. 24, 25.*

Secondly,

Secondly, in respect of the manner: and that either in dissimulation, (*Prov.* 27.14.) or above measure. (*Act.* 12.22)

Thirdly, in respect of the end: and that either for their own profit, as Parasites do; or for his hurt and ruine whom they flatter. *Prov.* 29.5. *Jer.* 9.8. *Mat.* 22.15,16.

What is the second opposite vice?

Evil speaking.

It is evil speaking. And this is either against one *present*, by railing and reproachful words tending to his discredit and disgrace; (*Mat.* 5.22. *1 Cor.* 6.10.) and by scoffing and mocking, which is a kind of persecution: (*Gen.* 21.9. *Gal.* 4.29.) or else against one *absent*, which is whispering, or obtréctation, or detraction.

What evils are in the vice of whispering?

Whispering.

Whisperers defame their neighbours, by discovering their faults and failings; dissolve all friendship between man and man. (*Prov.* 16.28.) and sow dissensions between them. *Prov.* 26.20.

Secondly, they spoil their neighbours of their good name, (which is better than riches. *Prov.* 22.1. and more sweet than a precious oyntment. (*Ecclef.* 7.1.) and also of their friends, by sowing discord amongst them. *Prov.* 6.19.

What is Obtréctation?

Obtréctation.

The blacking and branding of our neighbours good name by secret and malicious words: and that either by detracting from his vertues, or by malicious discovering of his vices.

What do you think of this vice?

That it is a grievous sin: for it deeply woundeth our Neighbour in his life, goods, and fame. In which regard it is compared to Bows and Arrows that shoot in secret, *Jer.* 9.3,8. *Psal.* 64.3,4. to coals of Juniper, *Psal.* 120.4. to a Sword, *Psal.* 64.3. *Prov.* 12.18. to a Razor, *Psal.* 52.2. to the tongue of a Serpent, *Psal.* 140.3. *Eccl.* 10.11.

How should we keep our selves from it, being naturally addicted to it?

By considering that the Scriptures forbid it, *Lev.* 19.16. *James* 4.11. and condemn it as an hainous sin, *Psal.* 50.20. *Ezek.* 22.9. *Rom.* 1.30.

Secondly, because it is a sign of an hypocrite; who will declame against the sins of others, that himself may be thought religious. *Jam.* 1.26.

Thirdly, because above other sins it maketh them like unto the devil; who hath his name from slandering, being a slanderer from the beginning. *2 Tim.* 3.3. *Tit.* 2.3.

Lastly, because Gods heavy judgments and punishments are denounced against it. *Psal.* 50.20,21. *Ezek.* 22.9. *Psal.* 15.3. & 52.4.

But is it not lawful to speak truly of our neighbours faults?

There are few detractors and back-biters do so; but either devise calumnies of things that are not, or add something that is untrue of their own. But though a man speak truth, yet if it be maliciously to do hurt, or out of a vain custom to keep their tongue in ure; he is a slanderer, and offendeth, if not against truth, yet against charity.

What is the chief cause of detraction?

To be curious in prying into other mens lives and manners, and negligent in looking into our own and judging our selves.

You have spoken concerning our Neighbours fame: now what is required to the conserving of our own.

Conserving of
our own good
name.

Two things. First, that every one have a care of preserving his own good name.

Secondly, that every one give a true testimony of himself.

What is to be considered in the former?

Three things. First, what this good fame is. Secondly, how highly to be esteemed: that hereby we may be moved to this care of preserving it.

Thirdly,

Thirdly, by what means it may be attained unto and kept.

What is good Fame?

It is a good opinion and esteem which men conceive of others for their virtues and deeds well done. And this is highly to be valued, *Prov. 22.1. Eccles. 7.1.* as being not only profitable to our selves, but also unto others, who are refreshed with the smell of this fragrant ointment, and studiously to be sought after. *Phil. 4.8.*

Wherein doth the care of conserving our good name consist?

First, in prosecuting and using the means of getting it.

Secondly, in avoiding the means of both vain-glory, and also infamy.

What are the means of getting and conserving of our fame and good name?

First, and above all things to seek Gods glory, his kingdom, and righteousness; and to glorifie him by our serious study, to walk before him in holiness of life, and the exercise of all good works. *Mat. 6.33. & 5.16. Psal. 112.6. 1 Sam. 2.30. Prov. 10.7.*

The means of getting a good name.

Secondly, we must avoid the means of vain-glory, whereby men seek more the praise of men than of God. *John. 5.44. & 12.43.*

Thirdly, to prefer the testimony of a good conscience before the applause of men. *2 Cor. 1.12.*

Fourthly, to look more to the inward than the outward man, and take more care to be good than to seem good, and to approve our hearts unto God than our outward actions unto men. *Rom. 2.29.*

Fifthly, to avoid hypocrisie and dissimulation: which though for a time it may gain the praise of men, yet at length God will pull off this false vizard, and expose the hypocrite to shame and contempt.

Sixthly, to shun that glory which men seek to gain by vanity and vice: (*2 Sam. 18.18.*) which were to glory in our shame.

Seventhly, to abhor flatterers, and parasites; and to love those who faithfully admonish us when we err, and reprove us when we offend. *1 Kings 22.18.*

Eighthly, to be severe in judging our selves, and charitable in censuring others. *Mat. 7.1,2.* For if we think well of others, they likewise will think well of us.

Lastly, not to undertake great matters above our strength, to gain an opinion of our great parts and abilities; but to be lowly in our own eyes. *Psal. 131.1. Luke 14.28,29.*

But may we not at all in our good actions seek the praise of men?

We may not principally, and in the first place aim at this end in performing our duties; but rather Gods glory, and the adorning of the Gospel which we profess; yet if God cast upon us this blessing of a good name and praise of well-doing, as a vantage unto the bargain, it is not to be neglected; seeing contempt of others opinion of us, especially those that are good, argueth both arrogancy and desperate dissoluteness. We must seek Gods glory by good report and evil report: (*2 Cor. 6.8.*) but if he be pleased to bless us with unaffected fame, let us thankfully accept it, and use it as an encouragement in well-doing. *Phil. 4.8. Rom. 13.3. 1 Pet. 2.14.*

What are the means of infamy from our selves?

All manner of sin. For as sin is the cause of shame, so shame the punishment of sin. Therefore all sin is to be avoided of him that would preserve his fame. As first, open sins: (*Eccles. 10.1.*) yea not only the sin itself, but all appearance of it. *1 Thes. 5.22. Rom. 14.16.*

Secondly, secret sins: which if they be not repented of, God will discover them to our shame, (*2 Sam. 12.12.*) if not in this life, yet at Christs coming before men and Angels. *Luke 12.2. Mat. 25.31. Luke 8.17. 1 John 2.28.*

What are the means of infamy from others?

Either

Either the opprobrious obloquies of Railers, or the rumours and whisperings of Back-biters and Sycophants, against which we are bound to preserve our fame by speaking, writing, and (if need be) by the authority of the Magistrate: especially if we be publick persons, whose infamy may prejudice the Church and Common-wealth.

You have spoken of conserving our fame: what say you to the second thing propounded, that is, a true testimony of our selves?

A true testimony of our selves.

Every one is bound by this Commandment to give a true testimony of of himself, as occasion is offered. For as we must speak nothing but truth to our neighbours, so also of our selves.

How is this done?

Either by modest acknowledging that which is good in us, or ingenuous confessing that which is evil; or by denying a false good attributed unto us modestly and humbly, or a false evil wisely and warily.

What is opposite hereunto?

When at we give a false testimony of our selves, by denying any truth; to affirm any thing false concerning our selves, whether it be good or evil.

May we then acknowledge that which is good in our selves without vanity?

Yes: if we do it with modesty, and chiefly to Gods glory, from whom we have received all that is good in us. 1 Cor. 15. 10.

What is opposite to the profession of truth concerning our selves?

The opposites to the profession of truth concerning our selves.

First, an ironical speech, whereby true good in our selves is denied.

Secondly, boasting or bragging; whereby it is falsely arrogated.

How is the former vice committed?

Either out of simplicity, when in an humble conceit of themselves men speak as they think, though it be not true; and therefore do not properly ly, because their words agree with their mind, who are not wholly to be justified, because they speak that which is not true: yet their falsity is no more to be condemned then their humility to be commended. And such was the excuse of Moses, Exo. 3. 11. & 4. 10, 13. and of Jeremy, Jer. 1. 6.

Or secondly, they speak worse of themselves then they are in their own opinion: and that either out of modesty, to avoid bragging; (which though it cannot be wholly excused from being sinful, because it is ingratitude to God to deny his gifts, and so derogatory to his glory and bounty, and not free from lying; yet it is extenuated by modesty and humility:) or else it proceedeth from a dissembling and counterfeit modesty and pride of heart, when men deny the good that is attributed unto them in a slight manner, to draw on double praise; and so men offend both in opposing truth by lying, and humility also by seeking praise in a cunning way.

What is the other opposite?

Arrogancy & boasting.

Boasting and arrogancy. For as we must truly profess the good that is in us or done by us, to Gods glory, when need requireth, in a modest manner; so must we carefully shun all vain bragging, in arrogating unto our selves that good which belongeth not to us, or extolling it above due measure: seeing it cannot stand with modesty, (Pro. 27. 2.) and is opposite to Gods glory, from which we so much detract as we arrogate to our selves. 1 Cor. 4. 7. Joh. 5. 13.

In what respect doth the arrogant boaster offend?

Three ways. First, in respect of the object. Secondly, the manner. Thirdly, the end.

How in respect of the object?

When that he boasteth of that which is not truly good, but evil: which argueth desperate wickedness; as in Doeg, Psal. 52. 1. Phil. 3. 19. Gen. 4. 23, 24. And such are those who glory in their drinking and whoring.

How in respect of the manner?

When this boasting is contrary to truth or charity, To truth; either in respect of the thing it self, or of opinion.

How

How in respect of the thing it self?

When he arrogateth to himself the good he hath not, or in a greater measure than it is. *So. Mat. 26. 33, 35.*

How in respect of opinion?

Either his own when he arrogateth that to himself which in his own opinion belongeth not to him: or the opinion of others, when his boasting exceedeth that merit and worth, which men truly conceive is not his due, or above that measure that he deserveth.

How doth he sin against charity?

Both in respect of God and his Neighbour. In respect of God: either openly and professedly, as when he arrogates to himself that which is due only to him; (*Ezek. 28. 2. Exod. 5. 2. Esa. 36. 20. Dan. 3. 15.*) or else more covertly and cunningly, when he spoils God of his glory, by attributing the praise of the good things he hath given him unto himself. *Esa. 10. 15.*

Secondly, in respect of his neighbour, when as his own praises tend to the disgrace of others. *Luk. 18. 10, 11.*

How do men sin in respect of the end?

When as they boast and brag; either for their glory, which usually is accompanied with shame; (*Rom. 1. 22. Prov. 26. 12.*) or for their gain, as when they glory in their skill to draw on profit; which is the practice of Empericks and Mountebanks. *Act. 8. 9.*

What is the confession of truth concerning the evil that is in us, or done by us?

It is either before God, or men. Before God we must confess our sins; if we expect to have them pardoned. *Pro. 28. 13. 1 Joh. 1. 9. Psal. 32. 5.*

Confession of sin.

How are they to be confessed before men?

So far forth as the glory of God requireth it, (*Josh. 7. 19. John 1. 20.*) or the good and salvation of our neighbours, or our own profit and necessity. (*James. 5. 15, 16.*) otherwise it is not necessary that we should lay them open to our own shame. But howsoever we may conceal that which is evil in us, yet when it is questioned we must not deny that which is true, nor confess that which is false in us. For by denying the truth, we ly, and add sin unto sin (*Gen. 18. 15.*) and by confessing that evil falsely which is not in us, we also ly, and expose our selves to disgrace and danger; (*2 Sam. 1. 10. compared with 1 Sam. 31. 4, 5.*)

What is the tenth Commandment?

Thou shalt not covet thy Neighbours house, thou shalt not covet thy neighbours wife, &c. Exodus 20. 17.

The 10 Commandment.

What is the sin chiefly here forbidden?

Concupiscence, that is, those secret and internal sins, which go before consent of will, and are the seeds of all other vices: of which sort are wicked and corrupt inclinations, thoughts, desires, which are repugnant to charity.

What is the end of this Commandment?

It respecteth either God, our Neighbours, or our selves.

What is the end which respecteth God?

The end of this Commandment.

That he might shew the perfection of that Charity which in His Law He requireth of us, and the excellency of it above all other humane laws. For humane and divine laws differ, as the Law-givers themselves. And as God is a Spirit, who is omniscient and searcheth the heart, so He requireth spiritual obedience. *Rom. 7. 14.* and bindeth by his Law, (which is spiritual, like Himself) not only the hand, tongue, and out-ward man, as men do by humane laws; but even the most inward, hidden, and secret thoughts and desires of the mind and heart.

What is the end respecting our Neighbours?

That we might not think or desire any thing tending to their hurt; but
S f that

that with all the powers of our souls, we exercise charity in doing them good, not seeking our own good only but theirs also. 1 Cor. 13.5.

What is the end of this Commandment respecting our selves?

That it might discover unto us our corruption, and how far we are from that perfection which Gods law requireth. Rom. 7.7, 13, 24. Prov. 20.9. Psal. 19.11, 12. and secondly, that it might be unto us a perfect rule of spiritual obedience; and might teach us chiefly to observe our hearts, (Prov. 4.23.) to suppress the first and inward motions of sin, and to aspire to that original purity, that we had by creation.

What was the occasion of this Commandment?

The occasion
of this Com-
mandment.

Three-fold: first, the pravity of our hearts and thoughts; Gen. 6.5. and 8. 21.

Secondly, the blindness and stupidity of our minds and hearts; which could neither see nor feel their own pravity and corruption. Rom. 7.7, 8.

Thirdly, the error of our judgments; which suppose that our thoughts be free, and that concupiscence and first thoughts are not sins till they have our consent, because they are not in our power to restrain them.

What is the difference between the spiritual obedience required in this and the other Commandments?

In that it not only requireth the internal obedience of the heart, with the outward man, as the rest do; but also restraineth the first motions and inclinations, which go before consent. If we had not rather say, that it is added to the other, as a full and more clear explication of that spiritual obedience which is required in all the rest.

Now shew the meaning of this Commandment: and first, what is that concupiscence which it here spoken of?

Two sorts of
concupiscence

There are two sorts of concupiscence, or of the affections of the heart: the first called the *Irafcible*, conceived against things evil which we shun, as anger, hatred, fear, grief, &c. the other called *Concupiscible*, conceived towards things good and desirable, as love, joy, delight, &c. And these are things either truly evil or good, or else so only in appearance.

Is all concupiscence here forbidden?

No: for there is some good and lawful, some evil and unlawful; the one commanded, the other forbidden.

What is lawful concupiscence?

Lawful con-
cupiscence.

It is either natural, or spiritual. Natural, that which desireth things good and necessary to our being or well-being; as food, cloathing, and other lawful comforts of this life. Spiritual, which lusteth and fighteth against the flesh, (Gal. 5.17.) and affecteth and coveteth after spiritual things. Psal. 119. 40.

What is opposite hereunto?

Unlawful
concupiscence
and the kinds
thereof,

Unlawful and evil concupiscence: (Col. 3.5.) which is also called concupiscence of men, (1 Pet. 4.2.) concupiscence of the flesh, (Gal. 5. 16, 17.) worldly concupiscence, (Tit. 2.12.) lusts of the Devil. (Job. 8.44.)

What are the kinds of this concupiscence?

Either habitual, or actual. Habitual, is an evil inclination and proneness to that which is evil; or an evil desiring of it, which is a part of original injustice. Rom. 8.6, 7.

What is that evil concupiscence which is actual?

It is distinguished into two kinds.

First, in respect of the form.

Secondly, in respect of the object.

What is that which respecteth the form?

It is either *inchoate and imperfect*, which is an act of sensuality only, and the first and sudden motions of concupiscence; which go before the act of reason and the will, tickling the mind and heart with a kind of delight:
or

or it is *formed and perfected*, having also the act of the will joyning with it, and consenting to it. *1 Thes. 4. 5.*

What are the degrees of that inchoate concupiscence?

They are three. First, an evil motion cast into our minds, by either the Devil, the World, or our own Flesh, corrupting the sense, memory, or phantasie; whereby we have an hanging and hankring appetite after that which is our neighbours, as thinking it fit and convenient for us.

Secondly, a longing after it, and wishing for it; following that motion.

Thirdly, a tickling delight, arising from a conceit of the pleasure or profit which we should have in the enjoying of it. *Jam. 1. 13, 14, 15.*

How then doth sin grow from its first conception to its full growth?

Saint James in respect of the degrees of it compareth it to the conception growth and birth of an Infant, in and from the womb. *James 1. 14, 15.* The growth of sin.

The first is, the abstraction of the mind and heart from good to evil, by the evil motion and appetite: which may be called the carnal copulation between the heart and sin and Satan.

The second, inescation and enticing of the heart with delight and consent unto it; as it were the retention of the seed.

The third, consent to the acting of it; which may be called the conception of it.

The fourth, deliberation after this consent, by what means and how it may be acted; which is the articulation and shaping of the parts and members.

The fifth is the acting of sin it self, that is the birth of it; which being born causeth death. Which degrees and growth of sin may be observed in the example of *Eve, Ahab, and David* himself.

How may evil concupiscence be distinguished in respect of the Object?

Into three kinds.

First, Of pleasure; which is the lust of the Flesh.

Secondly, of profit; which is the lust of the eyes.

Thirdly, of honour and glory; which is the pride of life. *1 John 2. 16.*

What are the parts of this Commandment?

Two. First, the Affirmative: Secondly, the Negative. The first is here to be understood; the other is plainly expressed.

What is forbidden in the Negative?

Evil concupiscence: which is twofold, either original or actual.

The parts of this Commandment, and first the negative.

What is original concupiscence?

Original sin: which is the corruption and disorder of all the powers and faculties of soul and body, disposing them to all that is evil. It is also called habitual concupiscence: which is nothing else but an evil inclination and proneness to the transgression of Gods Law, which by corrupt nature is bred with us. Original concupiscence.

How is it called in the Scriptures?

The old man, (*Eph. 4. 22. Col. 3. 9.*) Sin inhabiting and dwelling in us, the Law of sin, the Law of the members warring against the Law of the mind, the flesh, the encompassing of sin, &c. *Rom. 7. 23. Gal. 5. 17, 24. Heb. 12. 1.*

Is this to be reputed sin?

Yes; and a great sin: as may appear by these reasons.

First, because it defileth and corrupteth the whole man, soul and body, with all their faculties, powers, and parts: as the mind, will, memory, heart, affections, appetite; with all the members of the body, which it maketh to be the instruments of evil. That original concupiscence is sin.

Secondly, it polluteth all our words and works, and maketh them all repugnant to the law of God.

Thirdly, it is the root and fountain of all our actual sins; from which they grow and spring.

Fourthly, because it continually warreth against the Spirit, and choaketh and quencheth the good motions of it. *Gal. 5.17. 1 Pet. 2.11.*

Fifthly, because it maketh a man the slave of sin and Satan. *Rom. 7.14, 23.*

Sixthly, because it joyneth with the Devil and the World, and betrayeth us to their tentations. *Eph. 2.2, 3.*

Seventhly, because it is an incurable evil; seeing it so hangeth upon us that we cannot shake it off. *Heb. 12.21.*

Eighthly, because it is but the more irritated by the Law of God, which should suppress it. *Rom. 7.8.*

Lastly, because it maketh us children of wrath, and liable to everlasting condemnation; although dying in child-hood, we should never commit any actual transgression. *For death and damnation reigned even over them which had not sinned after the similitude of Adam, that is, by actual transgression. Rom. 5.14.*

But doth this Commandment extend to the prohibition of Original sin in the whole body, and all the parts of it?

No. For it forbiddeth sins committed against our Neighbours only, like all other Commandments of the second Table, as appeareth by the words themselves, and the Apostles epitomizing of this whole Table, in those words; *Thou shalt love thy neighbour as thy self, Rom. 13.9.* And therefore, all original injustice, wicked inclinations, thoughts, and affections are here only forbidden; as they respect our neighbours, and are opposite to charity: but as they respect God, and are repugnant to the love of him, they are forbidden in the first Table.

What are actual concupiscences?

Actual Con-
cupiscence.

They are evil motions which are repugnant to charity.

What are the kinds of them?

They are either such as are vain and unprofitable, or such as are hurtful and pernicious.

How are they unprofitable?

So far forth as they fasten mens minds to earthly things, and thereby withdraw them from heavenly.

In what respect are they hurtful?

First, because they are instruments of sin; as they are fit objects to every sin in its kind. For if any objects are offered to the mind or senses; which self-love causeth them to think to be profitable, pleasant and desirable; concupiscence presently apprehendeth and catcheth at them to satisfy worldly lusts.

Secondly, they choak the seed of the Word in the hearts of Carnal men. *Mark 4.19.*

Thirdly, they make men insatiable; knowing no end or measure in pursuing worldly things.

Fourthly, they cast men head-long, in whom they reign, into sin. (*Eph. 2.3.*) and give them up to vile lusts, and a reprobate mind. *Rom. 1.24. (Psal. 81.12.*

Fifthly, they fight against the soul; and if they overcome, bring it to destruction. *1 Pet. 2.11.*

How many ways are these motions evil?

Two ways: either in respect of the phantasie and cogitations of the mind; or in respect of the affections and imaginations of the heart.

When are the thoughts evil?

Evil thoughts.

Then and so far forth, as they solícite and encline us unto evil.

Why do men think that thoughts are free, and not to be charged upon men, or called to account?

Foolish men think and say so: but the Scriptures say otherwise, and affirm them to be sins. *Prov. 24.9.* as being repugnant to charity, *1 Cor. 13.5.* and therefore forbid them. *Deut. 15.9.* injoyne us to confess them, and to crave pardon for them. *Isa. 55.7. Act. 8.22.* And though we slight them, yet
God

God taketh notice of them; (*Psa. 94. 11. 1 Chron. 28. 9. Ezek. 11. 5. Psal. 139. 2.*) yea, he hateth evil thoughts, as abominable, (*Prov. 15. 26. Zach. 8. 17.*) and severely punisheth them, as we see in the example of the old world. *Gen. 6. 5. & 8. 21.*

Whence do those evil thoughts arise?

They are either injected by Satan; or else arise from original concupiscence: and both of them befall men, either waking or sleeping.

How are they injected by Satan?

Either immediately by himself, (*1 Chron. 21. 1. John. 13. 2.*) or mediately by his instruments, as of old by the serpent. And that he may the more easily insinuate into his mind whom he tempteth, he often suborneth those that are nearest and dearest unto us to be his Instruments: as we see in the example of *Job's* wife, and *Peter*. *Job. 2. 9. Matth. 16. 22, 23.*

Evil thoughts injected by Satan.

But are these tentations to be reputed our sins?

Not if we repel and extinguish them, as fire in water: for Christ himself was tempted, yet without sin. (*Heb. 4. 15.*) But if we admit them, and do not presently reject them; they infect our minds and hearts with their poison, and become our sins.

How else do evil thoughts arise in us?

From our natural corruption, and habitual concupiscence. *Luk. 24. 38. Gen. 6. 5. Mat. 15. 19. 2 Cor. 3. 5.*

Evil thoughts arising from natural corruption.

How are these motions evil, in respect of the affections of the heart?

These though they have not the consent of the will to act them, yet are they sinful in respect of the sins which arise from them; of which also they are the first degrees: as we see in the first boiling of anger in the heart and of lust and unclean motions; which proceed from the defect of that charity and purity which God requireth in us, and afterwards produce the acts of murder and fornication, when the will consenteth unto them. *Mat. 5. 22, 28.*

Are there no degrees of these evil affections and perturbations of the heart?

Yes: for they are to be considered either in their first beginnings, as they are the first motions of concupiscence, by which the mind is first withdrawn from its rectitude, and then the heart suddenly affected; or else, when by the pleasure and delight in those first motions, they are tickled and inticed to retain them still, that they may enjoy a greater and more full measure of delight.

What followeth this pleasure thus retained and continued in the mind and heart?

Consent to the acting of the sin, which in Gods sight is all one with the sin it self: seeing he reputeth the will for the deed, whether it be in good or evil. *2 Cor. 8. 12. Mat. 5. 28.*

Why then it seemeth that it were as good for a man to act sin, as to consent to the acting of it?

Not so: For though they be both sins, the one as well as the other, yet not equal, and in the same degree: but as the one is more hainous then the other, and more defileth the conscience, so maketh it a man liable to a deeper degree of hellish condemnation.

You have spoken of the degrees of evil affections: now shew what are the kinds?

They are either *concupiscible*, about things affected and desired, or *irascible*, about things which they abhor and shun; as sudden and rash anger, and the first motions of envy, &c.

How are the concupiscible distinguished?

By the Objects. For it is either the lust of the eyes, the lust of the flesh, or the pride of life, *1 John 2. 16.* all which are forbidden in the first Commandment,

ment, as they are repugnant to the love of God: and in this Commandment, as they are opposite to the love of our neighbours; and so far forth as they are more secret and covert, and the first motions of concupiscence, and the first principles and degrees of the sins against our neighbours forbidden in the other Commandments.

The special
kind of concu-
piscence here
forbidden.

You have shewed what concupiscence is in the general: now shew what is that special kind of it which is here expressly forbidden?

The concupiscence of the eyes: which is varied and diversified by the removing of divers objects.

But why is this rather forbidden, than any other kind?

Because it is the worst of all and most pernicious, and therefore fittest to comprehend under it all the rest: as it is done in the other Commandments.

But why is it the most pernicious?

First, because it is the root of all the vices forbidden in the other Commandments, either in begetting or nourishing them.

Secondly, because it extinguisheth charity towards God, by turning the heart from him after earthly things: (*Eph. 5. 5. Col. 3. 5.*) and towards our neighbours by disposing mens hearts to cruelty, lust, and covetousness; and making them averse to charity, mercy and Christian beneficence.

Thirdly, because it is unsatiable. *Eccl. 4. 8.*

Fourthly, because it is unquiet and restless; vexing the covetous mind and heart as it were hellish furies. *1 Tim. 6. 10. 1 Kin. 21. 4.*

Fifthly, because it is joyned with self-love and envy.

Lastly, because it betrayeth men unto Satans tentations, to their destruction. *1 Tim. 6. 9.*

But is all concupiscence here forbidden as unlawful?

No: but that only which is repugnant to charity towards God and our neighbours; that which is inordinate, and that which by unlawful means seeketh to be satisfied, and tendeth to an evil end, *James 4. 3.* Finally, that which is either immoderate, having no bounds; or else unjust, coveting that which is another mans, against their will and profit.

What are the objects which are here removed?

They are infinite and innumerable: but for examples sake, he insisteth upon some which men more usually and ardently covet after.

What is
meant by our
neighbours
house.

What meaneth he by the house of our neighbour?

Both his place of habitation, and his family. (*Gen. 17. 72.*) For a house is necessary to him that hath a family. Which convinceth them of a great sin, that for every slight cause thrust their Tenants out of their houses. *Esa. 5. 8.*

Neighbours
Wife.

What are the parts of the Family here numbred?

The wife, servant, maid, &c. The wife of another must not be coveted: for such is the union in marriage between man and wife, that it is unlawful to covet another mans wife; not only to commit adultery with her, but to enjoy her for his own, though by lawful means, and after the others death.

Our Neigh-
bours servant.

What are the other parts of the Family?

Servants, men and maidens: whom we are here forbidden to covet, or to use any means to entice them from their masters to come to us. For though this were a greater sin amongst the Jews, because they had propriety in them, their servants being part of their goods: yet it is a sin also amongst us, as being against charity and the common rule of justice, which enjoyneth us to let every one have his own, and to do to another as we would have him do unto us.

His Ox and
Ass.

What other things doth this Commandment forbid to covet?

Our neighbours Ox, or Ass: which are here named, to comprehend all other goods, immoveable or movable; because they are of most necessary use for mans life. And lest we should think it lawful to covet any other thing not here

here named, he includeth all in the last words; *Nor any thing that is thy neighbours: whether it be for necessity, profit, or delight.*

What do you further gather from hence?

First, that those things are our neighbours which God hath given him.

Secondly; that by this gift of God every man hath a propriety and distinct right in that he possesseth by vertue of this tenure.

Thirdly, that he ought to be contented with that portion which God hath given him, and not to covet another mans: and consequently, that the doctrine and practice of the Familists is erroneous and wicked.

You have spoken hitherto of the Negative part: now shew what is the Affirmative.

Here is commanded a pure, charitable, and just heart towards our neighbours; (1 Tim. 1.5) unto which, though none can attain in a legal perfection, yet ought all to desire and aspire unto it. The affirmative part.

Wherein doth this purity consist?

In two things:

First, in original justice, and internal perfect charity, in which we were created.

Secondly, in spiritual concupiscence.

What is original Justice?

Not only an exact purity from all spots of unrighteousness, but also a disposition to perform cheerfully all Offices of Charity and Justice.

What is spiritual Concupiscence?

It contains two things;

First, good motions of the Spirit.

Secondly, a fight of the Spirit against the lust of the Flesh.

What are those good motions of the Spirit?

Charitable and just motions, thoughts, desires, and affections; that all which we think or desire may be for our neighbours good. And this we must do frequently and constantly.

What is the fight against fleshly lusts?

When as being regenerate, and assisted by Gods Spirit, we make war against the flesh, and the lusts thereof; and in all we may, labour to mortifie, crucifie, and subdue them, because they make war against our souls and spiritual part. Gal. 5. 17. 1 Pet. 2. 11. Rom. 7. 23.

What are the means moving and enabling us to perform the duties required in this Commandment?

They are either general and common; or else more special and proper. The means enabling us to obey this commandment.

What are the general means?

Such as tend to the conserving of the heart in purity, that it may shun all sinful concupiscence. As first, to walk with God, and so to demean our selves at all times, and in all things, as being always in his presence, who searcheth the heart and reins.

Secondly, to observe and set a watch over our hearts. Prov. 4. 23. And first, that it do not admit any evil concupiscence. Secondly; that if it be admitted, it be not retained. And this care must be taken both when we be awake, that we keep our minds intent unto lawful and good things; and when we go to sleep, that by hearty prayer we commend them to Gods keeping.

But what if the heart have admitted evil concupiscences?

We must strive and fight against them, and never be at rest, until we have cast them out and extinguished them.

What further is required to the conserving of the heart in purity?

In the third place we must observe our senses, that they do not bring into our

our minds such objects as being apprehended, will stir up in us evil concupiscence. *Gen.* 3.6. & 6.2. *Josb.* 7.21. 2 *Sam.* 11.2. *Matth.* 5.28. *Job.* 31.1. *Psal.* 119. 37.

What are the special means to suppress or take away the concupiscence of the eyes?

First, we must mortifie self-love, and not seek our own, but every man anothers wealth. 1 *Cor.* 10.24.

Secondly, we must pull out the eyes of envy.

Thirdly, we must labour after contentation. *Phil.* 4.11. And to this end consider: First, how many want those good things which thou enjoyest, who are far more worthy of them. Secondly, thine own unworthiness of the least of Gods benefits. Thirdly, meditate on Gods providence and fatherly care, who provideth all things necessary for thy good and salvation.

What do you learn from this Commandment thus expounded?

The impossibility of keeping this Commandment.

That it is most impossible for any man to keep it. For who can say, that his heart is clean from the first motions of sin, and concupiscence that go before consent? *Prov.* 20.9.

To what purpose serveth the knowledge of this impossibility?

To humble us in the sight and sense of our sins, which have made us subject to the wrath of God, and the curse of the Law: that so despairing in our own merits, we may be driven out of our selves, and with more ardent desire flee unto the mercies of God in the satisfaction and obedience of Jesus Christ.

What other use are we to make of it?

That being by Christ freed from the curse of the Law, we study and endeavour to conform our selves, our souls and lives according to the pre-script rule of this holy and most perfect law: (*Matth.* 5.48.) and that mortifying the flesh, with all the carnal concupiscences and lusts of it, we be daily more and more renewed unto the Image of God in all holiness and righteousness, and walk worthy of our high calling, as it becometh Saints. *Eph.* 4. 1.

Hitherto we have treated of the rule and square of our Sanctification, viz. The Ten Commandments.

Now wherein is the effect or exercise of Sanctification seen?

Repentance and new obedience.

IN unfeigned repentance, and new obedience springing from thence. For the fruits of Sanctification, are; First, inward virtues, whereby all the powers of the mind are rightly ordered. Secondly, the exercise of the same, by putting those heavenly and sanctified abilities to holy use and service.

If then the exercise of Sanctification be first seen in repentance: what is Repentance?

Repentance what it is.

An inward and true sorrow for sin, especially that we have offended so gracious a God, and so loving a Father; together with a settled purpose of heart, and a careful endeavour to leave all our sins, and to live a Christian life; according to all Gods Commandments. (*Psal.* 119. 57, 112.) Or, A turning

turning of our selves to God, whereby we crucifie and kill the corruptions of our nature, and reform our selves in the inward man, according to Gods will.

What is it to crucifie the corruption of our nature?

It is truly and with all our hearts to be sorry that we have angered God with it and with our other sins, and every day more and more to hate it and them, and to fly from them.

How is this wrought in us?

It is wrought in us, partly by the threatning of the Law, and the fear of Gods judgments; but especially increased by feeling the fruit of Christ his death, whereby we have power to hate sin and to leave it. For when the sinner, once humbled with the terrours of the Law, flyeth to the comforts of the Gospel; he there seeth in Christ crucified, not only the mercy of God discharging him of all his sins; but also how deep the wounds of sin are, wherewith he hath pierced his Saviour, (*Zach. 12. 10.*) and how severe the wrath of God is against sin, even to the slaughtering of his own Son; and hence (*1 Peter. 4. 1.*) cometh he to hate his sins, (*Psa. 97. 10.*) as God hateth them, and to look back thereon with godly sorrow; (*2 Cor. 7. 10.*) resolving for ever after to forsake them all.

How is the reformation of our selves to newness of life wrought in us?

Only by the promise of the Gospel, whereby we feel the fruit of the rising again of Christ.

What doth insue hereof?

Hereby we are raised up into a new life, having the Law written in our hearts, and so reform our selves.

Wherein then doth Repentance properly consist?

In a through changing of our purpose and desires from the evil which Gods Word rebuketh in us, to the good which it requireth of us. *Rom. 12. 1, 1. Psal. 1. 1, 2.*

What is required in respect of the evil we turn from?

First, knowledge of the evil, then a condemning of the same, together with a judging of our selves for it: and then with godly sorrow for that which is past, a hatred of it for ever, and all this because it is sin, and displeaseth our God.

What is required in regard of the good we turn unto?

First, a knowledge and approbation of good to be done, with a purpose of heart to do it: then, an earnest love of the same, shewed by care, desire and endeavour.

Can men repent of themselves, or when they list?

No: for it is the gift of God, given unto them that are born again.

It is sufficient once to have repented?

No: we must continue it always in disposition, and renew it also in act, as occasion is given by our transgressions, and Gods displeasure: for there is none of Gods Saints but always carrying this corruption about them, they sometimes fall and are far from that perfection and goodness which the Lord requireth: and therefore stand in need of Repentance as long as they live.

When then is this Repentance to be practised of us?

The practice of Repentance ought to be a continual abhorring of evil, and cleaving unto that which is good, (*Rom. 12. 9.*) for as much time as we remain in the flesh after our conversion: (*1 Pet. 4. 2, 3.*) yet at times there ought to be a more special practice and renewing thereof; as after grievous falls, (*Psal. 51.*) in fear of imminent judgments, (*Amos 4. 12.*) or when we would fit our selves to receive special mercies. (*Gen. 35. 2, 3. &c.*)

What Repentance is to be exercised.

In what manner must the special practice of Repentance, in such cases, be performed?

T t

There

There must be

1. A serious *search* and enquiry after all sins, (*Lam.* 3. 60.) as Traitors against God; but especially special sins, (*Jer.* 8. 6. *Psal.* 18. 23.) as the Arch-rebels.

2. Humble confession of sins: and that,

1. Of necessity unto God, with *shame* of face, and true *sorrow* of heart. *Prov.* 28. 13. *Jer.* 31. 18, 16.

2. Unto men conditionally: viz. if either

1. The Church, for satisfaction of the publick offence, do enjoyn open acknowledgment. *2 Cor.* 2. 6.

2. Some personal wrongs demand private reconciliation. *Luk.* 17. 4.

3. The weakness of the labouring conscience do require the secret assistance of a faithful, and able, Minister or Brother. *James* 5. 16.

3. Fervent and faithful prayer (*Psal.* 51. 1, 2. &c.) to God in Christ, both for pardon of what is past, (*verse* 7.) and for supply of renewing grace for the time to come. (*ver.* 10.)

4. Promise of amendment; and satisfaction to such as we have endamaged.

Seeing many do falsely pretend that they repent; how may we know that our repentance is true?

A true tryal of unfeigned Repentance may be taken.

1. From the generality of it: viz. if it extend to the abhorring and shunning of all sins (*Psal.* 119. 128. & 139. 24.) and to the love and practice of all duties without reservation. *Psal.* 119. 6.

2. From the thorough performance of each part: viz.

1. Of hatred of sin: in spiritual warfare against it; and that even unto blood if need be. *Heb.* 12. 4.

2. Of the love of righteousness: in bringing forth fruit worthy amendment of life, (*Mat.* 3. 8) to wit, good works.

What is the spiritual warfare?

Of the spiritual warfare.

The daily exercise of our spiritual strength, and armour, against all adversaries, with assured confidence of victory. For the state of the faithful in this life is such, that they are sure in Christ, and yet fight against sin: there being joyned with repentance a continual fighting and struggling against the assaults of a mans own flesh, against the motions of the Devil, and enticements of the world.

How shall we overcome these enemies?

By a lively faith in Christ Jesus.

What is then our principal strength?

Of the spiritual Armour.

The powerful assistance of God in Christ, *2 Cor.* 12. 9. *Phil.* 4. 13. who hath loved us: whereby we become more than Conquerours. *Rom.* 8. 37.

What is our spiritual Armour?

The compleat furniture of saving and sanctifying graces; called therefore the Armour of righteousness, (*2 Cor.* 6. 7.) and the Panoplie or the whole Armour of God. *Eph.* 6. 11. 14, &c. viz.

1. The girdle of verity or sincerity.

2. The breast-plate of righteousness, that is, holiness of life and a good Conscience.

3. The shoes of the preparation (or resolution to go through with the profession) of the Gospel of peace.

4. The Shield of faith.

5. The

5. *The helmet of the hope of salvation.*

6. *The sword of the Spirit, which is the (sound knowledge and wise application of the) Word of God.*

7. Finally, *continual, and instant prayer in the Spirit.*

Who are our adversaries in the spiritual conflict?

They are either our friend proving us, or our enemies seducing and endangering us.

Who is that friend of ours, that for our probation entreats into conflict with us?

God himself: who though he tempt no man unto evil, (no more then he can himself be tempted; *Jam. 1. 13.*) yet, as a Master of defence enureth us to the conflict by contending with us, even in his own person; viz. sometimes by probatory commandments, (*Gen. 22. 1.*) or sensible apparitions: (*Gen. 32. 24.*) but more ordinarily by striking our hearts with his terrors, (*Job 6. 4.*) withdrawing the comfort of his gracious presence, (*Psal. 77. 7.*) leaving us for a time, to our selves, (*2 Chr. 32. 31.*) that by our falls we may acknowledge our own weakness: finally exercising us under the cross and yoke of outward afflictions. *Heb. 12. 5, 6. Rev. 3. 19.*

How must we contend with God?

No otherwise, then *Jacob*, (*Hos. 12. 3, 4.*) and other holy men have done, that is, by obedience, humility, patience, and fervent prayer unto God; who only inableth us to prevail with himself, giving us the blessing and name of *Israel*. *Gen. 32. 28.*

What are those enemies of ours, that seek to seduce and endanger us?

Whatsoever marcheth under the banner of *Satan*, the God and Prince of the darkness of this world; (*2 Cor. 4. 4. Eph. 6. 12.*) who sometimes immediately assaileth us with impious and odious suggestions, (*2 Cor. 12. 7. Zach. 3. 1.*) but more usually employeth his forces or attendants, namely, the World, (*1 Joh. 2. 15.*) and the flesh; (*Gal. 5. 24.*) So that the faithful in this life have battel both without, by the temptations of *Satan* and the World; and within, by the battel of the flesh against the Spirit.

How do these enemies fight against our souls?

By employing all force and fraud, to draw us by sin from the obedience and favour of God, unto damnation. *1 Joh. 2. 15.*

What must we do being thus assaulted?

We must stand fast, being strong in the Lord, and in the power of his might, and taking unto us the whole armour of God, (*Ephes. 6. 10, 11, 12.*) that we may be able to resist in the evil day, and to lead our captivity captive.

How shall we overcome?

By a lively faith in *Jesus Christ*.

To come then to these enemies in particular. What call you Satan?

The adversary or enemy of God and his people.

How may we be able to stand against his assaults?

First, we must labour to inform our selves, that we may not be ignorant of his enterprises or stratagems. *2 Cor. 2. 11.*

Secondly, we must boldly resist. (*Jam. 4. 7. 1 Pet. 5. 9.*) that is, give no place or ground unto him. (*Eph. 4. 27.*) or admit any conference with him, but rather neglect and despise his suggestions.

Thirdly, we must take the shield of faith in *Christ*, and his assistance (setting him on our right hand, who is mighty to save, *Psa. 16. 8. Isa. 63. 1.*) whereby we may quench all the fiery darts of the wicked one. *Eph. 6. 16.*

Fourthly, we must brandish against him the sword of the Spirit, that is, the word of God; (*Eph. 6. 17.*) after the example of our Saviour; (*Mat. 4. 4, &c.*) keeping our selves to that only, which God revealeth to us, and requireth of us.

What is the first assault of Satan against us?

Of our first enemy, *Satan*.

By subtilty he allureth us to sin : and therefore he is called a Tempter, and a Serpent.

How shall we overcome him in these temptations ?

First, by faith in Jesus Christ, who overcame all Satans temptations in his own person, that so we might overcome in him.

Secondly, by resisting the inward motions & outward occasions of sin.

How shall we do that ?

By beleeving thar we are baptized in the death and resurrection of Christ.

What is the second assault of Satan against us ?

He layeth fearfully to our charge our sins committed : and therefore he is called the Devil, an accuser.

How shall we overcome him in these accusations ?

First, by faith in Jesus Christ, who hath justified us from all the sins for which Satan can accuse us.

Secondly, by all those comfortable promises of forgiveness of sins, which in Christs name are made unto us.

What is the third assault of Satan against us ?

He seeketh by manifold inward terrours, and outward troubles; to swallow us up; and therefore is called a roaring Lion.

How shall we overcome him in these terrours and troubles ?

1. By faith in Jesus Christ; who was heard in all his troubles; to give us assurance, that we shall not be overcome in them.

Secondly, by faith in Gods providence; whereby we know that Satan can do no more harm unto us then the Lord doth direct him for our good.

So much of Satan the first enemy: what call you the World ?

2. Enemy, the World.

The corrupt state and condition of men, and of the rest of the Creatures : which Satan abuseth as his store-house and armory of temptations. 1 Job. 2. 15.

How doth the world fight against us ?

By alluring us and withdrawing us to the corruption thereof.

What means doth it use ?

First it allureth us to evil, with hope of false pleasures, gain, and profit preferment and glory of this world, from our obedience to God. 1 John 2. 16.

Secondly, otherwhiles with fear of pains, troubles, losses, reproaches, &c. it discourageth us from our duty, and allureth us to distrust Gods promises. Job. 16. 33.

How may we withstand these temptations of the World ?

By our faith, (1 Job. 5. 4.) which setteth a better world, even Gods heavenly kingdom before our eyes; and so enableth us both to contemn, (Heb. 11. 24. &c.) and crucifie (Gal. 6. 14.) the love of this present world; and to endure manfully the threats and wrongs thereof, (Heb. 11. 36, 37.) both confessing Christ in peril, and suffering martyrdom for his sake, if we be thereto called. Rev. 12. 11.

How are then the pleasures, profits, and glory of this world to be overcome ?

First, by a true faith in Jesus Christ, who despised all these things to work our salvation, and to make us overcome them.

Secondly, by faith in Gods word, that feareth us from doing any thing that is against his will.

And how shall we overcome the pains, losses, and reproaches of this world ?

First, by a lively faith in Jesus Christ, who suffered all these things to work our salvation, and to enable us to suffer them.

Secondly, by a stedfast faith in Gods promises and providence, that we shall want no good things and that all things seeming hurtful shall be turned to the furtherance of our salvation.

So much of the World, the second enemy: what call you the Flesh ?

The corruption of our nature, wherein we were born and conceived.

Doth that remain after Regeneration ?

Third enemy, our Flesh.

Yea :

Yea: it dwelleth in us, and cleaveth fast unto us, so long as we carry the outward flesh about us.

How doth the flesh fight against the Spirit?

As a treacherous part within us, being by Satan stirred up, and inviegled with the baits of the world, or discouraged with the evil entreaty thereof, it fighteth on his side against our soul, (1 Pet. 2. 11.) that is, our spiritual life and welfare; by continual lusting against the Spirit, Gal. 5. 17.

How is that?

First, by hindring or corrupting us in the good motions, words and deeds of the Spirit.

Secondly, by continual moving us to evil motions, words, and deeds.

What call you the Spirit?

The holy Spirit which God in Christ hath given us, whereby we are begotten again.

Do we not receive the Spirit in full measure, and in perfection at the first?

No: but first we receive the first fruits, and afterward daily increase of the same unto the end, if the fault be not in our selves.

How doth the Spirit fight in us?

By lusting against the flesh.

How doth it lust against the flesh?

First, partly by rebuking and partly by restraining in us the evil motions and deeds of the flesh.

Secondly, by continual enlightning and affecting us with thoughts, words, and deeds, agreeable to Gods will.

How may we withstand the temptations of our flesh?

By setting before our eyes the pattern of the death of Christ, and arming our selves with the same mind, that it behoveth us also to suffer in the flesh, ceasing from sin; (1 Pet. 4. 1.) hereto craving and employing the power of the same death of Christ, to subdue and crucifie our carnal lusts and affections. (Rom. 6. 2. &c.) Whereto also belongeth the help of Abstinence for the repressing of the inordinate desires of nature. 1 Cor. 9. 25, &c.

So much of the spiritual fight. What followeth after a man hath gotten the victory in any temptation or affliction?

Experience of Gods love in Christ, and so increase of peace of conscience, and joy in the Holy Ghost. Rom. 5. 3. 2 Cor. 1. 5.

What follows if in any temptation he be overcome, and through infirmity fall?

After a while there will arise godly sorrow; which is, when a man is grieved for no other cause in the world but for this only, that by his sin he hath displeased God, who hath been unto him a most merciful and loving father. 2 Cor. 7. 8, 9. Mat. 26. 75.

What sign is there of this sorrow?

Repentance renewed afresh. 2 Cor. 7. 11.

By what signs will this repentance appear?

By seven. (2 Cor. 7. 11.)

1. A care to leave the sin whereinto he is fallen.
2. An utter condemning of himself for it, with a craving of pardon.
3. A great anger against himself for his carelessness.
4. A fear lest he should fall into the same sin again.
5. A desire ever after to please God.
6. A zeal of the same.
7. Revenge upon himself for his former offences.

Thus far of Repentance, and the spiritual warfare accompanying the same.

What are those good works wherein our new Obedience is exercised?

That which proceeding from a person acceptable, is something of God New obedience. commanded, performed in right manner, and directed unto a good end; namely,

namely, Whatsoever thing is done of us, not by the force or conduct of nature, (2 Cor. 3. 5.) but by the power of the spirit of Christ dwelling in us, (Rom. 8. 10.) and according to the rule of the known will of God, (Rom. 12. 2.) unto the glory of God, (1 Cor. 10. 31.) the assurance of our Election, (2 Pet. 1. 10, &c.) and the edification of others. 1 Cor. 10. 23.

How many things then are needful for the making of our actions good? and what properties are to be required in good works?

Of good works in general, and of the Properties of them.

Five:

1. They that do them must be such as are ingrafted into Christ, and continue in him; that so their persons may be acceptable unto God.
2. They must be agreeable to the Law of God: and he that doth them must know that he hath a warrant for his action from the commandment of God.
3. He that doth them must not only have a warrant for his action, and know that it is lawful; but he must also do it in that manner which God hath appointed.
4. He that doth them must be perswaded in his heart that God alloweth them.
5. They must be done to that holy end for which God hath commanded them: namely to glorifie God, and to assure our own salvation.

Cannot all men do good works?

No, but only the regenerate: who are for that purpose created anew, and endued in some measure with the spirit of Christ, and power of his Resurrection, and carry the Image of God in them. Ephes. 2. 10. 2 Tim. 2. 21.

What say you then of the good works of the unregenerate?

They do no good works: because they neither are as yet members of Christ, nor do offer them to God in the name of Christ, and therefore are the evil tree, which bringeth forth only evil fruit. Mat. 7. 17, &c. Jer. 13. 23.

Is there no difference between those men though unregenerate, which keep themselves to their own wives, and those that take other mens? or between him that stealeth, and him that liveth of his own labour?

Yes verily. For the former actions are civilly good, and profitable for the maintenance of the society of men, and before God not so abominable as those which are committed against civil honesty: yet coming from some other cause (either of vain-glory, or of servile fear, or opinion of merit) than from faith, and consequently the love of God, they are no better than sins, what shew of goodness soever they have.

Is there no concurrence of nature in the doing of a good work?

Taking nature (in the common sense of Scripture) for that hereditary corruption that cleaveth to all the sons of Adam, (Eph. 2. 3. 1 Cor. 2. 14.) no good work hath any ground or help from nature, but is altogether contrary thereto: (Rom. 8. 7.) But if we understand by nature, (as Rom. 2. 14.) the created abilities of soul and body, as the light of reason, liberty of will, motion of the bodily members, &c. we acknowledge nature not to be the principal mover or guide, (Matth. 16. 17.) but the thing moved and guided by grace, in well doing. 1 Thes. 5. 23.

Do not our good works make us worthy of eternal life? or in some part justify us? or any whit merit and deserve the favour of God?

That there is no merit in good works.

No: because,

1. We are ten thousand times more indebted to God, than all our good works or our selves are worth.
2. We can do no good thing but that which cometh from God.
3. The righteousness which is able to stand in the judgment of God, must be perfect in all respects. But in many things we sin all: and again, our best works are imperfect, corrupt and defiled with sin; and therefore can deserve nothing at the hands of God, who being perfect righteousness it

it self, will find in the best works we do, more matter of damnation than of salvation; wherefore we must rather condemn our selves for our good works, than look to be justified before God thereby. *Psal. 143.2. Isa. 64.6. Job. 9.3.*

Is there no work of man perfectly good?

No work of a sinful man is wholly free from sin: neither is there any good work perfect, no not of the most perfect in this life, by reason of the remainders of corruption; (*Isa. 64.6. Gal 5.17.*) but only the work of Christ, in whom alone there was no mixture of sin. *1 Pet. 2.22.*

But when our sanctification here begun shall be perfected in the world to come; shall we not then be justified by an inherent righteousness?

No, but by the imputed righteousness of our Saviour Christ, which being once given us, is never taken away from us.

How is pollution conveyed into the good works which God worketh in us?

There is (beside the work of his own hand, through the operation of his holy Spirit) a pollution in us, and an infection of ours, which cometh from the sin that dwelleth in us: as clear water put into an unclean Vessel, or running through a filthy channel, receiveth some evil quality thereof.

Wherein do our good works fail of Gods justice?

Partly in the instrumental causes, from whence they proceed; and partly in the final cause, or end whereunto they aim.

What are the instrumental causes hindring the perfection of our works?

1. Our Understanding; in that the work is not done with knowledge absolute and thorowly perfect. Wherein our good works fail.
2. Our Memory; in that our remembrance is infeebled, and doth not so fully retain that which the Understanding conceiveth.
3. Our Will and Affections; in that they are short of their duty.
4. Our Body; in that it is not so apt and nimble for the execution of good things, as is required.

Express this by a Similitude.

We are in the instrumental causes like to a common labourer, which being hired by the day, worketh with one hand, whereas both are required; or worketh a piece of the day, being hired for the whole.

What is the final end wherein good works fail?

In that we have not so direct an eye to Gods glory, or the good of our neighbour, as is required; but look asquint (as it were) at those duties which are enjoined us. Like to those Artificers, who prefer their own credit in their skill, before their Masters profit.

If then it be so that sin cleaveth to our best works, are not our good works sin, and are not all evil works equal?

No doubtless: be it far from us to think of it; For their imperfection is sinful, but the good work is not a sin: and even in bad actions (as hath been said) some are better, that is, less evil and hurtful than others.

But seeing our ways are thus corrupt, how can they please God? and why doth he promise a reward unto them?

First, the reward that God doth promise, is not for the desert of our works, but of his own grace and mercy. Why God rewardeth our works.

Secondly, the corruption and pollution that cleaveth unto our good works is taken away by the intercession of our Saviour Christ; for whose sake God covering their imperfection, accepteth and accounteth of them, and so rewardeth them, as if they were perfect. *1 Pet. 2.5. Exod. 28.36, 37, 38.*

What doctrine is hence to be gathered?

A doctrine of great comfort to the children of God to stir them up to abound in good works, sith they are so acceptable to God in Christ Jesus; for when men know any thing to be delightful to their Prince, they will with

with all indeavour strive for it: how much more then ought we to be pricked forward to the service of God, who quencheth not the smoaking flax, nor breaketh the bruised Reed, (*Mat. 12.20.*) yea, which forgetteth not a cup of cold water given in faith, and for his sake? *Mat. 10.42.*

Declare now the ends for which good works are to be done.

The ends of
good works.

1. That by them Gods glory may be advanced.
2. That by them we may shew our thankfulness unto God for all his benefits.
3. That by them we may be assured of our faith and election.
4. That by our good works we may edifie others.

How may we edifie others?

1. By encouraging and strengthening those that are good.
3. By stopping the mouths of the wicked, and of those that are incorrigible.

Is it not lawful to seek our own praise, and merit by our good works?

No: for all our good works are imperfect, and salvation is only merited by the death and obedience of Christ; as hath been said.

But will not this doctrine make men careless of well doing?

No: for they that are ingrafted into Christ, must needs bring forth good works: and good works are necessary, (as hath been declared) though not for merit, yet for Gods glory, the edification of others, and our own assured comfort.

Are good works so needful that without them we cannot be saved?

Yea: for although good works do not work our salvation in any part; yet because they that are justified are also sanctified, they that do no good works declare that they neither are justified nor sanctified, and therefore cannot be saved.

Then they must much more be condemned which commit sin and lye in it?

Yea, for such are not only pronounced to be accused by the law, but also the Gospel hath denounced, that they shall not inherit the kingdom of heaven.

What considerations may draw us to be zealous in good works?

That if we do well, we shall have well; as the old saying is.

But that is a hard thing to be perswaded of.

So it is indeed: because our hearts are naturally distrustful in the promises of God; as also our flesh, the world, and the devil do suggest unto us, that it is a vain thing to do good. *Mal. 3.14.*

What remedy is there against these assaults?

That it shall be well with them that do well; by the testimony of God himself, commanding the Prophet *Esaiah* to say so to the righteous: (*Esa. 3.10.*) which ought to teach all men, that laying aside all their own opinions, and whatsoever seemeth good in their own eyes, they should rely wholly on the direction of God.

What may be gathered of this?

That it is better to endanger our selves with obedience to God, then with disobedience to rid our selves out of appearance of trouble.

But why did the Lord thus charge the Prophet?

Because the wicked (as saith *Malachi*) wearied God with their blasphemies saying that he delighted in their wickedness. *Mal. 2.1.7.*

How secondly is that point confirmed?

By a continual practice and experience from time to time, as the friends of *Job* do well reason thereupon.

What is the third proof?

That first the Lord must do either good for good, or evil for good; and that it is absurd, yea blasphemous, to say, that God doth evil for good: it must needs

needs follow, that he will do good for good. For if a reasonable honest man would not requite kindness with unkindness; it can much less fall into the nature of God so to do: especially seeing he did then shew kindness unto us, when we were enemies unto him.

How fourthly is it confirmed?

In that God is said to write up the good deeds of his servants into his book of records; as the Kings of the earth are wont to do. *Mal. 3. 16, 17, 18.*

But this seemeth not so; for the wicked do so triumph over the godly, as if there were no difference?

A difference shall specially appear at the day of Judgment, when by the sentence of the great Judge the wicked like stubble shall be consumed with fire, and the Sun of righteousness shall shine upon the just. *Mal. 4. 1, 2.*

Is there no difference at all in this life?

Yes, inwardly. For the godly in doing well have always a good conscience, howsoever earthly things go with them: so that the green sallet of herbs, or dry bread, is better to them then all the rich man's wealth: because the grace of God goeth with them whithersoever they go; whereas the wicked have a hell in their conscience, how well soever they fare outwardly.

So much of good works in general: What special good works are commended to us in the Word of God?

The things which we give unto God, prescribed in the first Table: and the giving of alms to our needy Neighbour; touching which among all the duties of the second Table, our Saviour giveth special direction in the 6. of *Matthew*, where he entreateth of Prayer and Fasting.

Of special good works required.

What are those things that we give unto God?

Prayers and Vows: *Psa. 50. 13, 14. & 66. 13, 14.* which being special parts of Gods worship, may not be communicated unto any other. *1/a. 42. 8. & 48. 11.*

What is Prayer?

It is a familiar speech with God, in the name of Christ, (*1 Job. 5. 14.*) opening the desires of our hearts unto him: and so, a lifting up of the mind, and a pouring out of the heart before God; for the more ample and free fruition of the good things we have need of. *Psal. 50. 15. Jer. 33. 3. Lam. 2. 19. Phil. 4. 6.*

Of Prayer; what it is.

What gather you hence?

That we can never honour God aright in calling upon his name, unless we bring faithful and feeling hearts before him. *Jam. 1. 6, 7. 1 Sam. 1. 16.*

Describe Prayer yet more largely?

It is a religious calling upon God alone, in the name of Christ, by the titles wherewith in the Scripture he is set forth unto us; as well thereby to do service and homage unto the Lord, as to obtain those further things and graces that are necessary for us. Or thus. It is the holy request of an humble and sanctified heart, together with thanksgiving, (*Phil. 4. 6.*) offered by the power of the spirit of prayer, (*Rom. 8. 26.*) as a special service unto God. (*Psa. 50. 15.*) in the name of Christ. (*John 14. 14.*) in behalf of ourselves and others, (*Eph. 6. 18.*) with assurance to be heard, in what we pray for, according to the will of God. *1 Job. 5. 14. Jam. 1. 6.*

Why do we call it a request with thanksgiving?

Because in all our Prayers, there must be both *Petition* of the good things we need, and *thankful acknowledgment* of those we have obtained; (*1 Thes. 5. 17, 18.*) As for those forms which contain neither supplication, nor giving of thanks, (as the *Articles of the Belief*, the *Decalogue*, &c.) they may and ought,

ought, for other good purposes, be committed to memory and rehearsed; (*Deut. 6. 7.*) but to use them as Prayers, favoureth of deep ignorance, if not of superstition. *Mat. 6. 7.*

Why do you call it the request of the heart?

Not to exclude the use of *bodily gesture*, much less of the *voice* and *tongue*, in the action of Invocation; (therefore called *the Calves of the Lips*, *Hos. 14. 2.*) but to shew, First, that the heart is, on our part, the principal mover and speaker in prayer; from whence both voice and gesture have their force and grace. *1 Cor. 14. 15. Psal. 45. 1. & 8. 108. 1.*

Secondly, that Prayer on sudden occasions may be secretly and powerfully offered, and is of God heard and accepted, when neither any *voice* is uttered, nor any *bodily gesture* employed. *Exod. 14. 15. Neh. 2. 4.*

Why do you add, of an humble and sanctified heart?

Because as in general, none can pray or do any thing acceptably, (*Psal. 109. 7.*) but such as are truly regenerate, and sanctified unto this and every good work: (*Psal. 51. 15.*) so in special (and for the present action of prayer) it is required as the *summ of all sacrifices*, that the heart be humble and contrite, (*Psal. 51. 17.*) acknowledging its own unworthiness, by reason of sin, (*Dan. 9. 8. 9.*) feeling the want of Gods grace and mercy. (*Psal. 143. 6.*) and submitting it self unto him, willing to be beholding for the least degree of favour. *Luk. 15. 18, 19.*

What then is required of us that our prayers may be holy?

What is required that prayer may be holy.

1. That we pray with faith and assurance that God for Christs sake will hear us.
2. That we pray with fear and reverence of God.
3. That we pray with humility and a lively sense of our own unworthiness to obtain any thing at Gods hands.
4. That we pray with a true feeling of our own wants, and an earnest desire to obtain those things for which we pray.
5. That our affections be agreeable to the matter for which we pray.
6. That we purpose to use all good means for the obtaining of those things for which we pray.

In brief: these be the special properties of true Prayer. It must be

1. In *faith*, without wavering, *Jam. 1. 6.*
2. In *truth*, without feigning, *Psal. 145. 18.*
3. In *humility*, without swelling, *Luk. 18. 13.*
4. In *zeal*, without cooling, *Jam. 5. 16.*
5. In *constancy*, without fainting, *Luk. 18. 1.*

What learn you hence?

That even they which are most frequent and fervent in this duty, had need to pray to God to forgive their prayers, in conscience of their own frailties and infirmities. *Esa. 38. 14, 15. Psal. 77. 9, 10. & 32. 3, 5.*

What is the spirit of Prayer?

An especial grace and operation of the holy Ghost, *Jude 20.* called therefore the *spirit of grace and supplication*, *Zach. 12. 10.* enabling us to pour out our souls unto the Lord (*Psal. 62. 8.*) with sighs that cannot be expressed. (*Rom. 8. 26.*) For the holy Ghost must be our helper in prayer, to teach us both what to pray and how to pray. *Rom. 8. 26.*

To whom must we pray?

That we must pray to God alone.

To God alone and to none other. For 1. He alone as the searcher of the hearts, heareth the voice, and knoweth the meaning of the spirit of prayer. *Psal. 65. 2. Rom. 8. 27.*

2. He is able to grant whatsoever we demand. *Eph. 3. 20.*
3. He challengeth our faith and confidence, without which we cannot pray. *Rom. 10. 14.* Wherefore seeing he alone hears all prayers, heals all sins, knows all suitors; (*Jer. 31. 18. 2 Chron. 7. 14. & 6. 30. 1 Chron. 28. 9. Psal.*

Psal. 44. 21.) he alone hath *love* enough to pity all, and *power* enough to relieve all our wants and necessities: to him alone we are to pray, and to none other.

What learn you hence?

That seeing the Scripture forbiddeth us to communicate Gods honour to any other; (*Isa. 42. 8. & 48. 11.*) such as pray either to Saint or Angel, (*Col. 2. 18.*) have forgotten the name of their God. *Psal. 44. 20.* Which condemneth those of the Church of *Rome*, who would have us to pray to Angels and Saints departed.

Whether must we direct our prayers to the Father, or the Son, or to the Holy-Ghost?

We must pray to the Trinity of the Persons in the Unity of the Godhead; that is to say, to one God in Trinity.

In whose name, or for whose sake must we pray to God?

In the only name and for the only sake of his Son, our Lord Jesus Christ, (*Dan. 9. 17. Joh. 16. 23, 24.*) the alone Mediator between God and man, (*1 Tim. 2. 5.*) as of propitiation, so of intercession; (*1 Joh. 2. 1, 2. Rom. 8. 34.*) who through the veil of his flesh, and merit of his blood, hath prepared for us a new and living way, whereby we may be bold to enter into the holy place; (*Heb. 10. 19.*) in whom alone we are made the children of God, and have liberty to call him Father; (*Gal. 4. 6.*) finally *in, with, and for whom*, God giveth all good things to his Elect. *Rom. 8. 32.*

That we must pray only in the mediation of Christ.

Who are condemned by this doctrine?

They of the Church of *Rome*, who teach us to pray in the name of Saints, and make them to be mediators between God and us.

For whom are we to pray?

For our selves and others; us and ours: in a word, First for all men, (*1 Tim. 2. 1.*) even our enemies (*Mat. 5. 44.*) because they bear the common Image of God, (*Jam. 3. 9.*) and blood of mankind, whereof we are all made; (*Act. 17. 26.*) unless it be apparent that any one hath committed the unpardonable sin: (*1 Joh. 5. 16.*) but principally, for such as are our Brethren in Christ and of the household of faith. *Eph. 6. 18. Gal. 6. 10.*

For whom we must pray.

Secondly, for all sorts and degrees of men; especially publick persons, as Rulers, and such as are in authority: (*1 Tim. 2. 2.*) Ministers, that watch over our souls, (*Eph. 6. 19. Col. 4. 3.*) &c.

What assurance have we, that we shall be heard in what we pray for?

Because we pray to that God that heareth prayer, (*Psal. 65. 2.*) and is the rewarder of all that come unto him; (*Heb. 11. 6.*) and in his name, to whom God denyeth nothing: (*John 11. 42.*) and therefore howsoever we are not always answered at the present, (*Psal. 77. 3.*) or in the same kind that we desire, (*2 Cor. 12. 9.*) yet sooner or later, we are sure to receive, even above that we are able to ask or think, if we continue with constancy, patience, and importunity, to sue unto him according to his will. *Luk. 11. 5. to 9. & 18. 1. 1 Joh. 5. 14.*

What things must we come to God in prayer for?

Not for trifles and toys, but for things needful and necessary, and such as God hath made us promise of: some whereof do immediately concern the glory of God, others the necessity of man; either in things belonging to this present life, or those especially which belong to the life to come.

But how can we remember all the promises that God hath made, thereon to ground our petitions; especially being unlettered?

There are general promises, that whatsoever we shall ask according to his will, it shall be given us. *1 Joh. 5. 14.* Again, whatsoever we read or hear that the servants of God have demanded in the Scripture uncontroledly, or without special calling, that is a good warrant for us to demand at the hands of God.

Where then is that will of God revealed, according whereto we must direct our prayers?

Throughout the whole book of the Scriptures of God; which inform us, as concerning other duties, so specially concerning this of prayer; recording also for this purpose many excellent prayers, as of *Moses, David, Daniel, Nehemiah, Paul, &c.* but most absolutely in that passage or portion delivered by our Saviour himself, and therefore commonly called the *Lords Prayer*?

What learn you from hence?

That for help of our weakness and rudeness in prayer, we are to look unto the prayers of the holy men of God set down in Scripture, according as the estate wherein they were at the time of those prayers may best sort with the special cases wherein we are when we pray. But especially and above any other, yea above all of them together, we are to look to that most absolute prayer, which our Saviour Christ hath taught us in the Gospel.

What is the special end and use of prayer?

To recover our peace, and to nourish our communion with our God, *Dan. 9.9. Phil. 4.6,7. Joh. 17. or 1 John 1.3,4.*

What gather you hence?

That such as have least care, and make least conscience to call upon him, have also least acquaintance and acceptance with him. *Psal. 14.4.*

How further is the necessity of Prayer considered?

Prayer is a key to open the Store-houses of all Gods treasures unto us; and as by knocking we enter into the place we desire to go to, so by Prayer we obtain those things we need. Also as men provide gifts to make way for favour: (*Prov. 17.8.*) so Prayer is a gift to appease Gods anger towards us; and as a hook to reach those things that are above our reach, and to put by those things that stand in our way and let us. Add hereunto, that it is so necessary, as without it the use and enjoying of the things we have is unlawful. *1 Tim. 4.5.* For as if we take any thing that is our neighbour without asking him leave, we are accounted Thieves; so to take any thing of Gods (whose all things are) without asking them at his hand, is Felony. Finally, Prayer is a principal means serving for the strengthening and increasing of Faith, and for the further advancing, and more plentiful effecting of the outward means of salvation. *Jude 20. 1 Thes. 5.17,18. Psal. 4. 6,7.* And therefore the Apostles did not only say unto Christ, *Increase our faith;* *Luke 17. 5.* but also, *Lord teach us to pray, as John also taught his disciples, Luke 11.1.*

What is the excellency of this duty?

It setteth head, and heart, and all our best affections awork; giving God the praise of his Majesty and Mercy, Goodness and Greatness both together. *1 Sam. 1.10,13. Jam. 5.13,14. Psal. 50.23.* And therefore it is compared to Incense or sweet perfumes; (*Psal. 141.2.*) for that it is acceptable to the Lord, as perfumes are to men: and to the drops of honey, as it were dropping from the lips of the Church, as from an honeycomb. *Cant. 4.11. Thy lips, O my spouse, drop as the honey-comb: honey and milk are under thy tongue.*

How can God so infinitely wise, take delight in our prayers that are so rude?

Because in Christ he taketh us for his children: and therefore as Parents rather take pleasure to hear their children stammer, than some other to speak eloquently; so doth the Lord take pleasure in the weak prayers of the Saints.

Hitherto of Invocation and Prayer in general. What are the parts thereof?

The parts of Prayer.

Two principally: (*Psal. 60.15,23. 1 Thes. 5.17,18. 1 Tim. 2.1. Phil. 4.6.*)

Petition

Petition or Request (properly called Prayer,) whereby we crave things needful; and *Thanksgiving* or Praise, whereby we magnifie the goodness of God, and give thanks for benefits received. To both which is annexed *Confession* of sins, and of the righteous judgment of God against them; at the view whereof we being humbled, may come more preparedly to prayer in both kinds.

What is Petition?

Petition (or Prayer properly so called) is a religious calling upon the name of God by suit or request, in which we desire and beg all things necessary. *Luk. 11. 1, 2, 3. Phil. 4. 6, 7. Psal. 50. 15.* And it is either for things of this present life, with this exception, so far forth as the same shall be thought good unto the wisdom of God; or (and that especially) for the things of the life to come, without exception. *Mat. 8. 2. 2 Sam. 15. 25, 26.*

What learn you of this, that it is a religious calling upon God?

First, that we may not rush unadvisedly into Gods presence, but approach his Throne with fear and reverence. *Heb. 12. 28. Eccl. 5. 1.*

Secondly, that the best hearing is in heaven, and readiest help from Gods hand. *2 Chron. 7. 14.*

What do you mean by calling upon God?

Not the calling of the tongue, but the cry of the heart: as *Hannah* called upon God, when her voice was not heard; (*1 Sam. 1. 13.*) and *Moses* cryed unto the Lord when he spake not a word. *Exod. 14. 15.*

What gather you hence?

That the heart without the tongue may pray with fruit and feeling: (*1 Sam. 1. 16.*) but the tongue without the heart is nothing but vain babling. *Mat. 6. 7.*

What do you mean by the name of God?

God himself considered in his Attributes and Properties, whereby (as men by their names) he is known unto us. *Exod. 34. 5, 6, 7.*

What learn you hence?

First, that neither any may claim, nor we may yield this duty, but where we may find the power and properties of the Deity. *Psal. 44. 20, 21.*

Secondly, that it is a good ground of prayer to stay our hearts on such of Gods properties, as are best suiting with our necessities. *2 Chron. 20. 6, 7, 8, 9. Neh. 1. 3.*

Thirdly, that they that will not settle their hearts on God alone by faith can never lift up their hearts to him alone in prayer. *Rom. 10. 14. Psal. 44. 20 Lam. 3. 41.*

Fourthly, that in every state and condition, they that pray best, speed best, and live best. *Dan. 9. 13, 14, 23. Psal. 50. 15. & 66. 18, 19.*

It seemeth to be of no use to make our petitions unto God; seeing he both knoweth what we need, either for his glory or our good, and hath determined what to bestow upon us?

Yes verily, we must ask, and that continually (that is, at set times, without intermission) by the Commandment of Christ himself, bidding us *ask and we shall receive, seek and we shall find, knock and it shall be opened to us:* (*Mat. 7. 7.*) wherein we should rest. For as God hath foreappointed all necessities to be given us; so hath he also appointed the means whereby they should be brought to pass, whereof Prayer is a chief.

What other reason have you for this?

We should therefore pray for the things we have need of, that having received them, we may be assured we had them of God, and not by accident or fortune as natural men do say.

Doth not God oftentimes bestow his benefits without Prayer?

Yes: both upon the wicked, (either to provoke them to repent or to make them inexcusable:) and upon his own children. Even as a loving Father in regard of his ignorant, or sometimes negligent child, doth give things unasked; even so doth God toward his.

Why

Why will the Lord have us beg his blessing of him?

To exercise our faith in seeking, (*Mat. 7.7.*) and our Patience in waiting: (*Jam. 5.10, 11.*) as also to stir up a feeling of our wants, (*Mat. 15.22.*) and to quicken our affections unto good things. *Phil. 4.6.*

What gather you hence?

That where the heart is faithless, the prayer must needs be fruitless: for according to our faith it shall be unto us. *Luk. 18.11, 14. Jam. 1.6, 7.*

But why doth not he answer when we ask, but delays to help us when yet he sees and hears us?

Because we are sometimes too haughty and he will humble us; sometimes too hasty and he will curb us. *2 Cor. 12.7, 8, 9.* Sometimes we fail in the matter, asking we know not what: sometimes in the manner, asking we know not how; and sometimes in the end, asking we know not wherefore. *Jam. 4.2, 3.*

Doth he not sometimes delay us, when yet he purposes to answer us?

Yes he doth:

First, because he loves to hear the voice of his own spirit in us. *Rom. 8.26, 27.*

Secondly, because the suit may be good, and yet the season not so meet for us. *Rev. 6.10, 11. Acts. 1.7.*

Thirdly, he takes pleasure in our constancy, being a fruit of faith and fervency. *Luk. 18.1. Mat. 15.27, 28.*

Fourthly, because such blessings as are won by long and strong prayers, are alwayes esteemed very highly, received in humility, enjoyed in sobriety, and imployed faithfully for mans good and Gods glory. *1 Sam. 1.10, 21. 1 Chro. 29.14, 15.*

What gather you hence?

That if we faint not in praying, we shall in due season be sure of a blessing (*Luk. 18.7, 8*) and that when our God denies us or delays us in that which seems good unto us, even then he gives us that which he knows is better for us. *2 Cor. 12.8, 9.*

What good means may we use to obtain the gift of prayer in some measure?

The means of obtaining the gift of prayer.

1. To get some true feeling of our Misery: for sense of Misery breeds suit for mercy. *Mat. 15.22.*

2. Bring hungry and thirsty souls after grace and good things. *Psal. 42.1, 2.* when the soul panteth most, the heart prayeth best.

3. Gather principles of knowledge, that the head may guide the heart. *1 Cor. 14.15.* for what we know is worth the having, he will not lose for the asking.

4. Consider the examples of Gods servants in like sorrows, and make like suits. *Dan. 9. Nehem. 9.* Be thou as they were to him and he will be to thee what he was to them.

5. Be well perswaded of Christs ordinance, *Master teach us to pray;* (*Luke 11.1.*) and of Gods acceptance, reckon of him as of our Father: (*Matth. 6.5, 9.*) for according to our faith it shall be unto us.

6. Be resolute against sin, neither living in grosser iniquities, nor allowing lesser infirmities: (*Rom. 7.15.*) and so he will never shut out our prayers, nor withhold his mercies from us. *Psal. 66.19, 20.*

7. In reading or hearing, turn Precepts into Prayers; Lord give what thou commandest, and command what thou wilt. Duties enjoined, graces commended, blessings promised, and curses threatned, do all quicken us to prayer, and furnish us with matter for the same. *Matth. 5.6, 7. Rom. 12. Eph. 6.*

But when for all this our Prayers are few and faint, cold and weak; what special help may we then have against our infirmities?

None better then to Pray for the Spirit of Prayer, which helpeth and healeth

healeth our infirmities, and teacheth us both for manner, measure, and matter, to lay open all our necessities. *Rom. 8. 26. Luk. 11. 13.* And secondly, call others which are best acquainted with the practice and power of prayer, to pray with us being present. (*James 5. 14.*) and for us being absent from us. *Rom.*

1.9.

What be the signs of a sound Prayer?

1. To use all other good means carefully. *Acts 27. 23, 31.*
2. To seek Gods glory principally. *Exod. 32. 11, 12.*
3. To desire the best things most earnestly. *Col. 1. 9. 10, 11.*
4. To ask nothing but what Gods Word warranteth us. *1. John 6. 14.*
5. To wait patiently till he hear and help us. *Psal. 40. 1. James 5. 10,*

11.

What motives may we have to stir up our hearts to this duty?

Many and good. Because prayer is the voice of Gods spirit in us (*Rom. 8. 26.*) a jewel of grace bequeathed by Christ unto us, (*Luk. 11. 2.*) It is the hand of faith, the key of Gods treasury, the souls Sollicitor, the hearts Armour-bearer, and the minds Interpreter. *Matth. 7. 7. Ephes. 6. 18.* It procureth all blessings, preventeth curses. (*2 Chr. 7. 14.*) sanctifieth all creatures, that they may do us good. (*1 Tim. 4. 5.*) seasoneth all crosses, that they can do us no hurt. Lastly, it keeps the heart in humility, the life in sobriety, strengtheneth all graces, overcometh all temptations, subdueth corruptions, purgeth our affections, makes our duties acceptable to God, our lives profitable unto men, and both life and death comfortable unto our selves. *Acts 9. 11. Eph. 6. 18. Jude. 20. Acts 4. 24. & 7. 59.*

Motives to Prayer.

What are the lets and hinderances of Prayer?

There be some which hinder the power of it, as our ordinary Infirmities: (*Mark. 9. 23, 24.*) other, which hinder either the practice or the fruit of it, as our customary and grosser Iniquities. *Psal. 66. 18.*

Hinderances of Prayer.

What are the Infirmities that weaken the Power of Prayer?

Roving imaginations, inordinate affections, dulness of spirit, weakness of faith, coldness in feeling, faintness in asking, weariness in waiting, too much passion in our own matters, and too little compassion in other mens miseries. *Psa. 32. 3, 4. Mar. 9. 24. Isa. 38. 13, 14. Jonab 4. 2, 3.*

What be the customary Iniquities which hinder the practice of Prayer?

1. The prophaneess of the Atheists, in not calling upon God. *Psa. 14. 4.*
2. The sottishness of the Papists, lifting up their hearts and hands to base Idols. *Psa. 44. 20.*
3. The sensuality of the voluptuous, drowning all his desires in delights, and his prayers in pleasures. *2 Tim. 3. 4.*
4. The stupidity of worldlings, that think they have no need of praying, but of carking and caring, toiling and moyling in the world. *Luk. 12. 17, 18. Phil. 3. 19.*
5. The foolishness of the malicious, which because they will not forgive their brother an hundred pence, cannot pray to God to forgive them their ten thousand Talents. *Mat. 18. 32.*

What be the gross sins which shut the ears of the Lord and hinder the fruit of our Prayers?

1. Graceless hypocrisie, drawing near with our lips, but having our hearts far from him. *Isa. 29. 13.*
2. Shameless impiety, when turning our ears from his precepts he turneth away his from our prayers. *Prov. 28. 9.*
3. Senceless impenitency, when the cry of our sins unrepented of, drowns the voice of our prayers that are offered. *Zach. 7. 13.*
4. Merciless cruelty, when we either cause or suffer the afflicted to cry without hearing; the Lord hearing us cry in our affliction, without helping. *Gen. 42. 22.*

What

The subject of
our requests.

What is the general subject of our requests?

Good, or evil. Good to obtain it, and Evil to remove or prevent it. *Col. 1. 9. 2 Thes. 3. 1, 2.* That wherein we pray for good things is called *Supplication.* (*1 Tim. 2. 1, 2.*) That wherein we pray against any evil, is called *Deprecation.*

What do you mean by good or Evil?

Whatsoever is helpful or hurtful either for soul or body: goods and graces, sins and sorrows, mercies or judgments in spiritual or in carnal things. *Phil. 1. 9. Luk. 18. 13. Dan. 9.*

What gather you hence?

1. That as Prayer is the key of our heart to open all our necessities unto God, (*Lam. 2. 19.*) so is it also the key of his treasury to obtain his mercies from him. *Matth. 7. 7.*

2. That the gift of Prayer is a pledge and earnest penny of all other good gifts and graces whatsoever; (*Rom. 8. 26, 27, 32.*) and that so long as we can pray, the greatest evil cannot hurt us, (*Jonah 2. 1. &c. 2 Cor. 12. 7, 8.*) nor the greatest good without Prayer be ever profitable unto us. *1 Tim. 4. 5.*

Prayer for
others.

Are we only bound to pray for our selves by request for Good, and against Evil things?

No: we are also bound to pray likewise for others; which kind of prayer is called *Intercession.* *1 Tim. 2. 1, 2.*

What is Intercession?

It is the suit of the heart unto God for the good of others. As *Abraham* prayed for *Abimelech*, (*Gen. 20. 17.*) *Jacob* for his sons, (*Gen. 49.*) *Paul* for the people, (*1 Thes. 1. 2.*) and they for him.

Why doth the Lord require this duty of us?

1. For communicating our gifts and his graces. *Jam. 5. 14, 15.*
2. For nourishing our love.
3. For increase of our comforts.
4. For mutual support and relief in all Crosses.

What gather you hence?

That all such persons as are linked together in nearest bonds of society are also mutually bound to discharge this duty. *1 Tim. 2. 1, 2.* As first, in the household of faith, the stronger is to pray for the weaker that he fail not, (*Phil. 1. 9.*) and the weaker for the stronger that he fail not. *2 Thes. 3. 1, 2.*

Secondly, the Sovereign for the Subject that he may obey in piety and loyalty, (*2 Chron. 6. 13, 14.*) the Subject for the Sovereign that he may rule in righteousness and religious policy: (*1 Tim. 2. 1, 2.*) and so in all societies, whether of publick assemblies, or of private families. *Job 1. 5. Deut. 33. 6. 1 Chron. 29. 19.*

What followeth of all this?

Strong consolation: that when we find small power or comfort in our prayers, the Lord hath ordained that we may seek and find both, in the prayers of his Church and children. *Jam. 5. 14, 15. A&C. 12. 5, 7.*

You have now spoken of the first part of Invocation, namely Petition: What followeth?

The second, which is Praise and Thanksgiving. *1 Thes. 5. 18.*

What is this Praise or Thanksgiving?

Of thanksgiv-
ing.

It is a reverent calling upon the name of God, wherein the heart being cheered with some taste of his goodness, acknowledgeth all from his Mercy, and purposeth all for his Glory. *Luke 10. 21. 1 Chro. 29. 10, 11, 12, 13.* And it is either in praising all his goodness, wisdom, power, mercy, and generally for the government of his Church; or for those particular favours, that by Petition we have received from his merciful hand.

Whence doth this duty of Praise arise?

As

As *Petition* ariseth from the feeling of our *misery* : so *Praise* from the feeling of Gods *mercy*. *Petition* beggeth what we want, and *praise* acknowledgeth what and whence we have it. *Rev.* 15.3. *1 Chron.* 29.12.

What gather you hence ?

That when the Lord hath granted unto us our *Petitions*, we are forthwith bound to render unto him his due praises. *Exodus* 15.1. *Psal.* 66.19,20.

Wherein doth this duty of Praise especially consist ?

1. In emptying our selves of all worthiness. *Gen.* 32.10.
2. In acknowledging him the author of every good gift, and fountain of living waters. *Jam.* 1.17. *Jer.* 2.13.

In what thanksgiving consisteth.

3. In speaking good of his name to others, *Psal.* 40.9,10.
4. In rejoycing before him in all his mercies. *Deut.* 26.11.
5. In resolving to bestow all for his honour and service. *1 Chron.* 29.2,3.

Wherefore doth the Lord require praise and thanksgiving at our hands ?

Why thanksgiving is required.

First, because it is the fairest and sweetest fruit of true piety. *Psal.* 92.1.

Secondly, it entirely preserveth Gods glory.

Thirdly, it boweth the heart to true humility.

Fourthly, it is the condition of the Covenant, when he gives and we receive any mercy. *Psal.* 50.15.

Fifthly, it provoketh others to faithfulness and cheerfulness in Gods service. *Psal.* 95.1.

Sixthly, it maintaineth the intercourse of *mercies* and *duties* betwixt God and man.

What be the properties of true praise ?

1. It must be faithful without glozing, with a single not with a double heart. *Psal.* 145.18.
2. It must be plentiful. *Psal.* 18.1,2. If God gives his mercies by showers, we may not yield our praises by drops.
3. It must be cheerful. *1 Chron.* 29.14. he gives freely and we must offer willingly : for he loves a cheerful giver. *2 Cor.* 9.7.
4. It must be powerful in the best measure, with the best member. *Psal.* 81.1,2.
5. It must be skilful, in the best manner, suiting his several properties with their due praises according to the nature of the present blessings. *Exod.* 15.2,3. *Psal.* 144.1,2.
6. It must be continual, as long as his mercy endureth and life lasteth. *Psal.* 146.2. *1 Thes.* 5.18.

The properties of praise.

What means may we use to attain unto this duty ?

1. A serious consideration of the great things he hath done for us so vile creatures. *1 Sam.* 12.24.
2. To desire to tast Gods love in the least of his mercies. *Gen.* 28.20,21.
3. To give him a tast of our love in the best of our services. *Psal.* 116.12.
4. To rest content with our allowance and estate wherein he hath set us. *Phil.* 4.11.
5. To compare our estate with many of Gods Saints who want several of those comforts which we enjoy, and feel many sorrows which we feel not. *Psal.* 147.20.
6. To be faithful in all talents and fruitful in all graces, will be great means to make us praise God in all his mercies. *Mat.* 25.23. *Phil.* 1.11.

The means of thanksgiving.

What motives have we to provoke us to praise ?

1. It is a good, comely, and pleasant thing to praise God. *Psal.* 147.1.
2. It is his will thus to be honoured. *1 Thes.* 5.18.
3. It is a duty of Saints and Angels, both here and hereafter. *Luk.* 2.13,14.
4. It spreadeth abroad religion, magnifieth and sanctifieth him that is most High and most Holy. *Psal.* 145.1,2,3. *Esa.* 8.13.
5. It keeps the heart from swelling, and the soul from surfeiting with Gods blessings.

6. It fits the heart for further graces, and provokes the Lord to fresh mercies.

What be the special signs and marks, of one that desires to be thankful, and unfeignedly to praise God in all things?

Signs of
thankfulness.

1. Contentedness. *Phil. 4.11.*
2. Cheerfulness in the use of Gods blessings. *Dent. 26.11. Psal. 63.5.*
3. Faithfulness in our duties, both of our persons and places.
4. Readiness to draw others into the fellowship of Gods praises. *Psal. 66.16. & 135. 1.*

5. Rejoycing in God, even in the midst of many crosses. *Job. 1.*

6. Fruitfulness in good words and works. *John 15.8.*

7. A conscionable carefulness to take all occasions and use all means to seal up our love, and set forth Gods glory.

So much of the principal parts of Invocation, Petition and Thanksgiving. Are we limited and bound in certain words, how and wherein to pray?

No verily: but we have a prescript rule and perfect pattern of Prayer of all kinds, left us in that Prayer which our Saviour Christ taught his Disciples, (and in them all succeeding ages) called the Lords prayer.

Of the Lords
Prayer.

What is the Lords prayer?

It is an absolute prayer in it self, and a Prayer giving a perfect direction to frame all other prayers by.

It is thought by some not to be a Prayer, but only a platform to direct all our prayers by?

It is both a Prayer, which we both may and ought to pray; and also a platform of Prayer, whereunto we are to conform, and by which we ought to square all ours. And therefore as St. *Matthew* biddeth us pray after this sort; (*Matth. 6.9.*) so S. *Luke* biddeth us say; *Our Father, &c. (Luk. 11.2.)* the one propounding it as the most perfect platform to be imitated; the other, as the most excellent form, to be used of all Christians.

What is the platform propounded in this Prayer, whereunto we ought to look?

It teacheth both the manner how to pray, and the matter for which to pray. It teacheth us in all our prayers to whom, and through whom, and for what to pray: also what difference to make of the things we ask, and with what affection we are to come unto God in Prayer.

What are the words of the Lords Prayer?

They are thus set down in the sixth Chapter of the Gospel according to S. *Matthew*: After this manner therefore pray ye:

Our Father which art in heaven, &c.

What do you observe here in general?

That Prayer is to be made in a language which we understand, for our Saviour Christ taught his disciples here in a tongue which they understood, and not in an unknown language. Which condemneth the practice of the Church of *Rome*, which teach the people to pray in an unknown tongue: contrary to Christs practice here, and the will of God who commandeth us to serve him with all our hearts, and therefore with our understanding as well as our affection.

What are the parts of this Prayer?

They are three.

1. A Preface of compellation, for entrance into prayer; in the first words, *Our Father which art in heaven.*

2. A body of Petitions, containing the matter of Prayer, in the words following.

3. A conclusion (or shutting up) for confirmation and close of prayer; in the last words, *For thine is the kingdom, &c.*

What

What gather you of this, that there is a preface?

That Christian men are not to come malapertly or rashly, but with preparation. *Eccl.5.1. Psal.26.6. Exod.3.5.* For the Angel of the Lord standeth at the entry, to strike with hardness and blindness, &c. those that come not with preparation. And if we make preparation before we come to an earthly Prince, and bethink us of our words and gesture: how much more ought we to do it, when we come before the Prince and Lord of heaven and earth?

How are we to prepare our selves?

Not only to put off our evil affections, (*1 Tim.2.8.*) but even our honest and (otherwise in their due time) necessary cogitations; as the cares and thoughts of our particular vocations, as of house or family.

What doth the preface put us in mind of?

1. Of him to whom we pray. 2. Of our own estate in prayer: That we come unto God as to our Father, with boldness and yet with reverence of his Majesty that filleth the heavens.

What are we taught concerning him to whom we must pray?

That God and God only (not any Saint or Angel) is to be prayed unto. *Psal.73.25.* For although there be other fathers besides God, and others in heaven besides him: yet there is none which is our father in heaven but God alone. Beside that this being a perfect platform and pattern of all prayers, it is evident that all prayers (as in other things so in this) must be framed unto it.

Why do you here name the Father?

Because discerning the persons, we pray to the Father, secretly understanding that we do it in the mediation of his Son, by the working of the holy Ghost; and so come to the first person in the Trinity, by his Son, through the holy Ghost, which form is to be kept for the most part, although it be also lawful to pray unto Christ, or to his blessed Spirit particularly: (*A&S 7.59. 2 Corin.13.14.*) if so be that in our understanding we do conjoyn them, as those which cannot be separated in any actions, either belonging to the life to come, or pertaining to this life.

Why must we pray to the Father in the mediation of Jesus Christ his Son?

Because God being displeased for sin, we can have no dealing with him, but only by the means of his Son, in whom he is well pleased; (*Mat.3.17.*) and in whom alone we have liberty to call him Father. *Gal.4.5.*

Why is it required that we pray by the working of the holy Ghost?

Because the Holy Ghost assureth us that he is our Father: and whereas we know not what to pray, nor how to pray, the Holy Ghost doth teach us both.

What must we be perswaded of, and how must we be affected in Prayer?

- | | | | | |
|-------------------|---|-------------|--|---|
| Partly concerning | { | Our selves: | 1. We must be truly humbled: which is wrought in us, with a certain perswasion

2. We must have a certain confidence we shall be heard: and this is wrought in us by faith, being perswaded that | 1. Of our sinful misery and unworthiness to be helped.
2. Of the glorious Majesty of God in heaven that must help us.

1. God loveth us as his own Children in our Lord Jesus Christ.
2. Our Father being God Almighty, he is able to do whatsoever he will in heaven and in earth. |
| | | Others: | 1. That all Gods people pray for us.
2. We must be perswaded, that it is our bounden duty to pray for others as well as our selves. | |

Why doth our Saviour direct us, to give such Titles unto God in the entrance of our prayers?

Our Father.

That thereby we may encrease and strengthen our faith in God; considering what he is to us, to whom we are about to pray. *Heb. 11.6.*

What are we taught to consider from this, that we are taught to call God Father?

That God in Christ is become our Father, and giveth us both the privilege, (*John 1.12.*) and spirit of sons, (*Gal. 4.6.*) so to call him.

What ariseth from hence?

First, confidence in his fatherly love and compassion towards us, as his children; (*Psal. 103.13.*) with assurance of obtaining our suits and desires. *1 Joh. 5.14, 15.* For as young children desire to come unto their Fathers bosom or to sit upon the knee or in the mothers lap, so we by prayer do creep into the Lords bosom, and (as it were) do stand between the Lords legs: [*Deut. 33.3.*] coming with boldness to him, as to our merciful Father, whose bowels are larger in pitiful affection than any parents, yea then the mothers towards the tenderest child; if we come with faith and affiance that he will grant what we require. For if parents will give good things to their children when they ask them; much more will the Lord give his Spirit to them that ask it of him without doubting. *Mat. 7.11. Luk. 11.13.* And this doubting is the cause why many go away so often from prayer without profit and comfort. *James 1.5.* Which overthroweth the long and idle prayers of the Papists, who have not assurance of Gods love towards them in the thing they demand.

Secondly, necessity of duty, on our parts; that we both reverence. (*Mal. 1.6.*) and imitate him, (*Mat. 5.45.*) as our Father. *Eph. 5.1. 1 Pet. 1.17.*

Thirdly, that to come in any other name than our Saviour Christs, is abominable: which was figured in Moses, (*Exod. 24.2. & 19, 20, 21. & 20.19.*) and Aaron, (*Levit. 16.17.*) but is notably set forth of the Apostle, *1 Tim. 2.5.* Therefore it is abominable to come by Saints, as in Popery they do.

What is to be considered by this, that we are directed to call him [our] Father?

The nature of faith, which is to apply it home to himself. *Joh. 20.28. Gal. 2.20. Mat. 27.46.* Also that our Saviour Christ is the natural Son, and we his sons by grace and adoption.

May not a man say in his prayer, My Father?

Yes verily: and that with warrant of our Saviour Christs example. *Mat. 26.39, 42.*

Why then are we taught here to say, Our Father?

As the word *Father* directeth us to meditate upon the relation between God and our selves: so the word *Our* directeth us to meditate upon the relation between our selves, and so many as are or may be the Children of the same Father with us.

What doth this put us in mind of?

First, that we must at all times maintain or renew, love and peace one with another: but especially when we make our prayers, we must come in love, as one brother loveth another; and therefore reconcile our selves, if there be any breach. *1 Tim. 2.8. Esa. 1.15. Mat. 5.23, &c.* Secondly, that we are bound to pray, and to be suitors to our God and Father one for another, as well as for our selves; (*Jam. 5. 16.*) that every one praying for all, and all for every one, we may joyntly encrease and enjoy the benefit of the common stock of prayers laid up in the hands of God.

Whereto do the words following direct us, when we say, Which art in heaven?

Which art in heaven.

To the meditation of the glory, powerful providence, wisdom, and holiness of God; in which regards he is said to dwell in the *high* and *holy* place: *Psal.*

(*Psa.* 11, 4. *Esa.* 57. 15.) not that he is excluded from earth, or included in heaven or any place, (who filleth all places. *Jer.* 23. 24. yea, whom the heaven of heavens is not able to contain: *1 Kings* 8. 27.) but First, because his wisdom, power, and glory appeareth most evidently in the rule of the heavens, as of the most excellent bodily creatures by which inferiour natures are ruled. *Psa.* 19. 1, &c. & 8. 3. & 104. 1, &c.

Secondly, for that in heaven he doth make himself, and his goodness known to the Angels and blessed Spirits of men immediately, and without the helps and aids which we have.

Thirdly, because he communicateth himself and his goodness more powerfully to them then to us: and so God is said to be present in the Temple, and in the Elect.

Fourthly, because there, and not on earth, we should now seek him. (*Psal.* 123. 1. *Col.* 3. 1, 2.) where also we hope, another day to dwell with him in the same happy fellowship, which now the holy Angels and blessed souls do enjoy: Which teacheth us not to have any fleshly conceit, but to have our cogitations above any worldly matter.

Fifthly, to teach us that as we are to come boldly unto him as to a Father, so we also are to come with humility, and reverence of his Majesty, who is so high above us: we wretched men being as worms crawling upon the earth, and he sitting in great Majesty in the highest heavens. *Eccl.* 4. 16. & 5. 1.

Sixthly, to teach us to pray not only reverently, but also fervently before him, so directing and lifting up our hearts to Almighty God, that our prayers may ascend into heaven. *2 Chron.* 32. 20.

Seventhly, to increase our confidence in him, who is both ready and able to do all things for us. That acknowledging him to ride on the heavens for our help, able (as in heaven) to do for us whatsoever (as a father) he will; (*Psa.* 115. 3.) we may with full confidence in his power and love, ask every good thing of him. *Psa.* 2. 8. *Luk.* 11. 13.

Thus much of the Preface: now are we to come to the prayer it self. What is general unto it?

That our affections, with zeal and earnestness, ought to wait and attend on prayer: which appeareth by the shortness of all the petitions.

What is declared hereby?

The great affection we should have to the things we come for, which giveth a check to our cold prayers, where the understanding is without the affection, and (as it were) the sacrifice without the heavenly fire to lift it up and make it mount into heaven, both in publick and private prayers.

So much of attention general to the Prayer. What are the parts thereof?

A form of Petition and of Thanksgiving.

What is taught hereby?

First, that whensoever we come unto God in Petition, we are also to give him thanks: (*Phil.* 4. 6. *Luke* 17. 17, 18.) things not to be severed, and means to make way for further graces and benefits to be obtained.

Secondly, that it is a fault of us (when we are distressed) in publick prayer to come unto God in Petition, but not to return thanksgiving for our benefits received.

How many Petitions are there in the Lords Prayer?

Six (equally divided, as it were, into two Tables:) whereof three do concern God, as doth the first Table of the Law; three do concern our selves and our neighbours, as doth the second Table. For in the three first we make request for those things that concern Gods Majesty, whose glory and service we are to prefer before our own good: (*John.* 12. 27. 28.) in the three latter, for those things that concern the necessity of man, and our own welfare, which

The parts of the Lords Prayer.

6. Petitions in the Lords Prayer.

which we must refer to the former. (*Psa.* 50. 15.) So that by the very order of the Petitions we learn this instruction; that we must and ought first to think upon Gods glory before any thing that appertains or belongs to us: and that we should seek the service of God before our own good; (*Joh.* 12, 27, 28) yea, and prefer the glorifying of the name of God before our own salvation: (*Rom.* 9. 3.) as also by the order of the Commandments, which being divided into two Tables, the first concerneth the worship of God, the second our selves.

What observe you from this ?

Our hypocrisie: for were it not for our selves, and our wants, we would not come to God at all in prayer: as in Popery, all their prayers are for themselves, and their salvation, &c. Whereas this word (*thy*) in all these Petitions, doth shut forth the consideration of our selves, to the end that we might have our minds altogether fastned upon the service of God.

What further observe you proper to those Petitions that concern the glory of God ?

That as they must be begged in the first place, so must they likewise be performed with further zeal of spirit and earnestness of affection: as may be gathered, in that they are propounded without any band or coupling of one with another.

How are these three Petitions divided ?

Thus: the first concerneth Gods glory it self: the other two the things whereby God is glorified; as when his Kingdom cometh, and his Will is done.

What are the words of the first Petition ?

1. Petition.

Hallowed be thy Name. *Mat.* 6. 9. *Luke.* 11. 2.

What is the sum of this Petition ?

That in all things God may be glorified. That he, who in himself, his word and works, is most holy and glorious; may be acknowledged and honoured for such, by us. *Psa.* 96. 8. *1 Pet.* 2. 9.

Why is this Petition set before all ?

Because it is that which ought to be dearest unto us; and for that all things are to be referred unto it. *Prov.* 16. 4. *1 Cor.* 10. 31.

What is to be considered for the further opening of this Petition ?

First, the meaning of the words apart; then of them together.

What is meant by the word, Name ?

What is meant by Name.

By the Name of God, we are to understand God himself, (*1 Kings* 5. 5, *Isa.* 26. 8.) as he maketh known to us the fame and glory of his nature, otherwise unconceivable. (*Gen.* 32. 29.) For the Name of God in the Scripture signifieth God himself (because the nature of a thing is taken for what it is the name of: as (*Acts* 1. 15.) is Essence, and all things by which he is known unto us.

What are those Names, whereby God is made known unto us ?

First, his Titles: as; *Jehovah*, *Elohim*, the Lord of Hosts, and such like. *Exod.* 3. 14. and 6. 3.

Secondly, his Attributes and Properties; as his wisdom, power, love, goodness, mercy, justice, truth (*Exod.* 33. 18, 19, &c. & 34. 5, 6, &c) which being essential in him, are for our capacity expressed under the name of such qualities in us, and are called the names of God, because as names serve to discern things by, so God is known by these things.

Thirdly, his memorials; signified by his name, because he getteth glory by them.

What are those Memorials ?

First, the works and actions of God: as the Creation and Government of the world

world, (Psal. 104.) but especially, the work of *Redemption*. Psal 19. 14.

Secondly, the things that belong unto God: as his *Worship, Word, Sacrament* and *discipline*, but especially his *Word* (Psal. 138. 2. & 19. 7, &c.) which is the book of grace, and the box of ointment, out of which the sweet saviour of his name is most effectually powred. Cant. 1. 2, 3.

What is meant by the word, Hallowed?

Sanctified and revered. For to *hallow*, is to set apart a thing from the common use to some proper end: and therefore to hallow the name of God, is to separate it from all prophane and unholy abuse, to a holy and reverend use.

Can any man add any thing unto Gods holiness?

No: we cannot add any holiness unto God, or take any from him. But as God is holy in his proprieties and actions, and also in his Ordinances, both in the Church and Common-wealth; so we desire they may be (and that not only by our selves, but also by all men) acknowledged and reputed as they are worthy in themselves to be reputed and accounted. And in this respect only are we said to hallow his name, when we acknowledge it and honour it for such: (Psal. 96. 7, 8.) thereby (as it were) setting the Crown of holiness and honour upon the head of God. Contrariwise, failing so to do, we are guilty of the profanation of Gods holy name: not that he can receive any pollution from us, but only as the man that lusteth after a chaste woman, is said by our Saviour to be guilty of adultery with her, though she remaineth in her self spotless and undefiled. Mat. 5. 28.

What is meant by hallowed?

May none else be glorified but the name of God?

When it is said, *Hallowed be thy name*: thereby is noted, that no glory or honour should be given to any thing in the world, but to the name of God, (Esa. 42. 8. & 48. 11.) further then they are instruments, whereby we may arise to the glorifying of it: for God will not give his glory to any other thing, no not to the manhood of our Saviour Christ.

What is to be considered in the words together?

That it is a singular benefit of God to admit us to the sanctifying of his name, and (as it were) to set the Crown (which is his glory) upon his head, and to hold it there: especially seeing he is able himself alone to do it; and when he would use others thereto, he hath so many Legions of Angels to do it, yea, can raise up stones to do it.

What do you then ask of God in this Petition?

That as God is glorious in himself, so he may be declared and made known unto men. That therefore God would have himself known and acknowledged by all men, but especially by my self, to be most holy. That whether we speak, think, or any way use his name, properties works or Word, we may do it holily and with all reverence. That his wisdom, power, goodness, mercy, truth, righteousness, and eternity, may more and more be imparted unto me and other of Gods people. That he may be acknowledged just, wise, &c. in all his works, even in his ordaining of some to eternal life, and other some to everlasting damnation. That his infinite justice, and infinite mercy over all his creatures (but especially over his Church) may be revered and adored by all men, but specially by my self. That the name of God may be reverently and holily used of all men, but especially of my self. That when the glory of God cometh in question between my self and any thing that belongeth unto me, I may prefer that unto this. Finally, that God would vouchsafe to plant and encrease in me and others such graces whereby his name may be glorified.

What we ask in this petition.

What are those graces for which we pray here in particular?

1. Knowledge of God: (Psa. 100. 3. & 67. 2.) that God would give us the knowledge of himself, his Word, and Works; for we cannot glorifie his name unless we know it.

What graces we here pray for.

1. Belief

2. Belief of his Word: that we and others may sanctifie God in believing his word, how unlikely soever. *John. 3. 33.* Wherefore *Moses* and *Aaron* are said not to have sanctified the name of God, in that they believed not. (*Num. 20. 12.*) Contrariwise *Abraham* glorified God in believing. *Rom. 4. 20.*

3. Fearing the Lord alone, and not men. That *the Lord be our fear*, *Esa. 8. 12, 13.* *1 Pet. 3. 14, 18.*

4. Humility (for our selves and others) without which we cannot glorifie God, as it is meet. *Psal. 115. 1. 2 Sam. 7. 18. Psal. 8. 4, 5. and 144. 3. Luk. 1. 48.*

5. Patience, (arising from thence:) whereby we do willingly submit our selves unto the correcting hand of God, as *Eli*, (*1 Sa. 3. 18*) and *Hezekiah*. (*Esa. 39. 8.*)

6. Thankfulness: that we may praise him for his benefits more particularly. Where we are to hallow Gods name, as well by praising it for the benefits we have received, as for the wonderful works in the creation, and government of the world, the Church especially.

7. Lips opened, and tongues tuned to speak of him with reverence. *Psa. 51. 15. & 44. 1 & 45. 1.*

8. A life so ordered, that men may say, he is a holy God, who by his grace maketh us an holy people. *Mat. 5. 16. 1 Pet. 2. 9. Tit. 2. 10.* That, according as we know the vertues of our good God, so the fruits of them may appear in ours and all Gods peoples lives; that so his name may be honoured and praised, and he may get glory by the godly conversation of us and others.

What do we pray against in this Petition?

What things
we here pray
against,

We pray against all ignorance of holy things we should know, (*Hos. 8. 13.*) against infidelity and want of good works, whereby God wants of his glory. We pray against all lofty and high things, that hinder that God only cannot be exalted; (*Esa. 2. 11, 12, 13, 14, 15.*) especially the pride of our hearts, which we are to confess and lament. (*Pro. 8. 13.*) We pray against all false religion, all prophaneness, impatience, unthankfulness, (*Rom. 1. 21.*) &c. those tongue-worms of swearing, blasphemy, and unreverent speaking of God; (*Exod. 20. 7.*) together with all wickedness and ungodliness, whereby Gods name is dishonoured. In a word, we pray that God would remove, and root out of our hearts, tongues and lives, all such vices, by and for which his name is dishonoured, especially an evil and scandalous life, for which the name of God, and his religion, is evil spoken of in the world. *Rom. 2. 23, 24.*

What doth this teach us?

Our dulness is hereby condemned; who by nature are so ill disposed to glorifie God, and to use his name holily and reverently.

What is to be considered in the second Petition?

The second
Petition.

Let thy Kingdom come. *Mat. 6. 10. Luke 11. 2.*

One of the means how to have the name of God sanctified; which is a dependance of the former Petition.

What is the sum of this Petition?

That God may reign in our hearts and not sin: and that the Kingdom of our Lord Jesus Christ, both by the inward working of his spirit, and also by the outward means, may be enlarged dayly, until it be perfected at the coming of Christ to judgment. That the Kingdom of sin and Satan being more and more abolished, (*Act. 26. 18. Col. 1. 13.*) Christ may now reign in our hearts by grace, (*Col. 3. 15, 16.*) and we with him for ever in glory. *2 Tim. 2. 12.*

What is
meant by
Kingdom.

What is meant here by Kingdom?

That government which our Saviour Christ exerciseth, first in this world, then in the last day, both in the whole Church and in every member thereof.

For

For by the Kingdom of God we must understand here, not so much that *universal* sovereignty which, as Creator, he exerciseth over all creatures, disposing them all to their proper ends for his glory: (*Esa. 6. 5. Psalm. 95. 3. &c.*) as the *spiritual* regiment (*Psalm. 110. 2. 1 Cor. 15. 25.*) of the Church (and of all things for the good of the Church) wherein God hath appointed Christ to be the King (*Psalm. 2. 6. Hof. 3. 5.*) the Saints his Subjects, (*Revel. 15. 3.*) the Word his Law, (*Job. 22. 22.*) the Angels and all creatures his servants, (*Heb. 1. 6.*) the Ministers his Heralds and Ambassadors; (*2 Cor. 5. 20.*) finally, the Devils kingdom. (*Matth. 12. 26.*) that is, wicked Angels and men (enemies to the Kingdom of Christ, *Luk. 19. 17.*) his footstool. *Psal. 110. 1.*

How is this Kingdom said to come?

1. In regard of *means*, where the word of the Kingdom is published. *Mat. 12. 28. & 13. 19. Mark 4. 15.* What is meant by coming.
2. In regard of *efficacy*, where from the heart obedience is yielded. *Rom. 6. 17.*

3. In regard of *perfection* it hath these degrees:
 1. Increase of grace in the time of *this life*. *Matth. 13. 8.*
 2. The translation of blessed souls into heaven, in the moment of *death*. *Luk. 23. 42, 43.*
 3. Finally, the full redemption and glorification of the Saints in soul and body, in the *life to come*. *Matth. 25. 34.*

What do we then desire concerning the Kingdom of God, in this Petition?

We pray either for that he exerciseth in this world, or for that he exerciseth in the world to come, called the kingdom of glory.

How many sorts are there of that Kingdom he exerciseth in this world?

Two. First, that he exerciseth over all men, and other creatures, called the kingdom of *power*. Secondly, that he exerciseth over the Church; called the Kingdom of *grace*.

What desire we of God concerning the government he exerciseth over all Creatures?

That he would govern all the creatures, both in the natural course of things, and in the civil and domestical government of men, yea, in the rule of Devils themselves, in such sort as they may serve for the good of his Church *Psal. 97. 1. Mat. 6. 13. John. 17. 2.*

What desire we concerning his government in the Church?

That it may be here in this world enlarged, and that it may be accomplished in the last day. *Psal. 122. 6. Isa. 62. 7.*

What do we desire for the enlargement of it in this world?

That by Christ the head of the Church, God would govern his people to the perfect salvation of the elect, and to the utter destruction of the reprobate, whether open rebels, or fained and hollow-hearted Subjects.

What great need is there that we should pray for the kingdom of God?

For that being taught that we should pray that the Kingdom of God may come, hereby we are put in mind of another Kingdom of Satan and darkness, which opposeth strongly against his Kingdom *Mat. 12. 24, 25. 1 Cor. 6. 14, 15, 16.*

Why, all men do naturally abhor Satan, even to the very name of him.

They do in words and shew: but when they do his will, live under his laws, delight in his works of darkness, subject themselves to the Pope and other his instruments; they are found indeed to love him as their father, and honour him as their Prince. whom in words they would seem to abhor. For as the same men are affirmed by our Saviour Christ to approach unto God with their lips, and to have their hearts far from him: (*Mat.*

15. 8.) so are they in their lips far from Satan, but near him in their hearts.

What other oppositions are there against Gods Kingdom ?

The flesh, and the world. *Gal. 5. 16, 17.*

What be the means we ought to pray for, that our Saviour Christ may govern his Church in this world thereby ?

Inward, and outward.

What inward things do we pray for ?

That God would give his holy Spirit, as the chief and principal means whereby our Saviour Christ gathereth and ruleth his Church, conveying his spirit of knowledge and good motions into his people: and consequently, we pray against the motions and temptations of Satan and of our own flesh.

What are the outward things we pray for ?

The means whereby the Spirit is conveyed: namely, the Word, and the dependance thereof, the Sacraments and Censures.

What pray we for concerning the Word ?

That it being the Scepter of Christs Kingdom, the rod and standard of his power (*Psal. 110. 2, Isa. 12. 4, 10.*) and called the word of the kingdom (*Mar. 1. 14.*) and the kingdom of heaven; (*Mat. 13.*) may have free passage every where, (*2 Thes. 3. 1.*) and be gloriously lifted up and advanced: and, it only having place, all not agreeable thereunto, all traditions and inventions of men may be rejected,

What pray we for concerning the Sacraments ?

That as they are the Seals of Gods promises and the whole Covenant of grace: so they may be both ministred and received in that pureness and sincerity, which is according to his Word; and all false Sacraments and sacrifices put under foot.

What pray we for concerning the Censures ?

That not only private persons, but the whole Church may be ruled by the line of Gods Word; that so well doers may be advanced, and evil doers censured and corrected, according to the degree of their fault: and therefore that all either impunity or tyrannous tortures of conscience, may be taken away.

What further do we pray for ?

That God would furnish his Church with all such Officers as he approveth; that being indued with special gifts may be both able and willing to execute their charge diligently and faithfully.

What further desire you in this Petition ?

That where these things are only begun, they may be perfected; and that every Church may be polished and garnished, that *Sion* may appear in her perfect beauty; and so the Jews may be called, and so many of the Gentiles as belong unto Christ; and the contrary enemies may be either converted or confounded.

What do we pray for, in respect of every member of the Church ?

Even as poor captives are always creeping to the prison door, and labouring to get off their boulds; so we, out of a sorrowful feeling of the spiritual bondage we are in to Satan and sin, pray that the kingdom of Christ may come, and be advanced in every one of our hearts, in justice, righteousness, peace, and joy in the Holy Ghost: (*Rom. 14. 17.*) that as *Kings* unto God, we may subdue within us all those either opinions or affections that rise up and rebel against God.

What then are the particulars concerning the kingdom of grace, that we do crave of God, in this Petition ?

1. That Satans kingdom may be abolished, (*Az. 26. 18.*) the bands of spiritual captivity loosed, (*2 Tim. 2. 26. Col. 1. 13.*) the power of corruption that

The particulars here prayed for, 1. respecting the Kingdom of grace.

that maketh us like well of our bondage, abated, (*Gal. 5. 24.*) the instruments of Satans tyranny (as the Turk, and Pope, and all such out-laws from Christ) defeated. *2. Thes. 2. 8.*

2. That it would please God to gather out of every part of the world those that belong to his election.

3. That God for the gathering of them would raise up faithful and painful Ministers in every part of the world where there are any which belong to his election. That all loyterers, and tongue-tyed Ministers being removed. (*Esa. 56. 10. 11*) faithful and able watchmen may be set over the flock of Christ, (*Mat. 9. 38.*) with sufficient *encouragement* of maintenance, countenance, protection, &c. and the word of God may be freely preached every where. *2. Thes. 3. 1.*

4. That it would please God with the blessing of his Spirit to accompany the word; so that it may be of power to convert those that belong unto him.

5. That it would please God every day more and more to increase the holy gifts and graces of his holy Spirit in the hearts of those whom he hath already called effectually.

6. That the Lord, by his Word and Spirit, would rule in the hearts and lives of his Saints, (*Col. 3. 15, 16.*) making them Kings, in part, by overcoming the corruption, which is in the world through lust. *2. Pe. 1. 4.*

7. That God would raise up godly and religious Magistrates, which should further and countenance his worship as much as in them lyeth.

8. That the eyes of all men, especially Princes, may be opened to see the filthiness of the whore of Babylon, (*Rev. 17. 16.*) and the true beauty of pure Religion, and of the Spouse of Christ. *Isa. 60. 3.*

9. That God would banish and root out of his Church all those things which may hinder the proceeding of his kingdom in the hearts of those that belong unto him.

10. Finally that he would finish the kingdom of *grace*, calling his elect uncalled, (*Gen. 9. 27, Rom 9 25, 26.*) confirming such as stand, (*2 Thes. 2. 17.*) raising the fallen, (*Jam. 5. 15, 16.*) comforting the afflicted, (*Isa. 61. 3.*) and hasten the kingdom of *glory*.

What do we desire of God in this Petition concerning the Kingdom of glory, and our good in the world to come?

1. That God would be pleased to take us in due time (so soon as he doth see it to make for his glory and our good) out of this sinful and conflicting life, into peace with Christ, and translate us unto the kingdom of heaven. *Phil. 1. 23.* 2. Respecting the kingdom of glory.

2. That the number of the elect being accomplished, the final dissolution of all things may come: that God would hasten the second coming of his Son to judgment for the elects sake, who with singular love and affection long for it, saying: *Come Lord Jesus, come quickly*: (*Revel. 22. 20. 2 Tim. 4. 8.*) that we, and all his chosen, may obtain *full salvation*; and enjoy the fruition of that glory prepared for us before the beginning of the world.

3. That God would get himself glory by the final confusion of his enemies.

What are the words of the third Petition?

Thy will be done in Earth, as it is in Heaven. *Mat. 6. 10. Luke. 11. 2.* The third Petition.

What is the sum of this Petition?

That God would grant us that we may voluntarily and willingly subject our selves unto him, and his providence: that renouncing the will of Satan, and our own corrupt inclination, (*2 Tim. 2. 26. 1 Pet. 4. 2.*) and rejecting all

all things that are contrary to the will of God, we may do his will ; not as we will, nor grudgingly, but readily. (*Psal.* 119.60.) and heartily, (*Col.* 3.23.) following in our measure the example of the Angels and Saints that are in heaven: (*Psa.* 103.20.) finally, that obedience may be given to Christ, in ruling us, until we be as the holy Angels.

What is meant by this word [Thy?]

Hereby we exclude all wills opposed to, or diverse from the will of God; whether the will of Satan, (*2 Tim.* 2.26.) or our own (*1 Pet.* 4.2.) naturally corrupt and intralld to Satan; yea, whatsoever lawful intentions or desires, repugnant to the secret will of God. (*2 Sam.* 2.7. *James* 4.15.) For when we pray for obedience to Gods will, we pray that all wills of wicked Angels (*Zac.* 3.2.) and men. (*Psa.* 140.8.) as contrary to the will of God, may be disappointed: we desire also the suppression of our own will, as that which being prone to all sin, as a match to take fire, is naught and repugnant to the will of God; so far are we from having any free-will naturally to do that which is good. (*Psa.* 86.11. & 119.37. *Ge.* 6.5. & 8.21. *Rom.* 8.6. & 7.24.) Which we must bewail both in our selves and others: (*2 Pet.* 2.7. *Ezek.* 9.4.) freely acknowledging, that we cannot of our selves do the will of God, but by his assistance; and desiring grace, that we may obey his will, and not the lusts of our flesh.

How manifold is the will of God?

Twofold: (*Deut.* 29.29.)

1. His secret and hidden will; whereof the Scripture speaketh thus, *If so be the will of God*, (*1 Pet.* 3.17.) Whereunto are to be referred his eternal counsel, the events of outward things, (*Pro.* 27.1.) times and seasons, &c. *Acts* 1.7.

2. His manifest will, which is revealed and made known unto us in the Word; both in his *Promises*, which we are to believe, and in his *Precepts* and *Commandments*, which (as conditions of obedience, in way of thanksgiving annexed unto the promises) we are to perform.

What will are we to understand in this Petition?

Not so much that part, which God keepeth secret from us, as that part hereof, which he hath revealed in his Word, wherein is set down what we ought to do, or leave undone.

How doth that appear?

1. Because it is unlawful to search or enquire into the secret will of God, and impossible for man to know it, until it come to pass: whereas to the doing of this will, knowledge is requisite.

2. No man can resist or withstand Gods secret will, neither is it any thank for us to accomplish it. *Acts* 4.28.

3. There are no promises for the performing the secret will of God: seeing a man may do it and perish; as *Pilate*, &c.

4. God purposeth many things in his secret will, for which it is not lawful for us to pray.

What then must we especially pray for in the secret will of God?

That when God bringeth any thing to pass by his secret will, which is grievous to our natures, we may with patience and contentment submit our wills to his will. *Acts* 21.14.

What do we ask of God in this Petition, concerning his revealed will?

1. That we may know his will; without the which we cannot do it.

2. That we may do his will, being known, and shew our selves obedient to our heavenly Father and Lord.

3. That he would bestow upon us the gifts and graces of his Spirit; that so our hearts being by grace set at large, strengthened, and directed, (*Psa.* 119.32,36.) we may be enabled to do his will.

4. That he would remove from us all things that shall hinder us from knowing

knowing his will and putting it in execution : as ignorance of the revealed will of God, (Psa. 119. 18.) rebellion, disobedience, murmuring, &c. (1 Sam. 15. 22, 23.) all pretences and dispensations, or powers presuming to dispence with the will of God. In a word, that so many as are subjects in the kingdom of Christ may do the duty of good subjects, and be obedient to the revealed will of God, seeking his kingdom and his righteousness. (Mat. 6. 33.) so that there is a mutual relation of this petition to the former, where we pray that God may rule as here, that his rule may be obeyed.

What understand you in this petition by Doing ?

Not a good intent only in the heart, or profession of obedience in word and pretence: (Mat. 21. 30.) but an actual and thorough performance of what is required of us. James 1. 25. And therefore we pray here, that the will of God may not only be intended and indeavoured, but also accomplished, although it be with grief and smart. Phil. 2. 13. Acts 20. 24.

What is here meant by Earth and Heaven ?

By Earth, those that are in earth; and by Heaven, those that are in heaven. For here we propound to our selves the patterns of the Angels and blessed souls, who being freed from all mixture of corruption, do in their kind perfectly obey God. (Psal. 103. 20, 22.) Whereby we learn, that our obedience should be done most humbly, willingly, readily, cheerfully, and wholly; (not doing one, and leaving another undone) even as the will of God is done by the Angels: (Mat. 18. 10.) who therefore are set forth winged, to shew their speediness. Isa. 6. 2. and round footed, to express their readiness to all and every Commandment of God. Ezek. 1. 7.

But seeing we are sinful, and the Angels holy; how can we imitate them ?

We desire to imitate them in the *manner*, though we know we cannot equal them in *measure* and degree of obedience. And hereby we are taught that we should endeavour to the like holiness, and so grow therein daily more and more till we be like unto them: not that we can perform it to the full as they do. As also in this regard God himself saith; *Be ye holy as I am holy*: (Levit. 11. 44. 1 Pet. 1. 16.) and yet it were absurd to say or think, that any man could come to the holiness of God, whose holiness he is commanded to follow. And this answereth to our desire of hastening the Lords coming in the former Petition.

What then do we desire here for the manner of performance of Gods will ?

That we may (after the heavenly pattern aforementioned) willingly without constraint or repugnancy, (Psal. 110. 3.) speedily without delay, (Psal. 119. 60.) sincerely without hypocrisie, (Deut. 5. 28, 29. fully without reservation) (Psa. 119. 6.) and constantly without intermission (Psal. 119. 112.) believe the promises of mercy, and obey the precepts of holiness. And so all unwilling, and by law only enforced obedience is here condemned: and we enjoined to perform our service with delight, joy, and alacrity.

Thus far of the three first Petitions, for things concerning God. To come to the three latter, that concern our selves, and our neighbour: what are we generally to note in them ?

First, the order and dependance they have from the former three concerning God: whereby we are taught, that there is no lawful use of these Petitions which follow, or any of them, unless we first labour in the former Petitions concerning the service of God. For we are then hallowed, and not till then, (Luk. 17. 7: &c.) to seek good things for our selves, when we have first minded and sought those things that concern the glory of God: because unto godliness only the promises of this life and that which is to come, are entailed. 1 Tim. 4. 8.

What further ?

That

The three last Petitions.

That as in the former the word [*Thy*] did only respect God: so in these following, by these words [*Our* and *Us*] we learn to have a fellow-feeling of the miseries and necessities of others; and therefore in care to pray for them; which is one tryal of the true spirit of prayer.

Is there any else common to them all?

That in all these Petitions, under one thing expressed, other things are figuratively included; and under one kind all the rest, and all the means to obtain them, are comprehended: as shall appear.

How are these petitions divided?

The first concerneth mans body and the things of this life: the two last concern the soul and things pertaining to the life to come. For all which we are taught to depend on God: and namely, according to the order observed in the Creed, (called the Apostles,) 1. On the *providence* of God the father, our Creator, for our nourishment, and all outward blessings.

2. On the *mercy* of Christ, our Saviour, for pardon of our sins.

3. On the *power* and assistance of the holy Spirit, our sanctifier, for strength to resist and subdue all temptations unto evil.

What observe you out of the order of these Petitions?

That we have but one Petition for outward things, as less to be esteemed: but for spiritual things two, as about which our care is to be doubled: (*Mat. 6.33.*) To teach us how small earthly things are to be accounted in regard of heavenly: and therefore that our prayers for the things of this life should be short, and further drawn out for the things that belong to the life to come.

Why then is the Petition for the temporal things put before the Petitions for the spiritual?

The first place is given to outward things, not because they are chiefest: but because,

First, it is the manner of the Scriptures, commonly to put things first that are soonest dispatched.

Secondly, that outward things may be helps to enable us to spiritual duties: (*Gen. 28.20, 21.*) and that in having aforehand earthly things, we may be the more ready and earnest to intreat for heavenly things: so our Saviour Christ healed the bodily diseases, to provoke all men to come unto him for the cure of the spiritual.

Thirdly, that outward things may be as steps or degrees, whereby our weak faith may the better ascend to lay claim and hold on spiritual graces: (*Act. 17.27, 28.*) that by experience of the smaller things, we may climb up to higher. Whereby their hypocrisie is discovered, which pretend great assurance of forgiveness of sins, and of their keeping from the evil one; whereas they are distrustful for the things of this life.

Fourthly, God hath a consideration of our weakness; who are unapt to perform any duties or service to God, if we want the things of this life and that which is requisite to sustain and suffice nature.

To proceed in order: What are the words of the fourth Petition, which concerneth the things of this life?

Give us this day our dayly bread. *Mat. 6.11. Luk. 11.3.*

What is the sum of this Petition?

That God would provide for us competent means, and such a portion of outward blessings, as he shall see meet for us; (*Pro. 30.8.*) not only for our necessities, but also for our Christian and sober delight, according to our calling, and his blessing upon us. Likewise, that he would give us grace to rely our selves upon his providence for all the means of this temporal life, and to rest contented with that allowance which he shall think fit for us. *Phil. 4.11, 12.*

The fourth
Petition.

What

What is meant by Bread ?

All outward things serving both for our necessity, and sober delight: (Pro. 27.27. & 31.14.) as health, wealth, food, physick, sleep, raiment, house, &c. together with all the helps and means to attain them; as good Princes, Magistrates, peace, seasonable weather, and such like: as also the removal of the contrary; as war, plague, famine, evil weather, &c. and the blessing of God upon those creatures which he bestoweth upon us.

What is
meant by
(bread.)

What is here to be observed ?

That we must desire *Bread*: not quails or delicates, not riches and superfluity; (James 4.3. Num. 11.4, 5, 6.) but a proportion of maintenance, credit, liberty, &c. convenient for us: (Pro. 30.8. 1 Tim. 6.8.) and that with condition; If God shall see it good for us, or so be his good pleasure: (Mat. 8.2. Jam. 4.15.2 Sim. 7.27.) which exception is a caution proper to this petition for outward things.

What need is there of asking these things ?

The frailty of our nature, not able to continue in health scarce one day without these helps, and as it were props to uphold this decayed and ruinous cottage of our mortal bodies; less able to forbear them than many beasts. For seeing there was a necessary use of our meat in the time of innocency, the necessity by our fall is much greater.

What learn you from the word [Give?]

First, that from God all things come: (Psa. 104.27, 28, 29, 30 Añ. 14.17.) which we are ready to ascribe, either to the earth, called the nurse; or to our money, wherewith we buy them; or to our friends, that give them us. As if we should look upon the Steward only, and pass by the Master of the Family; or upon the breast that giveth suck, and neglect the nurse or bottle we drink of, and pass by the giver.

What is
meant by
(Give)

What next ?

That although in regard of our labour or buying any thing, it may be called ours: yet we say, *Give Lord*, both because we are unable by any service or labour to deserve the least crum of bread or drop of water, (much less the kingdom of heaven and salvation) at the hands of God; (Luk. 17.10. Gen. 32.10.) and because our labour and diligence cannot prevail without Gods blessing.

What learn you further ?

That seeing God giveth to whom he will, and what he will; we learn to be content with whatsoever we have received. Moreover to be thankful for it; seeing all things in regard of God are sanctified by the Word, and in regard of our selves by prayer and thanksgiving (1 Tim. 4.5.) And last of all, not to envy at other mens plenty, being Gods doing. Mat. 20.15.

What reason is there, that they should pray for these things of God, which have them already in their Garners, Cellars, &c. in abundance ?

Very great. Because. 1. our right unto the creatures being forfeited in Adam, we have now nothing to plead, but only Gods Deed of gift made unto us in Christ, the second Adam, and heir of all things; in whom and with whom all things are conveyed to us; (Psal. 8.7, 8, 9. Heb. 1.2. Rom. 8.32. 1 Cor. 3.22.) so that although we possess them, yet are we not right owners of them but by faith, which is, declared by prayer for them.

2. The things we do possess, we may easily a hundred ways be thrust from the possession of them, before we come to use them: according to the proverb, that *many things come between the cup and lip*. 1 Sam. 30.16, 17. Dan. 5.5. 2 Kings 7.17.

3. Although we have the use of them, yet will they not profit us, neither in feeding nor cloathing us, unless we have the blessing of God upon them; yea,

yea, without the which they may be hurtful and poisonable unto us. *Esa. 3. 1. Haggai 1. 6. Prov. 10. 22. Dan. 1. 13, 14, 15. Psal. 78. 30, 31.* By all which reasons it may appear, that the rich are as well to use this petition as the poorest: praying therein, not so much for the outward things as Gods blessing upon them.

Why do we say give [Us?]

Give us.

Hereby we profess our selves petitioners for all men, especially the household of faith: that for the most part *every one* may have sufficient, and, where want is, *others* may be inabled to supply it out of their abundance. *2 Cor. 8. 14.*

Why do we say, This day, or For the day?

This day.

That we are to pray for bread for a day, and not for a month, or year, &c. it is to teach us, to restrain our care, that it reach not too far: but to rest in Gods providence, and present blessing; and therefore not to be covetous. *Exod. 16. 19, 20, 21. Pro. 30. 8.* So that hereby we profess the moderation of our care, and desire of earthly things: (*Mat. 6. 34.*) with our purpose every day, by labour and prayer, to seek these blessings at the hands of God.

Is it not lawful to provide for children and family?

Yes verily, not only lawful, but also needful. *Gen. 41. 34, 35. Aa. 11. 28, 29. 2 Cor. 12. 14. 1 Tim. 5. 8.* But here our affections are only forbidden to pass measure; as to have a carking and troubling care, seeing the vexation of the day is enough for it self: (*Mat. 6. 34.*) but to commit our ways unto the Lord, and to roll our matters upon him, who will bring them to pass. *Psa. 37. 5. Pro. 16. 3.*

Why is bread called ours; seeing that God must give it us?

Our.

To teach us, that we must come unto it by our own labour, (*Ge. 3. 17. Psal. 128. 1, 2. 1 Thes. 4. 11.*) in which respect, he that will not labour, should not eat, (*2 Thes. 3. 8, 9, 10.*) For that is called *our bread*, which cometh to us by the blessing of God on our lawful labours, (*2 Thes. 3. 12.*) so that neither God, nor man, can justly implead us for it.

What is the reason of the word Daily?

Daily.

By *daily bread*, or bread *instantly necessary*, or *such as is to be added to our substance*, we understand such provision, and such a proportion thereof, as may best agree with our nature, charge and calling. *Pro. 30. 8.* For this word in the Evangelists, (*Mat. 6. 11. Luk. 11. 3.*) and in the proper language of the Spirit of God, is the bread fit for me, or agreeable to my condition. Which is a special lesson for all estates, and callings, to keep them within their bounds not onely of necessity, but of Christian and sober delight, and not to ask them for the fulfilling of our fleshly desires. *Psa. 104. 15. Pro. 30. 8. 1 Tim. 6. 8. Rom. 13. 14. Jam. 4. 3.* Hereby also we are taught, that every day we must require these blessings at Gods hands.

What do we then beg of God in this Petition?

What we beg
in this Petition.

1. That it would please God to preserve this mortal life of ours, so long as he seeth good in his wisdom that it maketh for his glory and our good.

2. That he would bestow upon us all good things needful for the preservation of this life.

3. That he would give us care and conscience to get those needful things by lawful means. Which condemneth: First those that use wicked and unlawful means towards men. Secondly, those that go to the Devil.

4. That he would give us grace to use painfulness and faithfulness in our callings: that labouring with our hands the thing that is good, we may eat our own bread. *Eph. 4. 28. 2 Thes. 3. 12.*

5. That we may add unto our labour prayer, (that it would please God to bless our labours in getting those things) and thanksgiving, (for them being

ing gotten;) as whereby, on our part, all Gods blessings are assured and sanctified unto us. 1 Tim. 4. 4, 5.

6. That we may put our confidence not in the means, but in Gods providence, and contain our selves within the care for the means, leaving events unto Gods only disposition. Phil. 4. 6. Psa. 37. 5.

7. That it would please God to give us faith and grace, as well in want as in abundance, to depend on his providence for outward things. Phil. 4. 12.

8. That we may be contented with, and thankful for, that portion of temporal blessings which it shall please the Lord to measure out unto us, as his gift; (Heb. 13. 5. Psa. 16. 6.) not envying such to whom he giveth more.

So much of the petition for things belonging to this life. What do we desire in those two which belong unto the life to come?

Perfect salvation: standing in the deliverance from the evils past, contained in the former, and those to come, comprized in the latter. By the former we pray for Justification, and by the latter for Sanctification.

To begin then with the former: What are the words of the fifth Petition?

And forgive us our debts, as even we forgive them that are Debtors unto us. Mat. 6. 12. Luk. 11. 4.

The fifth Petition.

Where we are to observe:

1. The Petition for the forgiveness of our sins.
2. The reason added for the confirmation thereof, or, a reason of the persuasion that they are forgiven.

What is the sum of this Petition?

That we may be justified, and be at peace with God. That God giving us a true knowledge and feeling of our sins, would forgive us freely for his Sons sake; and make us daily assured of the forgiveness of our sins, as we are privy to our selves of the forgiveness of those trespasses which men have offended us by. Job 33. 24. Psa. 35. 3. Jer. 14. 7. Col. 3. 13.

What is meant here by Debts.

The comparison is drawn from debtors, which are not able to pay their creditors to whom all we are compared, for that we have all sinned. Therefore by debts we must understand sins (as Saint Luke expoundeth the Metaphor:) and that not in themselves, as branches of the Law of God, (for who would say that we ow and are to pay sin unto God?) but with respect to the punishment, and satisfaction due to Gods justice for the offence of sins. For our debt being properly obedience, whereto we are bound under penalty of all the curses of the Law, especially eternal death; (Rom. 8. 12. & 13. 8. Gal. 5. 3.) we all in Adam forfeited that bond, whereby the penalty became our debt, and is daily increased in us all by sinning. Luk. 13. 4. Mat. 18. 24. &c. Rom. 6. 23.

What is meant by debts.

What learn you from hence?

Here hence two things are implied: One, a frank and humble confession, that we have sinned both originally and actually; Another, that there is no power in us to make satisfaction for our sins.

What use is there of confession?

Great: for that we have naturally a senselessness of sin; or else being convinced thereof, we are ready to lessen it, and make it light: the contrary whereof appeareth in the children of God. 1 Job. 1. 8, 9. Psa. 32. 3, 4. Prov. 28. 13. Job 31. 33. 1 Sam. 15. 19, 20. Psa. 51. 3, 4, 5, 6. Act. 22. 3, 4, 5. 1 Tim. 1. 13, 15.

How can a man confess his sins, being not known, and without number?

Those that are known we must expressly confess; and the other that are unknown

unknown, and cannot be reckoned, generally, *Psal.* 19. 12.

How appeareth it that we are not able to pay this debt?

Because by the law, as by an obligation, every one being bound to keep it wholly and continually, (*Dent.* 27. 26. *Gal.* 3. 10.) so that the breach thereof even once, and in the least point, maketh us debtors presently; (as having forfeited our obligation) there is no man that can either avoid the breach of it, or when he hath broken it, make amends unto God for it: considering that whatsoever he doth after the breach, is both imperfectly done; and if it were perfect, yet it is due by obligation of the Law, and therefore cannot go for payment, no more then a man can pay one debt with another.

What doth it draw with it, that causeth it to be so impossible to be satisfied?

The reward of it, which is everlasting death, both of body and soul, *Rom.* 6. 23. The greatness, and also number whereof, is declared by the parable of ten thousand talents, which no man is able to pay, being not able to satisfy so much as one farthing.

But are we not able to satisfy some part of it, as a man in great debt is sometimes able to make some satisfaction, especially if he have day given him?

No. And therefore we are compared to a child new born, red with blood, and not able to wash himself, nor to help himself: (*Ezek.* 16. 4, 5) and to captives close shut up in prison and fetters, kept by a strong one; (*Luk.* 4. 18. *Mat.* 12. 29.) so that there is as small likelihood of our deliverance out of the power of Satan, as that a poor Lamb should deliver it self from the gripes and paws of a Lyon.

What is the means to free us from this debt?

By this petition Christ teacheth us, that being pressed with the burden of our sin, we should flee unto the mercy of God, and to entreat him for the forgiveness of our debt, (*Mat.* 11. 28. *Esa.* 55. 1.) even the cancelling of our obligation, that in Law it be not available against us. In which respect, the preaching of the Gospel is compared to the year of Jubilee, when no man might demand his debt of his brother, *Luk.* 4. 19.

How shall we obtain this at Gods hands?

By the onely blood and suffering of Christ, as the only rancome for sin. Contrary to the Papists, who confessing that original sin is taken away by Christ in Baptism, do teach that we must make part of our satisfaction for our actual sins: and therefore some of them whip themselves, as if their blood might satisfy for sin; which is abominable to think.

What do you then understand here by forgiveness?

Such remission, as may agree with Gods justice, which will not endure him to be a loser. Wherefore it is forgiveness of us, by taking payment of another. (*Job* 33. 24.) even of our surety Jesus Christ, in our behalf. *1 John* 2. 2.

What mean you by saying, Us, and Ours?

We include with our selves, in this petition, as many as are in Christ enabled by a true faith to lay hold on him, and to plead his payment and satisfaction. *Psal.* 130. 7, 8 & 51. 18.

Do we here pray for the sins of this day, as before for the bread of this day?

Not only for them, but also for all that ever we have done at all times before; to the end, that we might be the further confirmed in the assurance of the remission of all our sins.

What is further to be considered in this Petition?

That as in the former by Bread more was understood, so here under one part of our Justification, to wit, the Remission, or not-imputation of sins unto death,

death, by means of the satisfaction of Christs sufferings, we do also conceive the other part, which is the imputation of his holiness unto life eternal, implied under the former, and inseparably annexed thereto For as Christ hath taken away our sins by suffering, so he hath also cloathed us with his righteousness, by fulfilling of the Law for us. *Dan. 9. 24. 2 Cor. 5. 21.*

What do we then ask of God in this Petition?

Six things. *viz.*

Grace, feelingly to know, and frankly and tremblingly to confess without excuse or extenuation, the great debt of our sins, (*Psal. 51. 3.*) and our utter inability to satisfy for the same, or for the least part thereof. *Psal. 103. 3. & 143. 2.*

What we ask of God in this fifth Petition.

2. That God would bestow upon us Christ Jesus; and for his sake remove out of his sight all our sins, and the guilt and punishment due unto us for the same.

3. The power of saving faith (*Luk. 17. 5.*) to lay hold on the meritorious sufferings and obedience of our Lord Jesus Christ unto our full Justification. *Esa. 53. 5.*

4. The spirit of prayer: that with grief and sorrow for our sins, we may crave pardon for our sins and increase of faith. *Zach. 12. 10. Mark 9. 24.*

5. An assurance of the forgiveness of our sins: by the testimony of the spirit of Christ, (*Ro. 8. 15, 16.*) exemplifying, and applying the general pardon of sins, once for all granted unto us at our conversion, unto the several sins and debts of every day and moment of our life.

6. We pray for remission of sin, not as intending, our selves, to undergo the punishment, or any part thereof, (*Jer. 14. 7.*) but contrariwise, the whole debt (which is properly the punishment, as hath been shewed) may be accepted at the hands of Christ our surety, and we fully discharged and acquitted; so that nothing may remain on our account, but the righteousness of Christ (*Phil. 3. 8, 9.*) whereby the favour and kingdom of God is purchased for us.

So much of Petition: What is set down in the reason?

A true note to certify us, whether our sins are forgiven us, or not; by that we forgive, or not forgive others that have offended us.

The reason of the petition.

Doth this reason bind God to forgive us?

No otherwise than by his gracious and true promise: this being a necessary consequent and fruit of the other, and not a cause. For when we say, *As we, or, for we also forgive, &c.* we argue with the Lord, not from merit, but from the model of Gods grace in us; (*Mat. 6. 14, 15.*) which being incomparably inferior to the mercy and love of God, and yet disposing us to forgive and let fall (in regard of hatred, or private revenge,) (*Rom. 12. 19.*) any wrongs and injuries of our brethren against us, may both stir up the compassion of the Lord toward us his children, (*Neh. 5. 19.*) and assure us of the attaining of this our request: *Jam. 2. 13.* And therefore that we may not be destitute of so important an argument, (*Mar. 11. 25. 1 Job. 3. 14.*) both to plead for mercy with God, and to assure our selves of success; we desire of God a portion of that mercy, which is so abundant in him, that we may be tenderly affected one towards another, forgiving one another, even as God for Christs sake forgiveth us. *Eph. 4. 32. Col. 3. 13.*

But seeing God alone forgiveth sins, Mat. 9. 2. Mat. 2. 7. Job 14. 4. Esa. 43. 25. here understood by the word Debt: how is it said that we forgive sins?

We forgive not the sin so far as it is sin against God, but so far as it bringeth grief and hinderance unto us, we may forgive it.

Are we hereby bound to forgive all our debts?

No verily; we may both crave our debts of our debtors, and, if there be

noother remedy, go to law, in a simple desire of Justice; (yea, in lawful war we may kill our enemies, and yet forgive them) being free from anger and revenge: yet so, that if our debtors be not able to pay, we are bound in duty to forgive them, or at least to have a conscionable regard to their inability.

How is the reason drawn?

From the less to the greater, thus. If we wretched sinners upon earth can forgive others; how much more will the gracious God of heaven forgive us? *Mat. 5.7. & 6.14, 15.* If we, having but a drop of mercy, can forgive others, how much more will God, who is a sea full of grace? *1 Job. 2.10. & 3.14.* especially when we by forgiving, sometimes suffer loss; whereas from God by forgiving us nothing falleth away.

Wherein appeareth the inequality between our debt unto God, and mans debt unto us?

First, in the number: our debts to Gods being compared to ten thousand; mens debts to us, to one hundred.

Secondly, in the weight: our debts to God being compared to ten thousand *talents*, mens debts to us to an hundred *pence*.

How riseth this great inequality in the weight?

From the great inequality between God and man. For if to strike a King be much more hainous then to strike a poor boy: what is it then to strike God, who is infinitely greater then all the Kings of the earth?

What is to be gathered out of this reason?

That we should daily pray unto God, that he would work in us a merciful affection, and give us loving and charitable hearts towards all men, free from malice and revenge, and make us desirous of their salvation. And that as this is a testimony to our hearts, that God will forgive us, if we for his sake can heartily forgive such as have offended us: so on the other side, if we can shew no favour unto others, we can look for none at the hands of God. And therefore to pray without forgiving such as have offended us, were not only a meer babling, but also a procuring of Gods wrath more heavily against us. Which condemneth the hypocrisie of many which assuring themselves in great confidence of the forgiveness of their sins, yet cannot find in their hearts to forgive others; and so by mocking the Lord, bring a curse upon themselves in stead of a blessing: seeing heart, hand, and mouth should go together.

What further learn we by this reason?

That as our forgiveness is nothing, unless the danger of imprisonment be taken away, which inability of paying the debt doth draw with it; so it availeth us nothing to have our sins forgiven us of God, unless the punishment also be forgiven. Contrary to the Papists, who teach that sin and the guilt thereof is taken away by Christ; but that we must satisfie for the temporary punishment of it. Wherein they make God like unto those hypocrites (here also condemned,) who will seem to forgive, and yet keep a prick and quarrel in their hearts, watching all occasions of advantage; which say, they will forgive, but not forget.

So much of the former Petition belonging to the life to come. What are the words of the latter; which is the sixth and last Petition of the Lords prayer?

And lead us not into temptation, but deliver us from evil. *Mat. 6.13. Luke 11.4.*

What is the sum of it?

The sum of
the sixth Peti-
tion.

In it we pray for Sanctification, and strength against our sins. That sin may not only be pardoned unto us, but daily mortified in us: (*Ro. 6.1, 2.*) and we either

either kept by the providence of God from temptations, (Pro. 30. 8. 2 Cor. 12. 8.) or preserved by his grace from being hurt thereby: (1 Cor. 10. 13. 2 Cor. 12. 9.) And as we pray, that by the power of God we may be strengthened against all temptations: so do we also pray, that by the same power we may be raised up to new obedience. For under one part of sanctification, that is, the avoiding and mortifying of sin, is implied the other part also, which is ability unto new obedience. 2 Cor. 7. 1. Rom. 6. 11.

What is here to be observed in regard of the order; that this Petition consequently followeth upon the former?

That therefore to strengthen our faith for the obtaining of this Petition, we must be assured of the former. That seeing God hath forgiven us our sins, he will be pleased also to mortifie our flesh, and quicken our Spirit: which are the two parts of Sanctification, and never severed from true Justification.

What learn you of this?

That we cannot rightly desire God to forgive us our sins, unless we crave also power to abstain from the like in time to come: else our prayer is but babbling. So that here we would be stirred to pray for strength to avoid those sins, whereof we craved pardon for before: so far is it, that men should think that they are justified, when they have not so much as a purpose to leave their sin. For who being delivered from a great disease will return to it again, and not rather desire a diet whereby he may escape it? Swine indeed after they are washed, and dogs after their vomit, return, the one to their mire, the other to their vomit; (Pro. 26. 11. 2 Pet. 2. 22.) as do also the Papists, who after auricular confession being discharged in their opinion, will go to their sins afresh: but those that are truly washed with the blood of Christ, will never give themselves over to their sins again.

If they cannot return to their vomit, what need have they to pray?

Yes, very great: because God hath ordained prayer one means of keeping them from revolt. And they ought to be so much the more earnest in prayer as they are more subject to be beaten and buffeted with temptations, then others. Zach. 1. 11. Luk. 11. 21.

What learn you from hence?

Much comfort in temptations; in that it is a token of Gods favour and of pardon of our sins, that we are subject to temptation.

What other cause is there to pray, that we be not led into temptation?

For that the condition of them that are called to the hope of life, will be worse then the state of those that never tasted of the good word of God, if they give themselves to evil: as a relapse in diseases is more dangerous then the first sickness was. Job. 5. 14. 2 Pet. 2. 22. Mat. 12. 43.

Of temptations and the causes why we must pray against them.

May we pray simply and absolutely against all temptations?

No verily.

For first, the best men that ever were (yea, the Son of God himself) were subject to temptations.

Secondly, all temptations are not evil: but some are tryals of our faith and hope, and oftentimes make for our good. In which regard, they are pronounced blessed that fall into divers temptations. And therefore ought we not to pray simply and without exception to be delivered from them; (Jam. 1. 2. Dent. 8. 2. & 13. 3.) but only from the evil of them.

What then do we pray for concerning them?

That if the Lord will be pleased to take trial of the grace he hath bestowed upon us, either by afflictions, or by occasion of temptation to sin offered us; that we be not given over to them, or overcome by them; but that we may have a good issue, and escape from them: (1 Cor. 10. 13.) and that if either we must go under trouble, or offend the Lord, we may rather chuse affliction then sin: Job. 36. 21.

Why

Why are they called Tentations ?

Because by them God trieth our obedience, to notifie our faith and patience, both to our selves and others, whether we will follow him or not : and therefore we may be assured, that so often as we beat back or overcome the temptations, we have as many undoubted testimonies of his love.

What is here meant then by the word Temptation ?

Sin, and whatsoever things, by the corruption of our nature, are occasions to lead us into sin; as prosperity, adversity, &c. (*Pro. 30.9.*) which otherwise simply are not to be numbred among these temptations we desire here to be delivered from.

How many wayes may a man be tempted ?

Three :

1. By God.
2. By Satan and his wicked instruments.
3. By a mans own corruption.

How may God be said to tempt ?

How God
tempteth us.

Though God tempteth no man unto evil, as he is tempted of none, (*James 1.13.*) yet sometimes he leadeth men into temptations of probation : (*Mat. 4.1. & 6.13.*) and that first, by unusual probatory precepts : as when he commanded Abraham to kill his son, *Gen. 22.1. &c.* Secondly, by sending an extraordinary measure of prosperity or adversity. *Deut. 8.16.* Thirdly, by letting loose Satan (his band-dog) to buffet and molest the godly, as Saint Paul, (*2 Cor. 12.7.*) or to seduce the wicked, as *Ahabs* Prophets. *1 King. 22.22.* Fourthly, by desertion, leaving men to themselves : whether for a time, (*Hos. 5.15.*) as *Ezechias* in the business of the King of *Babels* Embassage ; (*2 Chr. 32.31.*) or utterly, as those whom he justly giveth up to their own lusts. (*Rom. 1.26, 28.*) and the power of Satan. *Act. 5.3.*

How agreeth it with the goodness of the Lord, to lead thus into temptation ?

When all things are of him and by him, it must needs follow, that the things that are done, are provided and governed of him ; yet in such sort, as none of the evil which is in the transgressors cleaveth unto him.

But how can that be without stain of his righteousness ?

It is a righteous thing with God to punish sin with sin, and to cast a sinner into further sins by way of just punishment. Therefore we desire God not to give us over to our selves, by withdrawing his spirit from us. As when men do delight in lyes, he giveth them over to believe lies : (*2 Thes. 2.11.*) and for idolatry, he justly punisheth them with corporal filthiness in the same degree. (*Hos. 4.14. Rom. 1.24.*) Now being naturally prone to sin, when by the just judgment of God we are left to our selves, we rush into all evil, even as a horse into the battel to whom we put the spurs, or as an Eagle flyeth to her prey.

May not earthly Magistrates thus punish sin ?

No verily: it were a cursed thing in Magistrates so to do. But God is above all Magistrates; who even for our natural corruption may justly give us over to all naughty affections.

Why do the Papists say ? [And suffer us not to be led into temptation ?]

In a vain foolish fear of making God to be guilty of sin, if he should be said to lead us into temptation : and therefore they lay the Lords words (as it were) in water, and change his tongue, and set him to the Grammar School to teach him to speak, which teacheth all men to speak. Whose folly is so much the greater, as it is the usual phrase of Scripture. *Exod. 4.21. & 9.16. 1 Kings 22.20, 21, 22. Rom. 1.24, 26, 28. 2 Thes. 2.11.*

What inconvenience followeth upon this addition ?

Very great. For by this bare permission of evil, they rob God of his glory, (working in the most things that are done of men) yea even of the best

best things, the doings whereof is attributed to his permission. *Heb. 6.3.*

May we not offer our selves unto temptation, as Christ did?

Inn o wise. For he was carryed extraordinarily by the power of his God-head into the desert, to be tempted for our sakes; that in his victory we might overcome.

What learn you of this?

1. That no godly man should chuse his dwelling among those of a sinful profession; as a chaste man among stewes, or a temperate man among drunkards, belly-gods, &c.

2. If we fall into such companies or occasions at unawares; (as did Joseph, *Gen. 39. 12.* and David, *1 Sam. 25. 13, 22.*) that we pray God for his assistance, to carry our selves godly, and in no wise to be infected by them.

What is meant by [deliver us from evil?]

This expoundeth the former by a flat contrary, as thus; [*Lead us not into temptation*] but pull us out of it (even when we fall into it by our own infirmity) and that with force. For by *delivering* here is meant a forcible rescuing of our nature, (*Rom. 7. 24.*) neither able nor willing to help it self out of these dangers.

What doth this teach us?

That men are deeply plunged into sin, as a beast into the mire, which must be forcibly pulled out: although a beast will help it self more, then we can do our selves, of our selves. Not that there is not a freedom and willingness in that which is well done: but, as that force cometh from that which is without, so the grace cometh not from us, but from God. Therefore the Church saith, *Can. 1. 4. Draw me, we will run:* and Christ *John 6. 44. No man can come unto me, except the Father which hath sent me draw him.* Whence we learn, that to have this desire of being drawn out, is a singular favour of God.

What is Gods hand to pull us out of this evil?

The Ministry of the Word, whereby he frameth our wills through the power of his Spirit to yield to his work.

What gather you of this?

That we kick not at the Ministers for reproving our sins, seeing that they strive to pluck us out of the mire; but that we rejoyce and yield to their exhortation.

What is meant here by Evil?

First, that evil one, (*1 John 5. 18, 19.*) Satan, (who pretendeth to have power over us:) and in him, all his instruments and provocations to sin. Then secondly, the effect of temptation, which without the special grace of God is extreemly evil; to wit, sin and damnation. *1 Tim. 6. 9.*

What is meant by Evil.

Is not the Devil the author of all evil?

Yes, he is the first Author: but properly those evils are called his, which in his own person he suggesteth.

From how many kinds of evils then desire we deliverance?

From two:

1. The inward concupiscences of our hearts, which are our greatest enemies, *James 1. 14, 15.*

2. The outward, as the Devil, and the World, which do work upon us by the former: and therefore if we can subdue the inward, these outward cannot annoy us.

From what evils should we desire principally to be delivered?

Those whereunto we are most bent and naturally inclined, or wherein our Country especially, or our neighbours amongst whom we converse, (*Mat. 8. 28.*) do most delight: that we make the hedg highest, where Satan striveth most to leap over; who, although he knoweth not our secrets, yet seeing his subtilty and sharpness of discovering us even by a beck or countenance

tenance is very great, we must desire wisdom of God to discern his temptations, and power also to resist them.

Shew now briefly, as you have done in the rest, what things we pray for in this last Petition?

What things
we pray for in
the sixth Petition.

1. That seeing we cannot be tempted without the will of God (*Job 1.10.*) nor resist without his power; (*2 Cor. 12.9.*) if it be his blessed will, he would give us neither poverty nor riches, (*Pro. 30.8.*) nor any such thing as may endanger our spiritual estate, but remove those causes away which lead us into temptation.

2. That he would tye up Satan, and restrain his malice and power, (*2 Cor. 12.8.*) or else make us wise to know and avoid his stratagems: (*2 Cor. 2.11.*) preserve us from the evil that is in the world, (*Job. 17.15.*) and abate the power of the corruption that is within us. *Rom. 7.24, 25.*

3. That in our tryals (if he see good to prove us) he would keep us from charging him with any injustice or hard measure: (*Job. 1.22.*) and that he would give us grace to behold his holy hand therein, and to make that holy use of them for which he hath sent them. *Esa. 27.9.*

4. That he would not take his holy spirit from us in our trials, but give us sustentation in our temptations, and always stand by us with his grace, to keep us from falling, and not suffer us to be overcome by the temptations, *1 Cor. 10.13. Jude verse 24.*

5. That, leaving us at any time to our own weakness for our humiliation, he would graciously raise us up again, with encrease of spiritual strength and courage. *Psal 51.12.*

6. That he would keep us from all carnal security, from despair, and presumption of his mercies.

7. That he would put an end to all tryals, and to these daies of conflict, in his own good time, treading Satan, with his forces, for ever under feet. *Rom. 16.20.*

8. That he would encrease and perfect the work of his grace in us, enabling us to every good work, (*Heb. 13.21.*) and, in stead of temptations to the contrary, affording us all helps unto well-doing, and all things that may further us in holiness; as good company, godly examples, holy counsel and encouragements, &c.

Hitherto of the Petitions. There remaineth the Conclusion; containing both the Thanksgiving, (Which is the second part of Prayer) and a Confirmation of the former requests. What are the words of this close of the Lords Prayer?

Conclusion of
the Lords
Prayer.

**For thine is the Kingdom, and the power, and the glory, for ever:
Amen. Mat. 6. 13.**

Which words, though they be not repeated by St. Luke, yet are expressly mentioned by St. Matthew: and therefore causelessly, and without warrant omitted by the Church of Rome.

What observe you therein?

Their Sacriledge, who steal away this Thanksgiving from prayer, as if it were no part of it. So that it is no marvail that in Popery, all the whole body of their doctrine is of the salvation of men; Gods glory being buried in a deep silence.

Whence is this form of Thanks-giving drawn?

Out of *Daniel 7.14.* and *1 Chron. 29.10, 11, 12, 13.* where David useth the like phrase in praising of God. But that which David enlargeth there, our Saviour shortneth here; and yet comprehendeth the marrow of all.

What is the sum thereof?

That we ground our assurance of obtaining our prayers in God; from whom

whom all things we ask do come, and to whom therefore all glory must return.

What observe you in this?

That Christ maketh this Thanksgiving, consisting in the praise of God, to be a reason of all the Petitions going before; and therefore a further assurance of obtaining our suits: for so good men in praying for new blessings, do always joyn thanksgiving for the former.

What do you here understand by [Kingdom?]

Gods absolute Sovereignty and right over all things; *1 Chro. 29. 11.* which answereth to the *second* Petition. And therefore this reason, of Gods right and authority over all, ought to move us to pray to him, and to him alone, as to one that hath only right to any thing we have need of.

What is meant by Kingdom.

What is meant by [Power?]

The omnipotency of God, whereby he is able to do all things. *Luke 1. 37.* That besides his right, noted in the former word, he is also able to bring to pass whatsoever he will: both which concur in God, though not alwayes in earthly Princes. Which seemeth to answer unto the *third* Petition, and ought to give us encouragement to pray unto him, who is able to effect any thing we pray for according to his will; and to strengthen us to any thing which in duty we ought to do, although there be no strength in us.

What is meant by Power.

What is meant by [Glory?]

That due, which rising from the two former, of *Kingdom* and *Power*, doth rightly belong unto God, as following upon the concurrence of the other two. For if whatsoever we desire be granted unto us, in that he reigneth powerfully; it is reason, that from the establishing of his kingdom and power, all glory and praise should return unto him again. Therefore hereby we do thankfully refer and return all good things to the honour and service of God that giveth them. *Psalms. 65. 1, 2.* otherwise we have no comfort of our prayers. And it answereth to the *first* Petition, and ought to move us to pray unto him, and to assure us that our prayers are granted; seeing by our prayers duly made and granted, he is glorified. And it is one of the most powerful reasons that the servants of God have grounded their confidence of being heard, that the name of God therein should be glorified.

What is meant by Glory.

What mean you by the word [Thine?]

Hereby these titles of *Kingdom*, *Power*, and *Glory*, are appropriated unto God, to whom they do belong; and all creatures excluded from fellowship with him in these attributes. For howsoever, *Kingdom*, *Power*, and *Glory*, are communicated unto some creatures (namely Kings and Princes, *Dan. 2. 37.*) as Gods instruments, and Vice-gerents: *Psalme 82. 6.* yet God alone claimeth them originally of himself, and absolutely without dependance or control; others have them not of themselves, but as borrowed, and hold them of him as Tenants at will *Rom. 13. 1. Prov. 8. 15. Job 33. 13.*

What is meant by Thine.

What is meant by the words, [for every, or, for ages?]

By *ages*, he meaneth eternity: *Dan. 2. 4.* and thereby putteth another difference between the *Kingdom*, *Power*, and *Glory* of God, which is eternal, without any beginning or end; *1 Tim. 1. 17.* and that in Princes, whose Kingdoms, powers and glory fade.

What is meant by or ever.

How is this a close of confirmation to our requests?

Because we do not only in general ascribe *Kingdom*, *Power*, and *Glory* unto God, as his due, but also with respect unto our prayers and suits believing and professing, that he, as *King* of heaven and earth, hath authority to dispose of all his treasures; *Rev. 3. 7.* as *omnipotent*, is able to do exceeding abundantly above all that we can ask or think; *Eph. 3. 20.* finally, as the God of *glory*, is interested in the welfare of his servants for the maintaining of the honour of his name, *Psa. 35. 27.* and truth of his promises. *Psal. 119. 49.* Therefore there are here contained three reasons to move God to grant our Petitions. Because,

A a a

First

First, he is our King; and so tyed to help us, who are his Subjects.

Secondly, he hath power; and therefore is able to help us.

Thirdly, The granting of our Petitions will be to his glory and praise. Whereupon we firmly believe, that God the mighty and everlasting King, 1 Tim. 1. 17. can, and for his own glory will grant the things we have thus demanded. Eph. 3. 20. Jer. 14. 7. Ezek. 36. 22.

What is understood by the last word [Amen?]

What is
meant by *evil*.

Not only; *So be it*, as commonly men say; but also, *So it is* or *shall be*, as we have prayed. (Rev. 22. 20, 21.) For it is a note of confidence and declaration of Faith, (without which our prayers are rejected:) whereby we assure our selves, that God will grant those things which we have prayed to him for.

Why are we taught to conclude with this word?

There being two things required in prayer, a fervent desire, (James 5. 17.) and Faith, (Jam. 1. 6.) which is a perswasion, that these things which we truly desire, God will grant them for Christs sake: this is a testimony both of our earnest affection of having all those things performed, which in this prayer are comprehended, and the assurance of our faith to receive our desires, at least so far forth as God seeth good for us. And so hereby we do not only testify our earnest desire that so it may be, but also express our full assurance that so it shall be, as we have prayed, according to the will of God: and being already let in (Mat. 7. 8.) by the key of faithful prayer into the rich treasure of his mercies, we also set our seal (John 3. 11.) in the word of faith, *Amen*.

Is it lawful to use no other form of words, than that which is set down in the Lords Prayer?

We may use another form of words: but we must pray for the same things, and with like affection, as is prescribed in that Prayer.

Whether
lawful to use
any other
form of Prayer.

This form being so absolute, what need we use any other words in praying?

Because, as to refuse this form savoureth of a proud contempt of Christs ordinance, so to confine our selves to these words alone, argueth extream idleness in this duty, wherein variety of words is required for the pouring out of our souls before the Lord, (Hos. 14. 3.) and oftentimes according to the occasion some one Petition is more than the rest to be insisted on and importuned. (Mat. 26. 44.) Wherefore our blessed Saviour hath commended this form unto us, as an excellent copy or lesson, to be both repeated, and imitated, or at the least, aimed at by us his Scholars: for which cause, both he himself, (Job. 17. 1, &c.) and his Apostles, (Act. 4. 24, &c.) are recorded to have prayed in other words, which yet may be referred to these. Finally the liberty which the Lord affordeth us is not to be abridged, or despised, who admitteth all languages, words, and forms, agreeable to this pattern, whether read, rehearsed by heart, or presently conceived; (2 Chron. 29. 30. Psal. 90. & 92. in the Titles. Num. 10. 35, 36.) so be it we pray both with spirit and affection, and with understanding also. 1 Cor. 14. 15.

May there not then besides this prayer of the Lord, be now under the Gospel a set form of Prayer in the Church?

Yes verily: so that it be left at the liberty of the Church (not of private men without consent of the Church) to alter it.

Wherefore is it necessary or convenient that there be a set form of Prayer?

To help the weaker and ruder sort of people especially: and yet so as the set form make not men sluggish in stirring up the gift of Prayer in themselves according to divers occurrents; it being incident to the children of God, to have some gift of Prayer in some measure. Zach. 12. 10.

Remaineth there yet any thing necessary to be considered of prayer?

Something would be spoken of the Kinds and Circumstances thereof.

What

What kinds are there of Prayer?

Prayer is either publick or private: and both of them, either ordinary or extraordinary. *Act. 6.4. &c. 1 Tim. 2.12. Mat. 6.6. Act. 10.4. Joel 2.15. Jonah 3.6, &c.*

What is publick Prayer?

It is prayer made of and in the Congregation, assembled for the service of God. *Psa. 84.1, &c.* What publick Prayer is

What is private Prayer?

It is that Prayer which is made out of the Congregation, and it is either less private; as when the whole Family, or private friends, meet in that exercise: *(2 Sam. 6.20. Esth. 4.16.)* or more private; when either one of the members of the family, *(Nehe. 1.4, 5, 6. Gen. 25.21.)* or some, by reason of special duty they have, joyntly together make their prayers. *1 Peter 3.7.* What private Prayer is.

Is it not enough for every one in a family to make prayers with the rest of the body of that household?

No: it is required also that we pray *solitarily* by our selves. *Mat. 6.6.* For as every man hath committed special sins, which others in the family have not; and hath special defects; and hath received special favours, that others have not: so in these regards it is meet that he should have a special resort unto God in Confession, Petition, and Thanksgiving.

What is ordinary Prayer?

It is that prayer which is made daily upon ordinary occasions. *Psal. 55.17.* What ordinary prayer is.
Dan. 6.11.

What is the extraordinary?

That which is made upon some special occasion, or extraordinary accident falling out; by reason whereof it is both longer and ferventer. *Psal. 119.62. Act. 12.5. Joel 2.15. Jonah 3.6.* What extraordinary prayer is.

Are the same persons always to keep the private extraordinary Prayers that keep the publick?

No, not such persons as are under the commandment of others; unless it be publick, or with consent of their commanders. *Numb. 30.13, 14, &c.*

What are the ordinary circumstances of Prayer?

Gestures, Place, and Times.

Circumstances of prayer

What behaviour and gestures must we use in praying?

We must use such holy behaviour and comely gestures of body, as are be-
seeming the Majesty of God with whom we have to deal, and so holy an ex-
ercise which we have in hand: namely, such as may best expresse and encrease
the reverence, humility, fervency, and affiance, that ought to be in our hearts.
As the bowing of our knees, *(Eph. 3.14.)* lifting up of our hands and eyes
to heaven, *(La. 3.41. Job. 17.1.) &c.* which yet are not always or absolutely
necessary, *(Luk. 18.13.)* so our hearts be lifted up, *(Psa. 25.1. & 143.8.)* and
the knees of our conscience bowed before the Lord, *(Phil. 2.10.)* and no-
thing done unbeseeming the company, with whom we pray, and the kind
of prayer.

1. Gesture,

Is not the behaviour all one, in every kind of prayer?

No. In private prayer it sufficeth, that we use such words, gestures, &c. as
may expresse our reverence and faith towards God: *(1 Cor. 14.2.)* in publick
prayer our behaviour must be such, as may also witness our communion one
with another, and desire of mutual edification. *(1 Cor. 14.4, 17, 40.)* When
we pray by our selves, we have more liberty of words and gestures, than
in company. *(1 Kings 18.42.)* In extraordinary prayers the publick must be
done with open shew of affection, either sorrow or joy, *(Esa. 1. and 58. Joel
2.13.)* which in the private must be covert and secret. *Mat. 6.17.*

Where must we pray?

Generally all places are allowed, *(1 Tim. 2.8.)* the ceremonial difference
of places being removed, *(John 4.21.)* and Christ our propitiatory every
where

2 Place of
prayer.

where present before us (*Mat. 18.20.*) Notwithstanding, according to the kinds before mentioned, the publick place of resort, for the worship of God, best fitteth common prayers, (*Esa. 56.7. Joel 2.17.*) and the private house, or closet, is most convenient for private supplication: (*Mat. 6.6.*) howsoever the sudden lifting up of the heart in secret unto God, may be as occasion is, (*without gesture*) in any place or company. *Neh. 2.4.*

When must we pray?

3. Time of Prayer.

Continually; as the Apostle enjoyneth, *1 Thes. 5.17.* For the whole course of a Christian is a perpetual *intercourse* with the Lord: either suing for mercies, or waiting for the answer of his suits, or rendring thanks for graces received. (*Psal. 5.3. Luke 2.37.*) Nevertheless *ordinarily* the Sabbath among the days of the week, *Psal. 92.* Title: and morning and evening among the hours of the day, *ibid. verse 2.* are to be preferred, whereto such times must be added, wherein we enter into any business. *Col. 3.17. Prov. 3.6.* or receive any of the creatures or blessings of God: *1 Cor. 10.31. 1 Tim. 4.4,5.* Extraordinarily other days, or hours, must also beset apart for prayer, especially in cases requiring longer continuance therein. *Psal. 55.17. & 119.62, 164.*

What circumstances are annexed unto such extraordinary prayers?

An holy *fasting*; or *feasting*. *1 Cor. 7.5. Zac. 8.19. Neh. 8.10.* the one, to further our zeal in *Petition*; the other in *Thanksgiving*.

Of Fasting.

What mean you by Fasting?

Not any *natural* abstinence, arising from sickness; nor *medicinal*, used to prevent or remove the same; nor *civil*, enjoined sometimes by authority, as in case of dearth, sometimes enforced by necessity, as in siege, *2 Kin. 6.25.* seafaring, &c. nor yet *moral*, for subduing of carnal concupiscence, *1 Cor. 9.27.* and preservation of chastity, required especially in some constitutions by vertue of the seventh Commandment: but *religious*, *Joel 1.14.* that is, referred to religious ends, for the furtherance of the special practice of repentance, and the enforcing of our prayers.

Is fasting a good work?

Fasting is not properly a good work, but an help, and assistance thereto; namely to Prayer: neither is the outward exercise thereof a certain mark of a godly man. The Pharisees which fasted, *Luk. 5.33.* came not to our Saviour Christ to learn of him, (as the disciples of *John* did, *Matth. 9.14.* although it were in weakness) but to discredit him; namely, to make the world believe that he was a belly-god: as the Church of *Rome* doth charge the children of God now, to open a school to all liberty of the flesh, following the steps of their old fathers the Pharisees.

What is an holy Fast?

What an holy Fast is.

The chastising of our nature, and laying aside the delights of the senses for a time; *Joel 2.16. 1 Cor. 7.5.* to the end thereby to humble our selves, and to make us more apt to prayer. Or more fully: Fasting is a religious abstinence, commanded of God, whereby we forbear the use not only of meat and drink, but also of all other earthly comforts and commodities of this life, so far as necessity and comeliness will suffer, to the end that we being humbled and afflicted in our souls, by the due consideration of our sins and punishment, may, grounded upon the promises of God, more earnestly and fervently call upon God, either for the obtaining of some singular benefit or special favour we have need of; or for the avoiding of some special punishment or notable judgment hanging over our heads, or already pressed upon us. *Act. 16.30,31,32. & 14.23. 2 Chron. 20. Joel 1. & 2.12,16.*

Is there any necessity of this exercise of Fasting?

Yes verily, in that it is necessary to humble our selves under the mighty and fearful hand of God; and to afflict our souls with the consideration and conscience of our sins, and the punishment due unto them: unto which, this outward exercise of Fasting is a good aid. For howsoever the kingdom of

of God consisteth not properly in the matter of meat and drink, whether used or forborn; (*Rom. 14. 17.*) yet fasting, as an extraordinary help unto the chief exercises of piety, hath the warrant and weight of a duty, as well from precepts as examples, both out of the old Testament, (*Lev. 23. 27. &c. Joel 2. 22. Esa. 22. 12.*) and the new. (*Mat. 9. 14, 15. Act. 13. 3.*) And our Saviour Christ (*Luk. 5. 35.*) doth expressly say, that the time shall come, when his disciples shall fast, where both by the circumstances of the persons; and of the time, the necessity of fasting is enforced.

How so?

By the persons; for that the Apostles themselves had need of this help of fasting for their further humiliation. And by the time; for that even after the Ascension of our Saviour Christ, when the graces of God were most abundant upon them, they should have need of this exercise.

What is gathered hereof?

That it is a shameful thing for men to say, that Fasting is Jewish or Ceremonial.

What do you gather in that our Saviour would not have his disciples to fast till after his Ascension?

His singular kindness, in that he would not suffer any great trouble, or cause of fast to come unto them, before they had strength to bear them, or were prepared for them.

When is the time of Fasting?

As oft as there are urgent and extraordinary causes of prayer; either for the avoiding of some great evil or notable calamity, (*1 Sam. 7. 6. Est. 4. 16.*) or for the obtaining of some great mercy or special benefit at the hand of God. (*Neb. 1. 4. Act. 10. 30.*) For in that our Saviour Christ teacheth, (*Luk. 5. 34.*) that it must not be, when he, who is as it were the Bridegroom, is with his disciples, to furnish them with all manner of benefits they had need of; we are taught, that the time is, when any great calamity is hanging over us, or fallen upon us, whereby the gracious presence of Christ is taken from us; or when there is any weighty matter to be taken in hand.

What gather you hereof?

That the fast in Popery is foolish, which is holden at set times, whether the times be prosperous, or not prosperous; whether the affairs be common and ordinary, or whether they be special and extraordinary.

When then is this religious exercise of Fasting to be performed of Christians?

When God calleth upon us for this duty by the occasions, arising from his providence, and our own necessities. *Mat. 9. 15.*

What are those occasions, whereby the Lord calleth us to fasting?

They are generally two: (as hath been noted;) viz.

1. Evils, which, being felt or feared, we desire to remove, or to prevent: as sins, (*1 Sam. 7. 6. 1 Cor. 5. 2.*) and the judgment of God for sin, *Est. 4. 16. Jonah 3. 7. Matth. 17. 21.*

2. Good things, spiritual (*Act. 10. 30.*) or outward, (*Neb. 1. 4.*) which we desire to enjoy; and therefore do thus seek them, and prepare our selves for the receiving of them.

When is this Fast to begin and end?

As in all holy rests, after preparation, (*Luk. 23. 54.*) it is to begin in the morning of the day of the Fast, and to continue to the morning of the day following; *Mark 16. 2. Luke 24. 1.*

It seemeth by this, that the law of Fasting will not suffer a man to sup the night of that day when the Fast is holden.

The Fast is so long continued as hath been said: but so, as there be that refreshing, whereby health may be preserved. For such as be sick or weak, or to take somewhat for their sustenance, thereby to be better able to serve

serve God in the Fast ; provided that they do not abuse this to licence of the flesh.

Is it of necessity, that the Fast should alway begin in the morning, and continue until morning ?

No. It may be from morning till evening ; (*Judg. 20. 26. 2 Sam. 3. 35.*) or from evening till evening again. (*Lev. 23. 32.*) And according to the greatness of the affliction, the Fast is to be prolonged, even to the space of three days ; as appeareth by the examples of the Jews, *Ezt. 4. 16.* and Paul, *Acts 9. 9.*

Of the kinds
of Fasting

What are the kinds of Fasting ?

It is either publick or private.

Of publick
Fast.

What is the publick Fast ?

It is when for a general cause the Churches do fast : viz. when the Governours and Magistrates, (*Joel 2. 15.*) stirred up by consideration of common sins, (*Neh. 9. 1. &c.*) calamities, (*Jonah 3. 7, 8.*) necessities, or busineses of great importance, do in the name of God blow the trumpet, and call a solemn assembly, or assemblies ; in which case he that obeyeth not, is culpable before God and man. *Lev. 23. 29.* And it is either more publick, when all Churches fast generally ; or else less publick, when some particular Churches are humbled in fasting.

What is the private Fast ?

Of private
Fast.

When upon the view either of publick causes, not considered by such as are in authority, (*Ezek. 9. 4. & 13. 17.*) or of the like, but more private occasions (as domestical or personal, &c.) a Christian is moved either with his family, or special friends, (*Zach. 12. 12. 1 Cor. 7. 5.*) or by himself solitarily, (*Matth. 6. 17.*) to humble himself before the Lord. For it is more or less private : less private, as when a particular house ; more private, when a particular person is humbled in fasting.

Is there any difference in the manner of holding a publick and private Fast ?

Yes. In a publick Fast, the sorrow and grief ought to be declared openly to the view of all : which ought to be covered, as much as may be, in the private Fast ; wherein the more secrecy is used, the greater proof is there of sincerity and hope of blessing. Wherefore our Saviour Christ reproveth the private fast of Hypocrites, that would outwardly appear to men to fast ; and commandeth the contrary. *Matth. 6. 16, 17, 18.*

Whom doth God call to this exercise of fasting ?

Who are to
fast.

All Christians, enabled by understanding, and grace, to judge, and to perform aright this weighty duty : (*Zach. 12. 12. &c.*) unless any be exempted by present debility : (*Matth. 12. 7. 1 Sam. 14. 29, 30.*) but differently according to the divers occasions of fasting, and kinds thereon depending, (whereof before hath been spoken.)

May those that are under the government of their Parents or Masters fast, without leave of them ?

No : but in the publick all may fast.

Are all persons meet for this exercise of fasting ?

By the unfitness of his own Disciples for it, our Saviour Christ teacheth, that they that are meet for this exercise, must not be Novices in the profession of the truth : no more than he that is accustomed with the drinking of old wine, can suddenly fall in liking of new wine, *Luk. 5. 33.*

Is it so hard a matter to abstain from a meals meat, and such bodily comforts for a short time ; which the young sucking babes, and the beasts of Nineveh did, and divers beasts are better able to perform than any man ?

No verily. But hereby appeareth, that there is an inward strength of the mind required, not only in knowledge of our behaviour in this service of God,

God, but also of power and ability to go under the weight of the things we humble our selves for : which strength if it be wanting, the fast will be to those that are exercised in it, as a piece of new cloth sewed into an old garment ; which because it is not able to bear the stress and strength of, hath a greater rent made into it, than if there were no piece at all.

What gather you hereof ?

That it is no marvel, if where there is any abstinence and corporal exercise in Popery ; yet that the same makes them nothing better, but rather worse : having not so much as the knowledge of this service of God ; much less any spiritual strength and ability to perform it with.

What then are the parts of a true Christian Fast ?

They are partly outward, partly inward. 1. Bodily exercise, serving to the inward substance, 1 Tim. 4. 8.

2. An inward substance, sanctifying the bodily exercise, and making it profitable unto the users. .

Of the parts
of a Christian
fast.

What is the bodily exercise in fasting ?

It is the forbearing of things, otherwise lawful and convenient, in whole or in part, for the time of humiliation : so as nature be chastised but not disabled for service ; and the delights of the sense laid aside, but yet without annoyance and uncomeliness.

What are those outward things that are to be forborn during the time of the fast ?

First food : Esther 4. 16. Jonah 3. 7. from whence the whole action hath the name of *Fasting* : and the word doth signifie an utter abstinence from all meats and drinks, and not a sober use of them, which ought to be all the times of our life. Wherefore this outward exercise is thus described. Luk. 5. 33. *The disciples of John and the Pharisees fast ; but thine eat and drink.*

What is here to be considered ?

A charge upon Popery. For the greater sort of people among them, in the day of their Fast, fill their bellies with bread and drink ; and the richer sort with all kind of delicacies, (flesh, and that which cometh of flesh only excepted :) so that the fastings of the one and the other is but a fulness ; and the latter may be more truly said to feast than fast.

It seemeth you make it unlawful for those that fast to eat any thing during their fasting.

Not so ; if for help of weakness, the taking of meat be moderately and sparingly used, as before hath been observed.

What other things are outward ?

The ceasing from labour in our vocations, on the day of the Fast ; (Num. 29. 7.) to the end we may the better attend to the holy exercises used in fasting : in which respect such times are called Sabbaths (Levit. 23. 32.) the laying aside of choice apparel, or whatsoever ornaments of the body, and wearing of homely and courser garments. (Exod. 33. 4, 5. Jonah 3. 5, 6.) The forbearing of Sleep, Musick, Mirth, Perfumes, &c. (Dan. 6. 18. & 10. 2, 3.) And this abstinence is required of all that celebrate the Fast. But of married persons there is further required a forbearance of the use of the marriage-bed, and of the company each of others. 1 Cor. 7. 5. Joel. 2. 16.

What is the meaning of the abstinence from these outward things ?

By abstinence from meat and drink, by wearing of courser apparel, by ceasing from labour in our callings, and by separation in married persons for the time ; we thereby profess our selves unworthy of all the benefits of this present life, and that we are worthy to be as far underneath the earth as we are above it ; yea, that we are worthy to be cast into the bottom of hell : which the holy Fathers in times past did signifie, by putting ashes upon their heads ; (Job 2. 12. Est. 4. 3. Jer. 6. 26. Ezek. 27. 30. Dan. 9. 3.) the truth whereof remaineth still, although the ceremony be not used.

What

What is the spiritual substance of duty, whereto the bodily exercise serveth?

It is an extraordinary endeavour of *humbling* our souls before the Lord, and of *seeking* his face and favour; (Ezra 8.21.) wherein that inward power and strength, whereof we speak, is seen.

Wherein doth it consist?

1. In the abasing of our selves, (Joel 2.13.) by examination, confession, and hearty bewailing of our own, and the common sins: Ezra 9.3.4.&c. Neh. 9.1,2,&c. Dan.9.3,4,5,&c.

2. In drawing near unto the Lord by faith, (Luk. 15.18,21.) and earnest invocation of his name; Jona.3.8. Eisa. 58.4.

The former is grounded upon the meditation of the Law and threats of God: the latter upon the Gospel and Promises of God, touching the removing of our sins and Gods judgments upon us for them.

How agreeth this with the Popish Fast?

It faileth in both parts. For instead of humbling themselves and afflicting their souls, they pride themselves, and lift up their minds, in thinking they deserve something at Gods hand for their fasting: which is great abomination. Neither have they upon the daies of their fast any extraordinary exercise of Prayer, more then upon other daies. Of all which it may appear, how small cause they have to boast of their fasting, which in all the warp thereof hath not a thread which is not full of leprosie.

What is required in our humiliation?

Anguish and grief of our hearts, conceived for our sins; and the punishment of God upon us, for which we ought to be humbled in fasting. For the effecting whereof, we are to set before our eyes:

1. The glass of Gods holy Law, with the bitter curses threatned to the breakers thereof.

2. The examples of vengeance on the wicked.

3. The judgments new felt, or feared of us.

4. The spiritual contemplation of our blessed Saviour, bleeding on the Cross, with the wounds which our sins have forced upon him, Zach. 12.10, &c.

What is required in our drawing near unto the Lord by Faith?

Not only fervently and importunately to knock at the gate of his mercy for the pardon of our sins, removal of judgment, and grant of the graces and blessings we need: (Psal. 51.1,2,&c. and verse 14.) but also to make a sure Covenant with his Majesty, (Nehem. 9.38. Ezra 10.3 5.) of renewing and bettering our repentance thence forward, in a more earnest and effectual hatred of sin, and love of righteousness. Eisa. 55.7. Jona. 3.8.

What fruit or success may we look for, having thus sought the Lord?

Who knoweth whether by this means we may stand in the gap, and cause the Lord to repent of the evil intended, and to spare his people? (Joel 2.14,18,&c. Jona. 3.9,10.) At the least, for our particular, we shall receive the mark and mercy promised to such as mourn for the abominations generally committed; (Ezek. 9.4,6.) together with plentiful evidence of our salvation, and assurance of the love of God towards us; (Mat. 6.18. Prov. 28.13. 1 Job. 1.9.) strength against temptations; patience and comfort in afflictions; with all other graces, plentifully vouchsafed (especially upon such renewing of acquaintance) by him who is the rewarder of all that come unto him; (Heb. 11.6.) so that we need not doubt, but that as we have sown in tears, so we shall reap in joy: (Ps. 126. 5.) and as we have sought the Lord with fasting and mourning so he yet again will be sought, Ezek. 36.37. and found of us, with holy feasting and spiritual rejoycing.

What is an holy feasting?

A comfortable enjoying of Gods blessings, to stir us up to thankfulness and spiritual

spiritual rejoycing. Or, (to describe it more largely) It is a solemn Thanksgiving unto God for some singular benefit, (or deliverance from some notable evils either upon us, or hanging over us;) which he hath bestowed upon us, especially after that in fasting we have begged the same at his hands. *Zach. 8. 19. Esthar. 9. 17, 18, 20, 21, 22, 30, 31.* for this is a duty specially required for the acknowledgment of such mercies, as we have by the former course obtained: (*Psa. 30. 11, 12. & 50. 51. Esthar 9. 22.*) and so answering thereto, that from the one, with due reference, the other may be conceived.

What ought especially to be the time of this duty?

That time that is nearest unto the mercy and benefit which we have received: as we see in the story, *Esth. 9.* where the Jewes that were in the country, and in the provinces, did celebrate their feast on the 14. day of the month *Adar*, because they had overthrown their adversaries the 13. day before: and the Jewes in *Shushan*, because they made not an end of the slaughter of their enemies before the 14. day was past, they celebrated it the 15. day. Look 2 *Chro. 20. 29.* and the example of *Iacob*, checked for deferring the payment of his vow at *Bethel. Gen. 35. 1. 3.* with 20. 28.

Of the time
of feasting.

Wherefore ought we to take the time that is next the deliverance?

Because we being most strongly and throughly affected with the benefit we receive the first time it is bestowed upon us, especially where there is not only a notable benefit befallen unto us, but thereby also we are freed from some notable evil that was upon us, or near unto us, we are then most fit to hold a feast unto the Lord.

Why is the ordinance of a yearly feast by Mordochaeus, rather commanded upon the day after the slaughter of their enemies, then the day of the slaughter?

To set forth that rejoycing ought not to be so much for the destruction of our enemies, as that thereby we obtain peace to serve God in.

Wherein doth this feast consist?

The scope and drift of it is, to rejoyce before the Lord; and to shew ourselves thankfull for the benefit received: not only in that we are delivered, but that we are delivered by prayer that we have made unto God; whereby our joy encreaseth, and wherby it differeth from the joy of the wicked, which rejoyce that they are delivered, as well as we.

In what an
holy feast consisteth.

How may that be best performed?

Partly by outward and bodily exercises; and partly by spiritual exercises of godliness.

What are the outward exercises?

A more liberall use of the creatures, both in meat and apparel, then is ordinary.

May we eat and drink on that day more then on others?

No: the exceding is not in the quantity of meat and drink, but in a more dainty and bountiful diet then ordinary. (*Neh. 8. 10.*) Which yet is to be referred to the exercise of godliness; and therefore ought to be used in that moderation and sobriety, as men may be made more able thereunto: even as the abstinence in fasting is used to iurther humiliation of the mind, and affecting of the soul.

What is the exercise of godliness?

It is either in piety and duty unto God, or in kindness unto men.

What is the duty unto God?

To lift up our voice in thanksgiving unto him, as for all other his mercies, (whereof this benefit should cause the remembrance; as one sin causeth the remembrance of others; (*Psalme 51.*) so for that present benefit, and for that purpose to call to remembrance, and to compare the former evils

which either we were in, or were near unto, with the present mercy, and every part of the one with the members of the other.

What other duty of Piety is to be performed unto God?

By a diligent meditation of the present benefit, to confirm our faith and confidence in God; that he that hath so mightily and graciously delivered us at this time, will also in the same or the like dangers deliver us hereafter, so far as the same should be good for us.

What is the kindness we should shew towards men?

An exercise of liberality according to our power, out of the feeling of the bountifull hand of God towards us.

To whom must that be shewed?

To our friends in presents, and as it were in New-years-gifts. (*Rev. 11. 10.*) and portions to be sent to the poor and needy. *Neb. 8. 10.*

What remaineth further of these holy Feasts?

The sorts and kinds of them; which are, as before we have heard of Fasts.

Hitherto of Prayer, and the extraordinary circumstances thereof, Fasting and Feasting. What is a vow?

Of Vows.

A solemn promise made unto God by fit persons, of some lawful thing that is in their choice and power to perform.

It is thought that vows are Ceremonial, and not to pertain to the times of the Gospel.

There are indeed good, yea excellent persons, that think so; which carry so much the more a dislike of Vows, because they have been abused in Popery. Howbeit, it appears by the fiftieth Psalm, verse 14, 15. that it is a constant and perpetual service of God, as shall appear.

What is the proper end and use of a Vow?

It is twofold:

First, to strengthen and confirm our faith,

Gen. 28. 28

Judg. 11. 39.

31. 1 Sam. 11.

Secondly, to testify our thankfulness unto God: but no way to merit any thing at Gods hand. So that whereas the exercise of a Fast is in adversity, and of a Feast in prosperity; the Vow may be in both.

Who are the fit persons that may vow?

Who are to
vow.

Such as have knowledge, judgement, and ability to discern of a Vow, and of the duties belonging to the performance of the same. *Numbers 30. 6.*

Are all such bound to vow?

Not simply all, (for it is no sin not to vow: *Deut. 23. 22.*) but those onely, which either being in distress feel a want of feeling of Gods assistance, thereby to strengthen their faith for necessary ayd: or they, who being delivered from some necessary evil, or have received some singular good, where no vow hath gone before, should witness their thankfulness. *Deut. 23. 21, 22, 23. Numb. 30. 2. & 6. 2, &c.*

What have we herein further to consider?

That the Vow must be of lawful things: else it is better not to pay the vow, then to pay. As *Herod*, and the forty mentioned in *Act. 23. 24.* and as the Monks, Fryers and Nuns vow wilful poverty, perpetual abstinence from Marriage, and Canonical obedience, and the peoples pilgrimage.

May we vow any thing which is lawful to be done?

We may not vow any vile or base thing: as if a wealthy man should vow to give to the poor some small value, far under his ability. For what either token of thankfulness can that be; or what comfort in his troubles can he take of the performance thereof?

What have we secondly to consider?

That the vow must be of such things as are in our choice to perform.

How many ways fail men against this?

What is to
be vowed.

Two waies :

1. In vowing that which we are not able to perform.
2. In vowing that which otherwise by the law of God we are bound to perform.

Who be they which vow that they cannot perform ?

They are either they whose strength doth fail through the common frailty of all men (as those that vow perpetual continency) whose lets come from themselves : or they which cannot perform it, by reason of subjection unto others; as wives unto their husbands, children to their parents, servants to their masters, &c. in whose power they are, to perform their vows, or not to perform them, Num. 30. 3, 4, &c.

Why may not a man vow such things as he is otherwise bound to doe ?

For that they are due unto God without the service of a vow, and therefore it were a dalliance with God, to make shew of some special and extraordinary service, where the common and ordinary is only performed : as if a man would present as a gift unto his Lord, the rent of his house due for the occupation thereof.

What may we then lawfully vow ?

An increase of Gods service : as to pray more often every day than ordinarily is used : or to be more liberal to the poor with some strain of our ability; building of Colledges, Almes-houses, &c.

What is the duty of those that have vowed ?

1. To have a diligent care to perform their vows : Eccles. 5. 3, 4. Dent. 23. 21, 22, 23. For if it be a reproachfull thing to deal with God as with a man : it is more reproachful to deal worse with God than we dare deal with many men. The duty of those that have vowed.

2. Not to delay the performance of it. Eccles. 5. 3. For God corrected sharply in *Iacob* the deferring of the payment of his vows : (Gen. 35. 1.)
1. By his daughters deflowring. 2. By the rage and murther committed by his sons.

Is the necessity of performing vows so great, that they may no wayes be omitted ?

Not so : for to the performance of a greater duty a man may omit his vow for a time, and after a time return, and be not a Vow-breaker. As the Rechabites for safety of their lives came and dwelt in *Jerusalem*, notwithstanding a former vow, that they would not dwell in a house; (Jer. 35. 9, 10, 11.) and yet God witneseth, that the vow was not broken thereby : so to help our neighbours in some present necessity, we may cease from any vowed duty at that time, and not sin. Wherein the Papists greatly fail, who having vow'd unlawfully, yet think they may not intermit their vows.

If a man in vowing, doth not consider sufficiently the greatness of the matter ; may he not break that vow that he hath not so advisedly made ?

No : the vow being otherwise lawfull, that rashness is to be repented, but the vow must be kept.

What have we to learn of all this ?

That we be advised in that we doe, and not to enquire after we have vowed, to find some starting hole where to go out ; but either not to vow at all ; or if we vow, to have a good remembrance of it, and a diligent care in the due time to perform it. Prov. 20. 25.

Having spoken of those good things which we do give unto God : let us proceed to that which we do give unto our needy Neighbour. What is Almes ?

It is a duty of Christian love, whereby such as have this worlds good, do freely impart to such as are in want, 1 Iohn. 3. 17. 1 Tim. 6. 17, 18. Of Almes.
Mat. 5. 42.

How can it be both a duty, and withall free?

1. That it is a *duty*, appeareth by many formal precepts touching this matter. (*Deu. 15. 7. &c. Heb. 13. 16.*) in that it is called our justice, or righteousness; (*Psal. 112. 9. Mat. 6. 1.*) in that every man is a steward of Gods blessings for the benefit of others; (*1 Pet. 4. 10.*) finally, in that according to the performance, or neglect, even of this duty, men shall be judged at the last day. *Mat. 25. 35, 42.*

2. It is *free*, not as being left by God unto our choice, whether we will doe it or no, but as proceeding from an heart freely and cheerfully performing this obedience to God, and relief of our brother, without compulsion of humane law, &c. *2 Cor. 9. 7.*

Who are to give Almes?

Who are to
give Almes.

Whosoever hath this worlds good, (*1 Job. 3. 17.*) that is, such a portion out of which by frugality something may be spared, though it be but two mites (*Lu. 21. 2, 3.*) And therefore not only rich men and householders are to give; *1 Tim. 6. 17.* but also such as labour with their hands, (*Ep. 4. 28.*) out of their earnings; servants out of their wages; children out of their parents allowance; wives out of any portion they have in severall without their husbands, or allowance from their husbands, or out of the common stock they enjoy with their husbands: provided the husbands consent in whom the possession fundamentally remaineth be either expressed, or by silence, or not gainsaying implied: Finally, even they that live upon liberal almes, must spare something unto those that have little or no supply. *2 Cor. 8. 2. 24.*

May there not be some cases, wherein such as are accomptable to others may give without their knowledge, yea against their will?

Yes; as appeareth in the wise and commendable example of *Abigail*, (*1 Sam. 25. 3. &c.*) to wit, when the life and whole estate of the giver or receiver, may be now or not at all, thus or not otherwise preserved. For extreme necessity dispenseth with the ordinary course of duty, both to God and man. *Matth. 12. 7.*

Whereof must we give Almes?

Of that good thing, (*Ne. 8. 10.*) that is wholesome and profitable to the receiver, which is justly our own, not another mans; unless in case of extremity before mentioned. For otherwise of goods evil gotten, or wrongfully detained, not almes, but restitution must be made, *Luke 19. 8.*

How much must we give?

How much
must be given

We must sow liberally, that we may reap also liberally; *2 Cor. 9. 6. Gal. 6. 7. Prov. 11. 25.* notwithstanding, in the quantity and proportion of almes, respect must be had;

1. To the ability of the giver (*Luke 3. 11. 1 Cor. 16. 2.*) who is not bound so to give, as utterly to impoverish himself, (*2 Cor. 8. 13.*) and to make himself of a giver a receiver; (*Acts 20. 35.*) that in a common and extream necessity of the Church, every one must be content to abate of his revenues that the rest may not perish; (*2 Cor. 8. 1, 2, 9. Luke 12. 33.*) and some whose hearts God shall move, may voluntarily and commendably sell all, and put it into the common stock: (*Acts 4. 34, 35. with Acts 5. 4.*) yea, it is unlawful so to give unto some one good use, as to disable our selves for the service of the common-wealth, Church, or Saints in general, or for the relief of our Family or kindred in special. *1 Tim. 5. 8.*

2. To the condition of the receiver, that his necessity may be supplied; (*2 Cor. 9. 12. Job 31. 17, 18. &c. Iam. 2. 15, 16.*) not as to make him of a receiver a giver: for this is to give a patrimony, not an almes; and belongeth rather to Justice, binding men to provide for those of their own household, than to mercy.

To whom must we give?

To

To such as are in want; (*Mat. 5.42. Ro. 12.10.*) but with this difference; To whom almes must be given.

1. In present *extremity*, we must preserve life in whomsoever, without inquiring who or what an one the party be. *Luke 10.33. with Iohn 4.9.*

2. In cases admitting *deliberation*, (*Pf. 41.1.*) we must confine our almes to such as God hath made poor: (*Deut. 15.7, 11.*) as Orphans, Aged, Sick, Blinde, Lame, the trembling hand, (*Lev. 25.35.*) &c. Wherein such gifts are most commendable, as extend unto perpetuity; as the erecting or endowing of Churches, (*Luk. 7.5.*) Schools of good Learning, (*2 King. 6.1. &c. 2 Chr. 34.12.*) Hospitals, &c. But as for such as turn begging into an art or occupation, they are by order to be compelled to work for their maintenance: (*2 Thes. 3.10, 11, 12.*) which is the best and greatest almes.

What order must we observe in giving?

We must begin with such, as are nearest to us in regard of *domestical*, (*1 Tim. 5.8. Mat. 15.5, 6.*) *civil*, (*Deut. 15.7.*) or *Christian* (*Gal. 6.10.*) neighbourhood, according as the laws of Nature, Nations and Religion direct us, unless other circumstances, as the extremity of want, or the dignity of the person to be relieved, *1 Kings 17.31.* do dispence: and so proceed to such as are farther off, according as our ability can extend.

What are the times, and places fittest for this duty?

For publick almes the fittest *time* is, when we meet together for the solemn worship of God; (*1 Cor. 16.2.*) Likewise the fittest *place*, where provision is made for publick collections. (*Luk. 21.1.*) For *private*, when, and wheresoever the necessity of our poor brother offereth it self unto us. *Iob 31.16. Prov. 3.28.*

With what affection must we doe Almes-deeds?

1. With pity and compassion on our needy brother. *Pf. 112.4.*
2. With humility, and secrecy, not seeking praise from men, but approving our selves to God. *Matth. 6.1 &c.*
3. With cheerfulness; (*Rom. 12.8.*) because God loveth a cheerful giver. *2 Cor. 9.7.*
4. With simplicity, (*Rom. 12.8.*) not respecting our selves, but the glory of God, and the good of our fellow members. *2 Cor. 8.4, 5.*

How many waies may almes-deeds be performed?

Not onely by giving; but also,

First, by *lending*, (*Deut. 15.8. Mat. 5.42.*) to such as are not able to lend to us again, *Luke 6.34. Pf. 37.26.* (some being no less relieved by lending, than others by gift:) provided we take nothing for the loan, (*Exo. 22.25.*) yea, in some cases either remit part of the loan; (*Neh. 5.12.*) or commit it into the hands of our poor brother without assurance to receive from him the principal again. *Luk. 6.35.*

Secondly, by *selling*, when we do not onely bring forth the commodity, as of corn, &c. which others keep in: (*Pro. 11.26.*) but also in a merciful commiseration of our poor brother, abate somewhat of the extream price.

Thirdly, by *forbearing* whatsoever is our right in case of great necessity: *Nehem. 5.18.*

What fruit may we expect out of this duty?

Not thereby to merit at the hands of God: (*1 Chro. 29.14.*) but yet,

1. To make God our *Debtor*, (*Pro. 19.17.*) according to his gracious promise; who also in Christ will *acknowledge* and *requite* it at the last day. *Mat. 10.42. & 25.35. 2 Tim. 1.18.*
2. To seal the truth of our Religion. *Iam. 1.27.*
3. To assure our Salvation. *Heb. 6.9, 10. 1 Ioh. 3.14. 1 Tim. 6.19.*
4. To make amends to men, for former covetousness and cruelty. *Dan. 4.24, 25. Luk. 19.8.*
5. To sanctifie our store (*Luk. 11.41.*) and bring a blessing on our labours (*Deut. 15.10.*) yea and upon our posterity after us. *Pf. 112. 2. & 37. 26.*

2 Tim.

2 Tim. 1. 16.

We have spoken at large of the participation of the grace of Christ, and the benefits of the Gospel: Now we are to come unto the means whereby God doth effect these things.

Shew therefore how, and in what manner, God doth offer and communicate the Covenant of grace unto mankind.

Of Vocation

By *Vocation, or Calling*, (Rom. 8. 30. Heb. 3. 1.) when God, by the means of his Word and Spirit, acquainting men with his gracious purpose of salvation by Christ, inviteth them to come unto him; (Hos. 2. 14.) and revealing unto them his Covenant of grace, (Mat. 11. 27. & 16. 17. Job. 14. 21. Psa. 25. 14.) bringeth them out of darkness to light. Acts 26. 18.

Is this calling of one sort only?

External.

No, there is an external gathering common to all, together with some light of the Spirit, and certain fruits of the same, attained unto by some that are no heirs of the promise: for *many are called* with this outward and ineffectuall calling, *who are not chosen*. Isa. 48. 12. Mat. 22. 14.

Internal.

And there is an internal and effectual calling, peculiar to those few that are elect, whereby unfeigned faith and true repentance is wrought in the heart of Gods chosen; and God become in Christ their Father, doth not only outwardly by his word invite, but inwardly also and powerfully by his Spirit allure and win their hearts to cleave to him inseparably unto salvation. Gen. 9. 27. Psa. 25. 14. & 65. 4. Joel 2. 32. Acts 2. 39.

How do both these kinds of Callings differ?

Howsoever we are to judge charitably of all outwardly called, (1 Cor. 1. 2.) because who among them are also inwardly called is only known to God; (2 Tim. 2. 19.) yet doth this outward calling differ from the inward.

1. In that it is wrought only by outwards means and common illumination, (Heb. 4. 2.) without the spirit of regeneration, (Iude verse. 19.) or any portion of saving faith. Luke. 8. 13.

2. In that they are admitted only to an outward and temporary leagu of formal profession, (Acts 8. 13. Rom. 9. 4. 5.) not to that intire fellowship with Christ, required unto salvation. 1 John 2. 19. 1 Cor. 1. 8. 9.

What are the means which God hath appointed to call us by?

Means of Vocation.

They are partly inward, and partly outward, 1 Thes. 5. 19, 20. Acts 10. 44.

What are the inward?

The spirit of God; which is given by the outward things. Gal. 3. 2, 3. 1 Tim. 1. 14.

What mean you by the spirit of God in this place?

That power of God which worketh in the hearts of men things which the natural discourse of reason is not able to attain unto.

Being incomprehensible, how may we come to some understanding and sense of it?

By the things whereunto it is compared.

1. To wind, Acts 2. to shew the marvellous power of it in operation.
2. To oyl, Heb. 1. 9. that is of a hot nature, that pierceth and suppleth.
3. To water, John 4. that cooleth, scowreth, and cleanseth.
4. To fire, Mat. 3. Acts 2. that severeth dross and good metal.

How is the operation of it?

Divers: as softning and hardning, enlightening and darkening; which it worketh after a diverse manner, by the word, in the hearts of the elect and reprobate, according to the good pleasure of Gods secret will onely; and after that, according to the good pleasure of his revealed will. So, that the lawful use thereof is rewarded with a gracious increase of blessing; and the abuse punished with further hardness to condemnation.

What then doth the spirit work in the wicked?

Finding

Finding them hard, it hardeneth them more (by with-holding of grace) to their further condemnation.

What doth the same spirit work in the Godly?

Faith; whereby they take hold on Christ, with all his benefits. *Eph. 2. 8.*

What are the outward things which God hath given to call us by?

They are either common to the whole world, or proper to the Church.

What are the things common to the whole world?

Gods works, not unprofitably given, although not sufficient to salvation.

Is not the knowledge of the wisdom, power and goodness of God in the Creation and government of the Heaven and Earth, with the things that are in them, sufficient to make us wise to salvation?

No. First It serveth rather to further condemnation, without the word: *Rom. 1. 19, 20, 21.* Secondly; as by, and with the word, the due meditation and consideration of Gods works is a good help to further us in religion, and in the graces of Gods spirit. *1 Cor. 1. 21, 22.*

Sith then God doth not reveal the Covenant of grace, nor afford sufficient means to salvation to the whol world, but onely to the Church: explain here what you mean by the Church. Of the Church.

We speak not here of that part of Gods Church which is *triumphant* in glory: who being in perfect fruition, have no need of these outward means of communion with him: (*Rev. 21. 22, 23.*) but the subject here is the Church *militant*. And that we consider also, as *visible* in the parts of it; consisting of divers assemblies and companies of believers, making profession of the same common faith: howbeit many times, by force of persecution, the exercise of publick ordinances may for a time be suspended among them.

But are none to be accounted members of this Church, but such as are true beleivers, and so inseparably united unto Christ their head?

Truly and properly none other. (*1 John 2 19.*) Howbeit, because God doth use outward means with the inward, for the gathering of his Saints; and calleth them as well to outward profession amongst themselves, (*Acts. 2. 42. Cant. 1. 7.*) as to inward fellowship with his Son, whereby the Church becomes visible: hence it is, that so many as partake of the outward means, and joyn with the Church in league of visible profession, are therefore in humane judgement accounted members of the true Church, and Saints by calling, (*1 Cor. 1. 1.*) untill the Lord (who onely knoweth who are his) do make known the contrary. As we are taught in the Parable of the Tares, *Matth. 13. 24, 47, &c.* and of the draw-net, and the threshing floor, where lyeth both good corn and chaff, *Matth. 3.*

Hath Christ then his Church visible upon earth?

Yea, throughout the world, in the particular congregations of Christians, (*Rom. 3. 3.*) called to the profession of the true faith and obedience of the Gospel. In which visible assemblies, and not else where, the true members of the true Church invisible, on earth, are to be sought (*Rom. 11. 5.*) and unto which therefore all that seek for salvation must gladly joyn themselves. *Esa. 60. 4.*

Doth the visible Church consist of good and bad, or of good onely?

It consisteth of good and bad: as at the beginning we may see it did in Cain and Abel. Whereupon our Saviour compareth the Church to a net, in which are fishes good and bad; and to a field, which in it hath wheat and cockle. *Matth. 13. 24, 47, &c.*

What are the marks and infallible notes whereby to discern a true visible Church, with which we may safely joyn?

First and principallv, the truth of Doctrine which is professed and the sincere preaching of the Word; together with the due administration of the Sacraments, according to the commandment of Christ our Saviour. *Mat.*

The marks
of a true vi-
sible Church.

Secondarily, the right order which is kept ; with a sincere and conscionable obedience yielded to the word of God.

Why do you make the first to be the principal mark of visible profession ?

Because they are the onely outward means, appointed by God for the calling and gathering of the Saints ; and which prove the Church to be a Pillar of truth. *Tim. 3. 15.*

Can the Church want these, and yet be a Church ?

Yea ; it may want them in the time of war or persecution : and in such a time we may safely joyn our selves to a company which allows of the publick ministry of the word of God and administration of the Sacraments howsoever the exercise of the same by reason of those garboiles be wanting for a time.

Are we to joyn with all Churches, that have these marks ?

Yea : neither must we separate from any, farther then they separate from Christ, *Phil. 1. 18. Cant. 1. 5.* as shall be shewed.

What say you to the other notes that are commonly given of the Church ?

Either they are accidental, and in great part separable ; or utterly impertinent, and forged for the upholding of the Romish Synagogue.

But is not Antiquity a certain note of the Church ?

No : for errors are very ancient ; and the Church when it began, was a Church, yet had no antiquity.

Is not Multitude a note ?

No : for Christs flock is a little flock ; (*Luk. 12. 32.*) and Antichrists very great. *Apo. 13. 3, 48, & 18. 3.*

Are not Miracles a mark of the Church ?

No : for beside that wicked people may work them, (*Mat. 7. 22, 23.*) the Church of Christ hath been without miracles, and the coming of Antichrist is foretold to be *with all power, and signs, and lying wonders* : (*2 Thes. 2. 9. Apo. 13. 13, 14.*) such as those are whereof the Papists brag and boast, which are indeed no true miracles.

May the Church erre, and be corrupted, or fall, and become no Church ?

Whether the Church may erre.

First, we must distinguish of errors. Some are fundamentall, such as raze the foundation of the Church, (as the denying that Christ came in the flesh, or the denying of the resurrection :) and in these the Church cannot erre. Others are of less moment ; and in these it may erre.

Secondly, the Catholick Church considered in her true members, can never utterly fall : (*Matth. 16. 18. Phil. 1. 6. 1 Thes. 5. 24.*) howsoever no Congregation be so pure, that it may be said at any time to be free from all corruption, (*Cant. 1. 4, 5.*) or so constant, but that, at times it may be shaken in the very foundation of truth ; as may appear by the Churches of *Corinth, Galatia, &c.* *1 Cor. 15. 12, 13, 33. Gal. 3. 1. &c.*

Thirdly, the Church being considered with respect to the place ; God doth not alwaies continue a succession of true beleivers within the same limits and borders : and hence we say, that divers Churches are fallen, as those of *Asia, &c.* Neither is any place so priviledged, but that for sin the Candlestick may in time be thence removed. *Rev. 2. 5.*

How may we judge of a Church corrupt, or ceasing to be a Church ?

Where God utterly taking away the means of his Word and Worship, (*Act. 13. 46.*) hath apparently given the bill of divorce, (*Ez. 50. 1.*) there are we not to acknowledge any Church at all : as at this day in *Jerusalem*, once the holy City. But where these means are yet continued, we are to acknowledge a Church of Christ, (*Rev. 2. 12, 13.*) howsoever more or less corrupt, according to the greater or less abuse of Gods Word and Worship.

In what cases we may separate from a corrupt Church.

Since Churches may be so diversly corrupted ; from which, and how farre are we to separate ?

From Churches mortally sick of heresie. (*Tit. 3. 10, 11.*) or Idolatry as it were

were a contagious plague or leprosie, we are to separate: (*Rev.* 18. 4.) howbeit, whiles there is yet any life, rather from the scab or sore, then from the body; that is, from the prevailing faction, maintaining fundamental errors, and forcing to Idolatrous worship. Such is our separation from the present Church of *Rome*, not from such therein, who either meaning well in general, are ignorant of the depth of Satan. (*Rev.* 2. 24.) or secretly dissent from these damnable corruptions; (*I Kin.* 19. 18.) with whom, as a body yet retaining life, we desire to joyn, (*Phil.* 1. 18.) so far, as we may with safety from the foresaid contagion.

Are we to continue fellowship with all other Churches, not so deadly and dangerously corrupt?

From Churches holding the foundation, in substance of faith and worship, though otherwise not free from blemish, we are not to separate (*I Kin.* 15. 14. & 22. 43.) farther then in dislike and refusal of that wherein they do apparently separate from Christ, in respect either of manners, doctrine, or form of publick worship.

What are the enemies of the Church?

Besides these spiritual wickednesses, which fight against our souls; there are outward enemies also, that visibly oppose the Church of Christ.

How doth Christ defend his Church against those enemies?

This is partly to be done by the Civil Magistrate, to whom it belongeth by civil means to maintain the Church in that truth and liberty, which Christ hath given unto it: and partly by the breath of Christs own mouth in the preaching of the Gospel; yet not perfectly, but by the brightness of his coming in the latter day.

What is the estate of the Church, when these enemies do prevail?

The Church is often oppressed and darkned so by them, that it doth partly degenerate, and is partly hid; but never wholly destroyed, nor altogether invisible.

Is not the Church alwayes visible in her parts?

The persons are alwayes visible. For Christ hath, and ever had from the begining, his Church visible upon earth, (*Rom.* 11. 1, 2, 3, 4.) that is, some companies of Beleevers making profession of the same common faith. Yet the persecution may be such, that the visible Church may not appear throughly for a time: the professors being forced thereby to hide themselves from the eye of the world, (*Rev.* 12. 14.) and happily by the rage of the enemy so scattered, that (as in the daies of *Elias*, *I Kin.* 19. 10, 14, 18.) they can hardly be known or have intercourse between themselves: And hence it is that the Church is compared to the Moon, sometimes in the full, and sometimes in the wane.

What distinction is there of the members of the visible Church?

Generally, they are all the family of Christ. (*Ephe.* 3. 15.) which as sheep of his flock, are to hear his voice and follow him: (*Ioh.* 10. 2, 3, 4.) but more specially out of these Christ the chief Prince and Shepherd, hath instituted some to be above, some to be under; ordaining some to have prebeminence and government, others to be governed and guided by them. *Heb.* 13. 17.

Whom hath Christ appointed to be governours and guides unto the rest?

1. Church officers and Ministers, appointed to teach and govern the flock of Christ, and to feed it with the wholsom food of the Word and Sacraments. *I Cor.* 12. 18. *I Tim.* 5. 17. *Joh.* 21. 15. *I Pet.* 5. 2.

2. Princes and Civil Magistrates, whom Christ hath charged to see to the waies of his household, (and so to rule and order it outwardly) that all, both Ministers and People, do their office and duty, even in things concerning God. *Psa.* 78. 71, 72. *2 Chron.* 35. 2, &c. & 34. 32, 32.

What are the parts of the Ministry, committed to the Officers of the Church?

C c c

The

Of the enemies of the Church.

The Word: (*Rom.* 10. 17. *Joh.* 5. 25. & 6. 68.) and the dependents thereof, viz. *Sacraments*, (*1 Cor.* 10. 1, 2, 3, 4.) and *Censures*. *Matth.* 18. 15, *1 Cor.* 5.

What is the Word?

Of the Word.

That part of the outward Ministry which consisteth in the delivery of Doctrine. (*2 Chron.* 17. 9. *Act.* 2. 40, 41. & 11. 20. *1 Cor.* 4. 15) And this is the ordinary instrument which God useth in begetting of faith. *Joh.* 17. 20. *Rom.* 10. 17. *Eph.* 1. 13.

What order is there used in the delivery of the Word, for the begetting of Faith?

Rom. 3. 19. &

2. 9, 10.

Gal. 3. 22, 23.

Acts 2. 37.

Mat. 15. 24.

Gal. 2. 19, 20.

Heb. 4. 16.

Hosea 14. 2, 3.

Rom. 8. 15.

16.

First, the Covenant of the Law is urged, to make sin and the punishment thereof known: whereupon the sting of conscience pricketh the heart with a sense of Gods wrath, and maketh a man utterly to despair of any ability in himself to obtain everlasting life. After this preparation, the promises of the Gospel are propounded: whereupon the sinner, conceiving hope of pardon, sueth to God for mercy; and particularly applieth to his own soul those comfortable promises which in the word are propounded.

What is the inward means for the begetting of Faith?

The holy Spirit of God.

Is it not lawful to separate the inward means from the outward?

In no case: for those things which God hath joyned together no man may separate. *Matth.* 19. 6.

How doth it appear, that God hath joyned both these means together?

Because he saith by the Prophet, *Esa.* 59. 21. that this is the Covenant that he will make with his people; to put his Spirit and Word in them, and in all the posterity of the Church. The Apostle in like manner, *1 Thes.* 5. 19, 20. joyneth these two together: *Quench not the Spirit, and Despise not prophesying.*

It would seem by these words of the Apostle, that the spirit of Adoption and Sanctification, proper to the faithful, may be lost; whilst he exhorteth that we should not quench the Spirit.

By no means: but as God doth assure the faithful of their continuance in him, so he doth declare by these exhortations, that the only means whereby we should nourish this holy fire in us, is to take heed unto the preaching of the Word.

Is, by the word prophesying, only meant the preaching of the Word?

No: but by a figurative speech, all those outward means whereby God useth to give his holy Spirit, as are the Sacraments and the discipline of the Church; over and above the preaching of the Word, which being principal of all, is here set down for the rest.

Why doth the Apostle set the Spirit before the preaching of the Word, meant by Prophecie: considering that by and after preaching of the Word the Lord giveth his Spirit?

1. Because the Spirit is the chief of the two: the Word being but the instrument whereby the Spirit of God worketh.

2. For that the work of the Spirit is more general, and reacheth to some to whom the preaching of the Word cannot reach.

3. For that the Word is never profitable without the Spirit: but the Spirit may be profitable without the Word, as after will appear.

What do you learn of this, that the means of Gods Spirit and Word are usually conjoyned together?

That no man is to content himself with this phantasie, to think that he hath the Spirit, and so to neglect the Word: because they go together.

Who are by this condemned?

The Anabaptists, Papists and Libertines, which ascribe to the Spirit that which they like, although wickedly: seeing the Spirit doth not ordinarily suggest any thing to us, but that which it teacheth us out of the Word. *Joh.* 14. 26.

What other sort of men are here condemned?

The

The Stancarists, who esteem the Word to be fit to catechise, and to initiate or enter us in the Rudiments of Religion; but too base to exercise ourselves continually in it: whereas the Prophets and Apostles, most excellent men, did notwithstanding exercise themselves in the Scriptures. *Mar. 4 1, 2, &c. compared with Isa. 2. 1, 2, &c. 2 Pet. 3. 15, 16.*

Are none saved without hearing of the Word?

Yes. For first, children which are within the Covenant, have the Spirit of God, without the ordinary means of the Word and Sacraments, *Mat. 2. Ro. 8. 9, 14.* Secondly, some also of age in places where these means are not to be had. Thirdly, some also which live in places where such means are, yet have not capacity to understand them; as some natural fools, mad men, or deaf born to, shew that God is not tyed to means.

What must we here take heed of?

That we presume not upon this, sith that notwithstanding this secret working of God, yet it is as impossible to come to heaven, if having the means and capacity of receiving them, we contemn the means; as it is impossible to have a harvest, where no seed time hath gone before; (*Mat. 13.*) or to have children without the Parents seed: (*1. Pet. 1. 23.*) seeing amongst such the Spirit of God works faith onely by the preaching of the Word. Indeed where the Lord placeth not the preaching of the Word, there he can and doth work faith without it: but where he hath placed it, he will not do it without. In times and places where Popery hath prevailed, many were, (and may be so at this day in *Spain* and *Rome*) converted by the very bare reading of the Word, yea without the reading of the Word: but not so among them who have or may have it, either by going from home to it, or fetching it home to them.

How is the divers working of Gods Spirit, by the Ministry of the Word, set out unto us?

By the parable of the seed, three parts whereof fell into barren and unprofitable ground, one into good and fruitful. *Mat. 13. 3, 9, 18, 19, 24.*

Are not three parts of the four in the Church likely to be condemned by this Parable?

No, in no case. For it is both curious, and uncomfortable doctrine: it being a far different thing to have three sorts of wicked men in four sorts and to have thrice as many of one sort.

What is the first thing you observe here common to the Godly with the wicked?

To understand something of the word of grace; and to give consent unto the same.

If they understand it, how is it that the first sort of unfruitful hearers are said not to understand? *Mat. 13. 19.*

They have some understanding, but it is said to be none, because it is no clear knowledge, (whereof they can give a reason out of the Word) nor effectually. Which ariseth from hence; for that they come without affection, and go away without care.

What are we here to learn?

1. To take heed not to deceive ourselves in a bare profession or light knowledge of the Word; and that we come to hear it with zeal, and depart with care to profit.

2. To beware of the great subtilty of Satan, who as a swift bird, snatcheth the Word out of unprepared hearts; even as also doth a thief, which taketh away whatsoever he findeth loose.

What observe you in the second sort, common to the Godly with the wicked?

To have some kind of delight in the Word, and a glimpse of the life to come. *Mat. 13. 20. Heb. 6. 5.*

What difference is there between a godly joy and this?

Ccc 2

1. This

What things are common to godly and wicked hearers.

1. This is like the blaze of the fire, and is never full and sufficient: whereas the Godly joy is above that in gold and silver.

2. The wickeds delight is for another purpose, then is the Godlies. For it is onely to satisfie a humour desirous to know something more then others: whereas the Godlies joy is to know further, to the end they may practise.

Why is it said they have no root? Mat. 13. 21.

Because, though they understand the things, yet are they not grounded upon the reasons and testimonies of the Word, nor transformed into the obedience of the Gospel: and therefore when persecution cometh, they wither away.

Proceed to the third sort?

They are they which keep it, (it may be with some suffering of persecution:) yet the thorns of covetousness, or of worldly delights, overgrow the good seed, and make it unfruitful.

So much of the three sorts of unfruitful soyl, and therein of the things common to the godly with the wicked. What are the things proper to the godly; signified by the good and fruitful ground?

1. The receiving of the seed in a good heart.

2. The bringing forth of fruit with patience. *Luk. 8. 15.*

What is there meant by receiving the seed into a good heart?

By the seed, is meant, the word of promise; Whereby God hath said he will be merciful to us in Christ. By receiving it into a good heart, is meant, the receiving it by faith in Christ.

Where it is said, that the Word must be received into a good heart; it may seem that a man hath a good heart before he receiveth that seed?

Doubtless, naturally they are all alike, and there is never a barrel better herring (as they say:) but as the face answereth the face in the glass; so one of the sons of Adam is like another in their nativity they have by their parents, till they be regenerated. And therefore it is called a good heart, in respect of Gods changing of it by the ingrafted word. (*Ja. 1. 21.*) And by these words he putteth difference between the fruits of the three former, and the fruits of this last: for that there is no difference in the outward shew of fruits, but only in regard that those fruits proceed from an unclean heart, and those from a heart that is cleansed.

How may we know that we have true faith; and so approve our selves that we are good ground?

By good fruits, which are the effects of faith.

What are the effects of faith?

Reconciliation, and Sanctification. (*Rom. 8. 1, 2, 3. Eph. 2. 6. Col. 2. 1, 2, 3.*) The fruits of the former are set down, *Rom. 5. 1, 2, 3, 4.* The fruits of the latter, are Repentance and new Obedience: which have been already declared.

What special tokens observe you out of the former whereby we may discern a justifying faith from the faith of worldlings?

The end of our faith being the salvation of our souls, which shall be at the day of judgement, if we can willingly forsake father and mother, sister and brother, wife and children, and abandon the world, and say; *Come Lord Jesus, come quickly:* we may assure our selves we are in a happy case.

What special marks of a justifying faith observe you out of the latter?

1. To be zealous of Gods glory.

2. To love Gods children. For these be the special effects of our holy Faith.

What is the Word further compared with, and likened unto?

The Apostle Peter, *1. cap. 2. v. 1, 2.* compares it unto milk: *As new born babes desire the sincere milk of the word, that you may grow thereby.* Teaching us,

Things proper to godly hearers.

How justifying faith differeth from the faith of worldlings.

us, that the word is not onely of use for our begetting unto God; but for or daily nourishment, that we may grow in grace, and in the knowledge of our Lord Jesus Christ. 2 Pet. 3. 18. So it is called a light, a lanthorn; and is appointed to be our guide, our Counseller, or Comforter, &c.

Is this meant onely of the word preached?

Doubtless, the blessing of God doth in an especiall manner wait upon that ordinance. Whence it is said, that when Christ ascended up on high, he gave gifts to men, some Apostles, and some Pastors and teachers, for the gathering of the Saints, for the edifying of the body of Christ, (Eph. 4. 12.) yet withall, the reading of the Word with prayer and diligence, is of singular use and benefit, and commended unto us by our Saviour, Search the Scriptures; Job. 5. 5. 9. and how readeſt thou? Luk. 10. 26. and by the example of the Bereans, who searched the Scriptures daily, and examined the things they heard in the publick ministry of them. Acts 17. 11.

So much of the Word.

What are the dependants annexed to it?

Sacraments, (1 Cor. 10. 3, 4.) and Censures: (Matth. 18. 15. 1 Cor. 5.) the one, sealing the promises; the other, the threatnings of the Gospel.

What are Sacraments?

Seals of the promise of God in Christ: wherein by certain outward signs, (and sacramental actions concerning the same) commanded by God, and delivered by his minister, Christ Jesus with all his saving graces is signified, conveyed, and sealed unto the heart of a Christian. For Sacraments are seals annexed by God to the word of the Covenant of grace; (Rom. 4. 11. 1 Cor. 11. 23.) to instruct, assure, and possess us of our part in Christ and his benefits, (Gal. 3. 27.) and to bind us to all thankful obedience unto God in him. Rom. 6. 4.

Of the Sacraments.

Was not Gods Word sufficient? What need have we of Sacraments?

This argues our infirmity, and manifesteth Gods great love and mercy: who for the furthering of our understanding hath added visible signs to his Word, that our ear might not onely be informed of the truth, but our eyes also might more plainly see it; and for the greater strengthening of our faith, vouchsafe to confirm the covenant of grace unto us not onely by promise, but also by outward seals annexed thereunto. The like means had Adam himself in Paradise, to put him in remembrance of Gods will. And if he in perfection needed a token of Gods favour, (which was the tree of life,) how much more we that are corrupt and sinfull? If we were Spirits or Angels, we should not need these helps: but sith God knowing our frailties and what is best for us, hath given us these seals to our further comfort, let us use the receipt of so skilful a Physitian, unless we will hasten our own deaths.

The Sacraments of great use.

How doth God by the Sacraments assure us of his mercies in Christ?

By exhibiting to the worthy receiver, by such outward signs, (whether Elements, or Actions) as himself for the relief of our weakness hath prescribed, whole Christ, God and man, with all his benefits; (1 Cor. 10. 4.) in whom all the promises of God are yea and Amen. 2 Cor. 1. 20.

Doe they seal nothing else but the promise of God unto us?

Yes: they seal our promise unto God, that we take him onely for our God and Redeemer; whom alone by faith we rest on, and whom we will obey.

How do they bind us unto God?

We receiving them as pledges of his infinite love in Christ, doe thereby profess our selves bound to express our thankfulness, by all duties to his Majesty; (Col. 2. 6, 7.) and for his sake one to another. Eph. 4. 3, 4, 5.

What a Sacrament is.

Describe yet more largely what a Sacrament is?

A Sacrament

A Sacrament is an ordinance of God, wherein by giving and receiving of outward elements, according to his will, the promises of the Covenant of grace, made in the blood of Christ, being represented, exhibited and applied unto us, are further signed and sealed betwixt God and man. Or It, is an action of the whole Church, wherein by certain visible signs and outward things done according to Gods instruction, inward things being betokened, Christ with all his benefits is both offered unto us, and received by us: offered (I say) to all in the Church, but exhibited onely to the faithful, for the strengthening of their faith in the eternal Covenant, and the bringing them more effectually to the practice of Gods Commandments. *Ex. 12.6. Luk. 1.59. & 3.3, 16. 1 Cor. 11.23. Mat. 26.26. Rom. 4.11. & 6.4. 1 Pet. 3.21.*

Why call you it an action?

Because it is not a bare sign alone, but a work. *1 Cor. 11.24, 25.*

Why call you it an action of the whole Church?

Because it is a publick action, and appertaineth to the whole Church: and therefore ought to be done in the presence of the congregation, by the example of *John*, (*Matth. 3.11, 12.*) and commended of *Paul*, *1 Cor. 11.18, 20, 22.* it being a greater indignity for the Sacraments to be administered privately, then for the civil judgement, which is open and publick; that we say nothing of the Sacrifices under the Law, which were not so excellent as these; and yet it was not lawful to offer them in private. Which reproveth the disorder of the Papists, who turn the Communion into a private Mass, and minister the Lords Supper to one alone without the presence of the Congregation.

But may not the Sacraments be so administered upon necessity? as namely to a sick man ready to depart out of this life?

There is no such necessity. For a man believing, wanting that opportunity of coming to the Lords Supper; wanteth not the effect thereof: seeing the Lord promised by *Ezekiel*, that he would be a *Tabernacle* to his people, being banished from it. (*Eze. 37.27.*) And therefore the want of the Sacraments doth not hurt, when with conveniency a man cannot enjoy them; but the contempt or neglect of them, when they may conveniently be come unto.

What then is the fittest time and place for the administration of the Sacraments?

The fittest time, is the Lords day or some other day of publick meeting: The most convenient place is the Church and usual place of the assembly of the Congregation.

Did not Abraham minister the Sacrament of Circumcision in his private house?

His house was at that time the Church of God, and therefore not private. And so in the time of persecution, the Godly did oft-times meet in Barns and such obscure places; which were indeed publick, because of the Church of God there: the house or place availing nothing to make it publick or private. Even as wheresoever the Prince is, there is the Court also said to be; although it were in a poor Cottage.

What difference is there between a Sacrament and a Sacrifice?

In a Sacrifice, there is an offering made to God; in a Sacrament, there is an offer made by God to us. In the Sacrifices Christ was signified as given for us, in the Sacraments as given to us: the Sacrifices were onely signs, the Sacraments seals also.

Who is the author of a Sacrament?

God alone; because he onely can bestow those graces which are sealed in a Sacrament.

How doth God ordain a Sacrament?

By his Word.

How many parts of Gods Word are there, whereby he doth institute and ordain a Sacrament?

Two.

First, a commandment to do it.

Secondly a promise of a blessing upon the right using of it.

Was not the Rainbow a Sacrament, being a sign ordained by God?

No. For though it were a sign, yet it was no sign of salvation by Christ.

What is the matter and substance of every Sacrament?

One and the same Jesus Christ, although diversly communicated in divers Sacraments, and in some more forcibly then in others; because of some Elements communication with, or taking hold of, or reaching to more of our senses.

What things then are required in a Sacrament?

Three.

First, the outward signs; and sacramental actions concerning the same.

Secondly, the inward things signified thereby: viz. Christ Jesus, with his saving graces; and spiritual actions concerning the same.

Thirdly, a similitude betwixt them both. As in Baptism for example; that as water doth wash the body, so doth the blood of Christ wash away the spots of the soul.

What signs are used in Sacraments?

Some only representing, as water, bread and wine: some applying; as washing, eating, drinking, and such like.

What are the things signified?

First, Christ Jesus and his merits: and secondly, the applying of the same unto us in particular.

Wherein do the signs and the things signified differ?

1. In Nature.
2. In the manner of receiving.
3. In the parts which do receive them.
4. In the necessity of the receiving of them.

Wherein do they agree?

In this, that the sign doth so fitly represent the things signified thereby, that the mind of a Christian is drawn by the sign to consider of the things signified.

What then is the Sacramental union, betwixt the signs and the things signified?

Such as betwixt a sealed will, and the things conveyed in the same. From whence it is, that the names, effects, and properties of the one are given to the other.

What is the cause that moved the Lord to grace the outward signs in the Sacraments, with the names of the things signified?

The outward elements have the names of the spiritual things they set forth: 1. because of their fit proportion and agreement, in regard of the resemblance and similitude of the elements and the things signified; in which respect they are called *Signs*. 2. To shew the inseparable conjunction of the things signified with the sign, in the worthy receiver; in which regard they are called *Seals*: as in the person of Christ his two natures are so inseparably united, that often times the properties and effects of the one are attributed to the other.

What is the ground of this sacramental union?

In general, the institution of Christ, whereby fit things are appointed so to be used, with a promise annexed. In special, the applying of that word
unto

unto certain special signs with prayer. In particular and unto me the ground is, my reverent and worthy receiving.

What is the use of Sacraments?

God hath ordained them, to the end that by comparing and conferring the outward things with the inward, they might help,

1. Our Understanding; in which regard they are as it were images and glasses. *Gal. 3. 1.*

The use of
Sacraments.

2. Our remembrance; in which respect they are monuments. *Luk. 22. 19. 1 Cor. 11. 24.*

3. And specially, the persuasions of our hearts; by reason whereof they are seals and pledges. *Rom. 4. 11.* For they are appointed by God to strengthen us in the promises of salvation, which God hath not onely made to us in word, but also confirmed the same by writ: and lest that we should any wayes doubt (as naturally we are inclined) he hath set to his seals, according to the manner of men; that nothing might be lacking which should increase our strength.

What doctrine is here to be gathered?

1. What root of blindness, of forgetfulness, and especially hardness of heart to believe, is in us; that the Word and Oath of God is not sufficient to pluck up, but that we must have such aids.

2. The mercy of God, that applieth himself to our weakness.

3. What miserable men they are that refuse the Sacraments.

Repeat the principal ends, for which God hath instituted the Sacraments?

To help our insight as clear glasses; to relieve our memories as lasting monuments; and to confirm our faith, as most certain seals and pledges: from whence they become our bonds of obedience, and the marks and badges of our profession. So the ends for which they are appointed are these four.

1. The clearing of our knowledge.

2. The helping of our memories.

3. The strengthening of our faith.

4. The quickning of our obedience.

How may we more clearly consider of those things which are ministered in the Sacraments?

By considering distinctly, the things given and received, and the persons giving and receiving.

What are the things given and received?

They are partly outward, and partly inward.

What are the outward?

The visible creatures, ordained for signs and figures of Christ: as under the time of the Gospel, Water, Bread, and Wine.

Why hath God made choice of these creatures?

Both in respect they are for their natural properties most fit to represent the spiritual things: as also for that they are most generally used of all nations in the world.

What are we to learn from hence?

The wonderful wisdom of God, that hath chosen base and common things, for so high and singular mysteries: whereas he might have chosen things more rare and of greater price, to set out such excellent benefits as are offered to us in the Sacraments. Wherein there is great difference between the time of the Law and of the Gospel.

What are the inward things?

The invisible and spiritual graces: namely, Christ, with all his benefits.

What learn you of this?

Not to stick to the outward elements, but to lift up our hearts unto God; accounting the elements as a ladder, whereby to climb up to those celestial

al things which they represent.

So much of the things, what are the persons?

The Giver, and the Receiver.

How many Givers are there?

Two: the outward, giving the outward; and the inward, giving the inward things.

Who is the inward giver?

God himself: even the holy Trinity, God the Father, God the Son, and God the Holy Ghost.

What be the actions of God in a Sacrament?

They are principally two:

1. To offer and teach forth Christ and his graces.
2. To apply them to the heart of the faithful communicant.

Who are the outward givers?

The Ministers especially, representing unto us the Lord, whose stewards they are. Mat. 28.19. 1 Cor. 4.1.

What is the Ministers office herein?

To consecrate the elements, and then to distribute them.

Wherein consisteth the consecration of the elements?

Partly in declaring the institution of the Sacraments, and partly in going before the Congregation in prayer unto God. First in praising God, who hath ordained such means for the relief of our weakness: then in suing to God, that he would please to make those means effectual to that end, for which they were ordained.

Is not the substance of the elements changed by this consecration?

No verily; onely the use is altered, in that they are separated from a common to a holy use: which change and alteration continueth onely while the action is in hand.

Doth the Minister with the signs give the thing signified also?

No: he onely dispenseth the signs: but it is God that giveth and dispenseth the things signified. Matth. 3.11.

Is God alwayes present to give the thing signified to all them that the Minister giveth the sign?

No, not to all: for some in receiving the signs, receive together with them their own judgement. (1 Cor. 11.29.) Yet he is alwayes ready to give the thing signified to all those that are fit to receive the Sacraments: and to such persons the signs and things signified are alwayes conjoynd.

Who are the persons that are to receive the Sacraments?

All Christians that are prepared thereunto.

Is there any special preparation required to the receiving of the Sacraments?

Yes verily: for seeing men ought to come with preparation to the hearing of the Word alone; they ought much more to come when the Sacraments are administred also, wherein God doth offer himself more familiarly and visibly to us. Exod. 3.5. 1 Cor. 11.28.

What is the preparation that is required in them that come to receive the Sacraments?

There is required in those that are of years of discretion, to a worthy participation of the Sacraments, knowledge, faith, and feeling, both in the Law, and in the Gospel.

Of preparation to the Sacraments.

Seeing no man is able to attain the knowledge of the Law and the Gospel perfectly, much less the simple and common people: tell me, how far is this knowledge, faith, and feeling, necessary?

First, concerning the Law, it is necessary that the receiver of the Sacrament be able to understand and believe the common corruption of all men, both in the bitter root of original sin, and in the poysoned fruits thereof, together with the curse of everlasting death due thereunto; and

that he be able to apply both these, that is, the sin and wages thereof, to himself.

Secondly, concerning the Gospel, that he be able (in some measure) to understand the Covenant of grace, which God in Christ hath made with the sons of men: and then that by faith he be able (in some measure) to apply the same to himself.

What ariseth from this knowledge, faith, and feeling, to a further preparation thereunto?

A true and earnest desire to be made partaker of the Sacraments; with a conscionable care to perform special duties, in and after the action of receiving. *Matth. 3. 13. Act. 8. 36. Luk. 22. 15.*

What duties in the action of receiving are to be performed?

Duties in the
action of re-
ceiving.

First, a grave and reverent behaviour, besitting such holy mysteries.

Secondly, an attentive heedfulness in comparing the outward signs and actions in the Sacraments, with the inward and spiritual things which they betoken.

What duties are to be performed after the partaking of the Sacraments?

Duties after
receiving.

If we have a sense and feeling of the gracious work of God by them, we are to rejoyce with thanksgiving; if not, we are to enter into judgement with our selves, and to humble our selves for want therein. And though we ought to be humbled, if we feel not the work of God in us, in or after the Sacraments: as that which argueth want of preparation before, or attention in receiving of them; yet ought we not therefore to be altogether dismayed: for as the sick man feeleth not the nourishment of his meat, because of his malady, and yet notwithstanding is nourished; so it is in such faithful ones, as do not sensibly feel the working of God in and by the Sacraments, through the weakness of their faith. And although we cannot feel it immediately, yet after (by the fruits thereof) we shall be able to discern of our profiting thereby.

How many kinds of Sacraments be there?

Two. The first of the *Admission* of Gods children into the Church there to be partakers of an everlasting communion with Christ. The second of their *Preservation* and nourishment therein; to assure them of their continual increase in Christ. (*1 Cor. 10. 1, 2, 3, 4. Exod. 12. 48.*) In which respect, the former is once onely; the latter often to be administred.

Hath the administration of the Gospel been alwaies after the same manner?

For substance it alwaies hath been the same: but in regard of the manner proper to certain times, it is distinguished into two kinds; the *Old* and the *New*. *Heb. 11. & 13. & 13. 8. Act. 10. 43. & 15. 11. & c. 26. 6, 7. Luke 16. 16. Job. 1. 17, Heb. 11. 2. & 8. 8, 9, 10, 13. & 9. 9, 10, 11. 2 Cor. 3. 6, 7, 8.*

The Old Testament and
the Sacraments of it.

What call you the old Ministry?

That which was delivered unto the Fathers, to continue untill the fulness of times; wherein by the coming of Christ it was to be reformed. *Heb. 1. 1. & 9. 10. Act. 17. 44. 2 Cor. 3. 7. 11.*

What were the properties of this Ministry?

First, the commandments of the Law were more largely, and the promises of Christ more sparingly and darkly propounded: these latter being so much the more generally and obscurely delivered, as the manifesting of them was further off. *Malach. 4. 4, 5. Jer. 31. 32, 33. Heb. 11. 13. 2 Cor. 3. 13, 18.*

Secondly, the promises of things to come were shadowed with a multitude of types, and figures; which when the truth should be exhibited, were to vanish away. *Heb. 8. 9, 13. & 9. 1, 8, 9, 10. 2 Cor. 3. 11, 13. Gal. 4. 3, 4. Col. 2. 16, 17.*

What

What were the chief States and Periods of this old Ministry?

The first from *Adam* to *Abraham*; the second from *Abraham* to *Christ*.

What were the special properties of the latter of these two Periods?

First it was more specially restrained unto a certain Family and Nation.

Luke. 1. 54, 55. Psalm 147. 19, 20. Rom. 9. 4. Acts 13. 17. Dent. 4. 1, 6, 7, 8. & 14. 2. & 26. 18, 19.

Secondly, it had joyned with it a solemn repetition and declaration of the first Covenant of the Law. *Iohn 1. 17. Exod. 24. 7, 8. Dent. 4. 12, 13, & 5. 2, 5. & 27. 26. Rom. 10. 5.*

Thirdly, besides the ceremonies, (which were greatly enlarged under *Moses*) it had Sacraments also added unto it. *Heb. 9. 1, 2, 3. Acts 7. 44-45, 46. 47.*

What were the ordinary Sacraments of this ministry?

The Sacrament of Admission into the Church was circumcision instituted in the daies of *Abraham*: (*Gen. 17. 9, 10. Iohn 7. 22. Exod. 12. 48. Dent. 30. 6, 7, 8. Acts 7. 8. Rom. 2. 28, 29. & 4. 11. Col. 2. 11.*) The other of continual Preservation and nourishment, was the Paschal Lamb, instituted in the time of *Moses*. *Exod. 12. 3, 4. Num 9. 11, 12. Dent. 16. 2. 1 Cor. 5. 7. 1 Pet. 1. 19. Iohn. 19. 36. with Exod. 12. 46.*

What is the new administration of the Gospel?

That which was delivered unto us by *Christ*: which is to continue unto the end of the world. *Ioh. 1. 17. Heb. 1. 2. & 2. 3, 4. & 3. 5, 6. & 12. 25, 26, 27, 28. 2 Cor. 3. 11.*

The new administration of the Gospel.

What are the properties thereof?

First it is propounded indifferently to all people, whether they be Jews or Gentiles; and in that respect is Catholick or universal. *Esa. 54. 1, 2, 3. & 60. 3, 4, 5. & 65. 1. & 66. 12, 19, 20. Mat. 18. 19, 20. Rom. 16. 25, 26. Ephes. 3. 5, 6, 8, 9. Col. 1. 5, 6.*

Secondly, it is full of grace and truth; bringing joyful tydings unto mankind that whatsoever was formerly promised of *Christ*, is now performed, and so instead of the ancient types and shadowes, exhibiteth the things themselves; with a large and clear declaration of all the benefits of the Gospel. *Ioh. 1. 17. & 17. 21, 25. Rom. 1. 1, 2, 3. 1 Pet. 1. 10, 11, 12. 1 Cor. 1. 23, 24. & 2. 9, 16. 2 Cor. 3. 11, 13, 14, 18.*

What be the principal points of the Word of his ministry?

That *Christ* our Saviour (whom God by his prophets had promised to send into the world) is come in the flesh, and hath accomplished the work of our Redemption. That he was conceived of the holy Ghost, born of the Virgin *Mary*, suffered under *Pontius Pilate*, was crucified, and dyed upon the Cross. That the body and soul being thus separated, his Body was laid in the grave, and remained there under the power of death: and his Soul went into the place appointed for the souls of the righteous; namely, Paradise, the seat of the Blessed. That the third day, body and soul being joyned together again, he rose from the dead, and afterwards ascended into Heaven; where he sitteth at the right hand of his Father, untill such time as from thence he shall come unto the last Judgement. *Rom. 1. 35. Ioh. 1. 14. 15. & 19. 28, 30. Heb. 9. 12, 26, 28. 1 Tim. 3. 16. Luke. 1. 35. Mat. 1. 18. 19, 20, 21, 22, 23. & 27. 2, 26. verse ad. 50. & 12. 40. & 27. 59, 60. Rom. 6. 9. Luke, 23. 43, 46, 47. Matth. 16. 21. & 28. 19, 17. 1 Cor. 15. 4, 5, 6. 2 Tim. 2. 8. Mar. 16. 19. Acts 1. 2, 3, 9, 10, 11. Ephes. 4. 10. Heb. 1. 3. 2 Tim. 4. 1.*

How do the Sacraments of the new Testament differ from those of the Old?

In respect, not of the Author, God; the substance *Christ*; or the receivers, the people of God; which are in both the same: (*Rom. 4. 11. 1 Cor. 10. 2, 3, 4.*) But of continuance, (*Matth. 28. 19, 20.*) evidence, (*1 Cor. 11. 26.*) easie perform.

performance, and efficacy; in all which those of the new Testament have great preheminance; (2 Cor. 3.9.)

What Sacraments be there of the New Testament?

The Sacraments of the New Testament, two only.

Onely two: to wit, *Baptism*, succeeding in the place of *Circumcision*; and the *Supper of the Lord*, answering to the *Passover*. (Rom. 4.1. Gen. 17.11, 12. 1 Cor. 10.1, 2, 3. and 12.13. Matth. 26.26. and 28.19.) By the former we have our *admission* into the true Church of God: by the latter we are nourished and preserved in the Church after our admission.

How may it appear, that there be no more then two Sacraments of the New Testament?

First when the number of Sacraments were most necessary (as under the law) they had but two: whereof we need require no more. 1 Cor. 10.1, 2, 3.

Secondly, having meat, drink and cloths, we ought therewith to be content. (1 Tim. 6.8.) Now by the Sacrament of our entrance, our spiritual cloathing is sealed unto us: (Gal. 3.27.) and by that of our growth is sealed our feeding. (1 Cor. 10.16.)

Thirdly, these two scales assure us of all Gods graces; as of our regeneration, entrance, and ingrafting into Christ, so of our growth and continuance in him: and therefore we need no more. (1 Cor. 12.13.) For there are as many Sacraments, as there be things that need to be betokened to us about our justification. Now they be two; our birth in Christ, and our nourishment after we are born: as in the bodily life we see that we need no more, but to be born, and then to have this life preserved. The Sacrament of Baptism sheweth us the first; the Sacrament of the Lords Supper the second.

Therefore those five other Sacraments, of Confirmation, Penance, Matrimony, Orders, and extreme Unction, joyned by the Papists, are superfluous. Because some of them have no warrant at all out of the Word of God, and God hath not promised a blessing upon the using of them: others of them, though they be agreeable to the Word, yet are without the nature and number of Sacraments.

What is Baptism?

Of Baptisme, and what it is.

It is the first Sacrament of the New Testament by the *washing of water* (Ephes. 5.26.) representing the powerful *washing* of the *bloud* and *spirit* of Christ; (1 Cor. 9.11. Heb. 10.22.) and so sealing our *regeneration* or new birth, our *entrance* into the Covenant of Grace, and our *ingrafting* into Christ, and into the body of Christ, which is his Church. (John 3.5. Tit. 3.5. Acts 8.27.) The word *Baptism* signifieth in general any *washing*: but here it is specially taken for that sacramental washing which sealeth unto those that are within Gods covenant, their birth in Christ and entrance into Christianity.

How was this Sacrament ordained and brought into the Church, in the place of Circumcision?

At the Commandment of God, (Ioh. 1.33.) by the Ministry of *Iohn*, therefore called the *Baptist*: (Matth. 3.1) after sanctified and confirmed by our Saviour Christ himself, being baptized by *Iohn*, (Mat. 3.13.) and giving commission to his Apostles and Ministers, to continue the same in his Church unto the end. (Mat. 28.18, 19.)

Why call you it the first Sacrament?

Because Christ gave order to his Apostles, that after they have taught, and men believe, they shall baptize them; that so they might be enrolled amongst those of the household of God, and entred into the number of the Citizens and Burgeses of the heavenly *Jerusalem*.

What abuse doth this take away?

That which sometimes the ancient Church was infected withal: namely, that

that they baptized men at their deaths, and let them receive the Lords Supper twice or thrice a year; whereas this is the first Sacrament of the Covenant.

What are the essential parts of this Sacrament of Baptism?

As of all other Sacraments, two: the outward signs, and the inward things signified. Where also is to be considered, the proportion and union which is between those two parts; which is as it were the very form and inward excellency of a Sacrament.

What are the outward signs in Baptism?

They are the outward elements of water, and the outward sacramental actions performed about it.

What are those Sacramental actions?

First, the Ministers blessing and consecrating the water. And secondly, the right applying it so consecrated, to the party to be baptized.

May none but a lawful Minister baptize?

No. For Baptism is a part of the publick Ministry of the Church, and Christ hath given warrant and authority to none to baptize, but those whom he hath called to preach the Gospel: *Go, Preach and Baptize*, *Matth. 28. 19.* those onely may stand in the room of God himself, and ministerially set to the seal of the Covenant. And it is monstrous presumption for Women, or any other private persons, (who are not called) to meddle with such high Mysteries; nor can there be any case of necessity to urge, as will appear afterwards.

Touching the first action of the Minister; how is he to bless and consecrate the water?

First, by opening to them that are present the doctrine of Baptism, and the right institution and use of it; what inward mysteries are signified and sealed up by those outward signs. So did *John*, when he baptized: he preached the doctrine of Repentance, and taught the people the inward baptism of the Spirit, signified by his baptizing with water. *Matth. 3. 11.*

Secondly, by acknowledging in the name of the congregation mans natural pollution, that we stand in need of spiritual washing; by giving thanks to God the Father for giving his Son for a propitiation for our sins, and appointing his blood to be a fountain to the house of *Israel*, to wash in; and for ordaining of this service to be a Sacrament and seal of so great a mystery.

Thirdly, by making profession of Faith in Gods promises in that behalf, and praying that they may be made good unto the party that is to receive the seal thereof. For as every thing is sanctified by the Word of God and prayer: so in especial manner the Sacramental water in Baptism is blessed and consecrated by the Word of institution, and prayer to God for a blessing upon his own Ordinance.

What is the second Sacramental action?

The action of washing, that is, of applying the Sacramental water unto the party to be baptized; diving or dipping him into it, or sprinkling him with it, *In the name of the Father, the Son, and of the Holy Ghost.*

Is the action of diving, or dipping, material and essential to the Sacra- Mat. 28. 19.

ment? or is there absolute ground and warrant for sprinkling; which is Whether di-

most commonly practised with us in these cold Countries?

Some there are that stand strictly for the particular action of diving or dipping the baptized under water, as the onely action which the institution of this Sacrament will bear; and our Church allows no other, except in case of the childs weakness, and there is exprest in our Saviours baptism, both his descending into the water and rising up: so that some think our common sprinkling to be (through ease and tenderness) a stretching the liberty of the Church further then either the Church would, or the symbolicalness of the outward sign with the thing signified can safely admit, v-ing or dip-
ping be essen-
tial to Baptis-
me.

it typifying our spiritual burial and resurrection. *Rom. 6.8.*

Others conceive the action of sprinkling of water upon the face of the baptized very warrantable; especially in young children, to whom further wetting may be dangerous: and the grounds are these.

First, it seems that neither dipping is essential to the Sacrament of Baptism, nor sprinkling; but only washing and applying water to the body, as a cleanser of the filth thereof.

Secondly, then as in the other Sacrament, a spoonful of wine is as significant as a whole Gallon; so here, a handful of water is as significant as a whole River.

Thirdly, the action of sprinkling bears fit resemblance with the inward as well as dipping, and hath authority in the Scriptures. Read *1 Pet. 1.2.* and *Heb. 12.24.* Where is speech of the sprinkling of the blood of Christ, and *the blood of sprinkling speaking better things than the blood of Abel.*

Fourthly, it is not unlikely that the Apostles baptized as well by sprinkling or pouring upon, as by diving and dipping into: fith we read of divers baptized in houses, as well as others in rivers. However the washing the body by water is essential: (*Ephes. 5.26.*) though whether way it be done, seem not to be essential; so water be applied to the body for the cleansing of it.

Thus much of the Sacramental element, and Sacramental actions, which are the outward part of Baptism.

What now is the inward part?

The inward part or thing signified in Baptism.

Those spiritual things which are signified and represented, and exhibited in and by the outward element and actions. As the water signifies the blood of Christ, the Ministers consecrating the water signifies God the Fathers setting apart his Son for the expiation of the sins of the world by his blood; the Ministers applying the water to the body of the baptized to cleanse it, signifieth Gods applying the blood of his Son to cleanse the soul for justification and remission of sins: and not only to signify but to seal up unto the believer, that the inward part is affected as well as the outward.

How come these visible things to signifie such invisible mysteries?

The similitude between the sign and thing signified.

There is a natural fitness and aptness in the outward things to express the inward. As for water to be a resemblance of the blood of Christ; thus they agree.

First, water is a necessary element; the natural life of man cannot be without it: and the blood of Christ is as necessary to his spiritual life.

Secondly, water is a comfortable element; as the Hart panteth after the water brooks. *Psal. 42.1.* The thirst of the body cannot be quenched but by water: whence the height of misery is described by a barren and dry ground where no water is, *Psal. 63.1.* So the thirst of the soul cannot be quenched but by the blood of Christ. *John 4.13, 14.*

Thirdly, water is a free element: as it is necessary, useful, and comfortable, so it is cheap and easie to come by without cost. So is the blood of Christ. *Esa. 55.1.* *Ho, he that thirsteth come and drink freely.*

Fourthly, water is a common element: none are barred from it, any may go to the river and drink. And the blood of Christ is offered as generally to all, rich and poor, high and low, bond and free; every one may lay claim unto him, come and have interest in him, *John 1.12.* Whoever receiveth him, whoever believeth, the proposal is without restraint; none can say I am shut out or excepted.

Fifthly, water is a copious and plentiful element; there is no less in the River for thy drinking of it, there is enough for all men. So is the blood of Christ all-sufficient, it can never be drawn dry: of his fulness we may all receive, and yet he never the more empty. Hence the Scripture speaks of plenteous redemption.

Sixthly,

Sixthly, lastly and especially, water is a cleansing and a purifying element: and it resembles the blood of Christ fitly in that; for 1 John 1.7. *The blood of Christ cleanseth us from all sin.*

And here we may also observe the symbolicalness between the Sacramental action of washing, and the inward grace signified.

First, nothing is washed but that which is unclean: even so the Sacramental washing implies our natural pollution: Whosoever submits to this Sacrament of Baptism, doth by so doing acknowledge himself to be defiled; whoever brings a child to be baptized, doth by so doing make confession of original corruption and sinfulness, as *Johns* hearers were baptized of him in *Jordan* confessing their sins. *Mat. 3.6.*

Secondly, as the applying of the water to the body washeth and cleanseth; so it is with the blood of Christ; it cleanseth not the soul, but by being applied to it, in the merit and efficacy of it, by the sanctifying Spirit; of which the outward ministerial washing is a sign and seal. 1 Cor. 6. 11.

What is there besides the natural fitness of the outward things to express the inward?

There is also considerable Gods divine institution, ordaining and appointing these things to typifie to the soul Christ crucified in his cleansing quality. For otherwise though there were never such aptness in the creature; yet it hath nothing to do to meddle with a Sacrament, unless the Lord do specially appropriate it to serve for such a purpose. And then with Gods institution there goeth a blessing and a special virtue and power attends on a divine Ordinance. That which makes the outward signs significant, is Gods Word and Appointment.

But is Christ and the cleansing power of his blood only barely signified in the Sacrament of Baptism?

Nay more: the inward things are really exhibited to the believer as well as the outward; there is that sacramental union between them, that the one is conveyed and sealed up by the other. Hence are those phrases of *being born again of water and of the Holy Ghost*, John 3.5. of cleansing by the washing of water, *Ephes. 5.26*, &c. so, *Arise and be baptized, and wash away thy sins*, Acts 22.16. so *Rom. 6.3. We are buried with Christ by Baptism*, &c. the Sacraments being rightly received, do effect that which they do represent.

Are all they then that are partakers of the outward washing of Baptism, partakers also of the inward washing of the Spirit? Doth this Sacrament seal up their spiritual ingrafting into Christ to all who externally receive it?

Surely no. Though God hath ordained these outward means for the conveyance of the inward grace to our souls; yet there is no necessity that we should tie the working of Gods Spirit to the Sacraments more than to the Word. The promises of Salvation, Christ and all his benefits are preached and offered to all in the Ministry of the Word: yet all hearers have not them conveyed to their souls by the Spirit; but those whom God hath ordained to life. So in the Sacraments, the outward elements are dispensed to all, who make an outward profession of the Gospel, (for in infants their being born in the bosome of the Church is instead of an outward profession) because man is not able to distinguish corn from chaff: but the inward grace of the Sacrament is not communicated to all, but to those only who are heirs of those promises whereof the Sacraments are seals. For without a man have his name in the Covenant, the Seal set to it confirms nothing to him.

What is the advantage then or benefit of Baptism to a common Christian? The benefit of baptism to a common Christian. The same as was the benefit of Circumcision to the Jew outward, *Rom. 2.28.*

Rom. 2.28.

Rom. 3. 1, 2. there is a general grace of Baptism which all the baptized partake as of a common favour; and that is their admission into the visible body of the Church, their matriculation and outward incorporating into the number of the worshippers of God by external communion. And so as Circumcision was not onely a seal of the righteousness which is by faith but as an overplus God appointed it to be like a wall of separation between Jew and Gentile: so is Baptism a badge of an outward member of the Church, a distinction from the common rout of Heathen; and God thereby seals a right upon the party baptized to his ordinances, that he may use them as his priviledges, and wait for an inward blessing by them. Yet this is but the porch, the shel, and outside: all that are outwardly received into the visible Church, are not spiritually ingrafted into the mystical body of Christ. Baptism alwaies is attended upon by that general grace, but not alwayes with this special.

To whom then is Baptism effectual to the sealing up this inward and special grace?

To whom
baptisme is
effectual.

We must here distinguish of persons baptized. The Church doth not only baptize those that are grown and of years; if any such being bred Pagans be brought within the place of the Church, and testifie their competent understanding of Christianity, and profess their faith in the Lord Jesus and in Gods precious promises of remission of sins by his blood, and their earnest desire to be sealed with Baptism for the strengthening of their souls in this faith: but the Church also Baptized her infants such as being born within her bosom of believing parents are within the Covenant; and so have right unto the seal thereof.

Doth the inward grace alwaies accompany the outward sign in those of years baptized?

No; but only then when the profession of their faith is not outward only and counterfeit, but sincere and hearty; they laying hold on Christ offered in the Sacrament by a lively faith, which is the hand to receive the mercies offered. *Acts 8. 37.* *If thou believest with all thy heart,* thou maist be baptized; saith Philip to the Eunuch. For it were absurd to extend the benefit of the seal beyond the Covenant. Now the Covenant is made onely to the faithful, *Iohn 1. 12. Mark. 16. 16.* *He that believeth and is baptized shall be saved; but he that believeth not,* whether he be baptized or no, shall be condemned. Simon Magus (*Acts 8. 13.*) and Julian, and thousands of Hypocrites and Formalists shall find no help in the day of the Lord by the holy water of their baptism, without it be to encrease their judgement.

But what say you of Infants baptized that are born in the Church; doth the inward grace in their baptism alwaies attend upon the outward sign?

Surely no: the Sacrament of baptism is effectual in Infants, only to those and to all those who belong unto the election of grace. Which thing though we (in the judgement of charity) do judge of every particular Infant, yet we have no ground to judge so of all in general: or if we should judge so, yet it is not any judgement of certainty; we may be mistaken.

Is every elect Infant then actually sanctified and united unto Christ in and by Baptism?

We must here also distinguish of elect Infants baptized, whereof some dye in their Infancy, and never come to the use of reason; others God hath appointed to live and enjoy the ordinary means of faith and salvation.

What is to be thought of elect Infants that die in their infancy, and have no other outward means of salvation but their baptism?

Doubtless in all those the inward grace is united to the outward sign; and the Holy Ghost doth as truly, and really, and actually apply the merits and blood of Christ in the justifying and sanctifying vertue unto the soul of the elect Infant, as the Minister doth the water to its body, and the invisible

invisible grace of the Sacrament is conveyed by the outward means.

But how can an Infant be capable of the grace of the Sacrament?

Very well. Though Infants be not capable of the grace of the Sacrament by that way whereby the grown are, by hearing, conceiving, believing; yet it followeth not that Infants are not capable in and by another way. It is easie to distinguish between the gift conveyed, and the manner of conveying it. Faith is not of absolute necessity to all Gods elect, but only to those to whom God affords means of believing. It is the application of Christs righteousness that justifieth us, not our apprehending it: God can supply the defect of faith by his sanctifying Spirit, which can do all things on our part which faith should doe. Do we not know that the sin of Adam is imputed to children, and they defiled by it, though they be not capable to understand it? even so the righteousness of Christ may be, and is by Gods secret and unknown way to elect Infants: and so to those that are born deaf, and fools, not capable of understanding. For though God tieth us to means, yet not himself: he that hath said of Infants, *to them belongs the kingdom of God*, knows how to settle upon them the title of the Kingdom. And we have no reason to think, but that even before or in, at or by the act of Baptism, the Spirit of Christ doth unite the soul of the elect infant to Christ, and cloath it with his righteousness, and impute unto it the title of a son or daughter by Adoption, and the image of God by sanctification; and so fit it for the state of glory.

How Infants may be capable of the grace of the Sacrament.

But what is to be thought of the effect of Baptism in those elect Infants whom God hath appointed to live to years of discretion?

In them we have no warrant to promise constantly an extraordinary work to whom God intends to afford ordinary means. For though God do sometimes sanctifie from the womb, as in *Jeremy*, and *John Baptist*, sometime in Baptism as he pleaseth; yet it is hard to affirm (as some do) that every elect Infant doth ordinarily before or in Baptism receive initial regeneration and the seed of faith and grace. For if there were such a habit of grace then infused, it could not be so utterly lost or secreted as never to shew it self but by being attained by new instruction. But we may rather deem and judge that Baptism is not actually effectual to justifie and sanctifie, until the party do believe and embrace the promises.

What benefit elect Infants that live to years have by Baptism for the present.

Is not Baptism then for the most part a vain empty shew, consisting of shadows without the substance, and a sign without the thing signified?

No; it is always an effectual seal to all those that are heirs of the Covenant of grace: the promises of God touching Justification, Remission, Adoption, are made and sealed in Baptism to every elect child of God; then to be actually enjoyed, when the party baptized shall actually lay hold upon them by faith. Thus Baptism to every elect Infant is a seal of the righteousness of Christ, to be extraordinarily applied by the Holy Ghost, if it die in its infancy; to be apprehended by faith, if it live to years of discretion. So that as baptism administered to those of years is not effectual unless they believe; so we can make no comfortable use of our Baptism administered in our infancy until we believe. The righteousness of Christ and all the promises of grace were in my Baptism estated upon me and sealed up unto me on Gods part: but then I come to have the profit and benefit of them, when I come to understand what grant God in Baptism hath sealed unto me, and actually to lay hold upon it by faith.

Explain this more clearly?

We know that an estate may be made unto an Infant, and in his infancy he hath right unto it, though not actual possession of it until such years. Now the time of the childs incapability, the use and comfort of this estate is lost indeed; but the right and title is not vain and empty, but true and real, and stands firmly secured unto the child to be claimed

what time soever he is capable of it. Even so Infants elect have Christ and all his benefits sealed up unto them in the Sacrament of Baptism; yet through their uncapableness they have not actual fruition of them, until God give them actual faith to apprehend them. Is Baptism lost then which is administered in our infancy? Was it a vain and an empty Ceremony? No, it was a compleat and effectual Sacrament; and Gods invisible graces were truly sealed up under visible signs. And though the use and the comfort of Baptism be not for the present enjoyed by the Infant; yet by the parent it is, who believes Gods promises for himself and for his seed, and so by the whole Congregation: and the things then done shall be actually effectually to the Infant, when ever it shall be capable to make use of them.

But are there not some who utterly deny the baptizing of Infants to be warrantable?

The lawfulness of Infants Baptism.

Yes; but not to insist upon answering their weak arguments, sufficient and clear ground for the practice of our Church in this behalf may both be pickt out of that which hath been spoken before; and further evidenced by these following arguments.

1. The first we draw from the use of Circumcision in the old Testament, which answereth to Baptism: yet that was applyed to the Infant the eighth day. There can be no reason given to deprive Infants of Baptism, but that which may be given against Circumcision; the main whereof is there incapableness of the grace of the Sacrament.

2. To Them to whom the Covenant belongs, to them belongs the seal of the Covenant that confirms the right unto them. But to the infants of faithful parents the Covenant belongs: To you and to your children are the promises made, saith Peter, *Acts* 2.39. and to them belongs the Kingdom of God: if the thing it self, then the sign and seal of it. And the Apostle saith, Your children are holy, *1 Cor.* 7. 14. there is a foederal sanctity, or external and visible holiness at least in children of believing parents; and they are to be judged of the true flock of Christ, until they shew the contrary.

Yea, but it is objected that they do not believe; which is in the Scripture required of those that are to be baptized, that they make profession of their faith.

The Scripture requiring faith in the party to be baptized, speaks of grown men. When the Apostle gives a rule that none should eat but those that labour, it were monstrous from thence to deny meat to children or impotent persons. Besides, it is not simply an improper speech to call the Infant of believing parents a believer. Our Saviour reckoneth them among Believers, *Mat.* 18.6. he took a child and said, Whosoever offendeth one of these little ones that believe in me. What doe we deem of Christian Infants? is there no difference between them and Pagans? Certainly as it were hard to call them Infidels, so it were not harsh to call them Believers. And further it is the received judgment of our Church, that the faith of the parents (or of those that in stead of parents present the child in the Congregation) is so far the Infants, as to give him right unto the Covenant. And lastly, as we have said before, the Spirit of God in elect Infants supplies the room of faith: and however it be, Adams corruption cannot be more effectual to pollute the Infant, then Christs blood and innocency is to sanctifie them; and Gods wisdom wants not means to apply it, though we cannot attain unto the manner.

But the Anabaptists urge, we have no rule in Scripture for baptizing Infants, nor example.

But do we read any thing in Scripture that may infringe the liberty of the Church therein? nay, do not the Scriptures afford many friendly proofs by

by consequence of it? we read of such an one baptized, and all his household, the house of *Lydia*, of the Jaylor, of *Crispus*, of *Stephanus*, &c. why should we imagine that there were no infants there, or that they were left out? And if the Scriptures not expressing directly the baptizing of infants, were sufficient reason why that Sacrament should be denied them: then by the same reason the Sacrament of the Lords Supper should be denied to women. For (to my remembrance) it is not expressed in all the new Testament, that any women did partake of it: which thing yet were senseless to doubt of.

But is baptism of absolute necessity to salvation?

Baptism, as we have seen, is a high Ordinance of God, and a means whereby he hath appointed to communicate Christ and his benefits to our souls; and therefore not to be neglected or slightly esteemed, but used with all reverence and thankful devotion when it may be had. Yet where God denieth it, either in regard of the shortness of the infants life, or by any other unavoidable necessity, there comes no danger from the want of the Sacraments, but onely from the contempt of them.

Baptism not of absolute necessity to salvation.

Who are here to be confuted?

First, the Papists; who have contrived in their own brains a room near hell which they call (*Limbus infantum*) a receptacle for the souls of infants which die without Baptism; and where, as they feign, they are deprived of Gods presence, and never partake of joy and happiness.

Secondly, many ignorant people amongst us; who for want of better teaching, harbor in their minds such Popish conceits, especially that Baptism doth confer grace upon all by the work done, (for they commonly look no higher:) and they conceive a kind of inherent vertue, and Christendom (as they call it) necessarily infused into children by having the water cast upon their faces. Hence the minister is oft posted for to baptize in a private chamber, to the dishonour of that Ordinance: and which is more intolerable, in case of the want of a Minister, women will undertake to be Baptizers; which is a monstrous prophanation of so high a service.

How may these errors of opinion and practice be avoided?

They proceed from gross ignorance; and therefore the means to cure them is to be informed in the right nature and use of the Sacraments, and in the extent and limitation of the necessity of them.

How may that be done?

We must know that Sacraments properly do not give us any right unto God and his Christ, but onely seal up and confirm that right and interest which already we have in Gods Covenant and promise. God promised to *Adam* life; and then he gave him the Tree of life to be a pledge of his promise: It was not the Tree of life that gave *Adam* life, but the promise. *Adam* might have lived by the promise without the Tree; but the Tree could do him no good without the promise. Thus God promiseth Christ and his benefits to the faithful and to their seed, and then he gives us Baptism to seal these promises: it is not Baptism that saves us, but the promises; it is not water that purgeth our sins, but the blood of the Covenant.

Why then was the Sacrament added?

For our weakness, to be a strengthening to our faith; not to give any strength or efficacy to the Covenant made in the blood of Christ. Gods Word is as sure as his bond, his promise is as sure and effectual as his seal, and shall as surely be accomplished; the Sacraments only give strength to our faith in apprehending it.

What infer you from this?

That where God is pleased to dispense his seals and Sacraments, they are great comforts and pledges of his love; and to despise or slight them were a horrible sleighting even of the Covenant itself. But where he denieth

nieth means and opportunity of injoying the signs, the things signified are never the farther off, or less effectual. It is said, *Gen. 17. 14.* that the uncircumcised should be cut off from Gods people, becaule he had broke the Covenant: but it is meant onely of voluntary and wilful refusing of Circumcision. For the people of God in the wilderness were forty years without the outward sign of Circumcision; yet they were not without the inward grace. *David's* child dyed the seventh day, a day before the time appointed for Circumcision: and yet both his words and his carriage express that he doubted not of the salvation of it; so the thief upon the Cross beleaving in Christ, was received with Christ into Paradise, though he were never baptized: he had the inward grace of Baptism, the washing of the bloud of Christ, though not the outward sign. When God affordeth means, we must wait upon him for a blessing in them and by them: when he doth not afford means, we must not tye the working of his grace to them. God who sanctifieth some in the womb, knowes how to sanctifie all his elect infants, and by his Spirit apply the merits of Christ unto them without the outward water. Some have the outward sign and not the inward grace some have the inward grace and not the outward sign, we must not commit Idolatry by deifying the outward element. The rule will hold. It is not the want of the Sacraments, but the contempt or wilful neglect of them that is dangerous.

What other errors of opinion and practice do you observe about Baptism?

Baptism to be highly accounted of.

As some through ignorance and superstition have too high a concept of the outward signs, so others through ignorance and prophaneness have too mean and base an opinion of them. Some there are who esteem of Baptism as of a meer Ecclesiasticall ceremony and Church complement; as if there were no serious vertue or efficacy in it, or profit to be expected by it; or had no other use, but to give the child a name and there is an end, they look no further.

How doth it appear that some have so slight an opinion of this Ordinance?

That many have a slight esteem of this Ordinance.

By their answerable practices: such as these and the like. 1. Often, Baptism is deferred, and that upon every trifling occasion, as if it were a business of no great weight and moment, but might attend every ones leisure: and many times, through delay, the child dieth without it. Which though it doth nothing prejudice the childs salvation; yet it will lie heavy upon the parents conscience, for neglecting Gods ordinance when he afforded opportunity.

2. Often the minister is sent for home to perform that service with few in a private chamber, when no imminent necessity urgeth; to the dishonour of so sacred a business, which ought to be a most solemn and publick action of the whole Congregation.

3. Though the child be brought to Church, yet often some by-day is chosen, and not the Lords Sabbath; and it is then done as if it were only womens work to be present at Baptism, who have most leisure to spend time about matters of smaller consequence.

4. If it be on the Sabbath; then the main care and preparation is about matters of outward pomp and state: every thing is fitted and prepared for the purpose, but only that which should chiefly be; viz. the hearts and minds of those that go about a business of that nature.

5. While the Sacrament is in performing, the demeanor of many sheweth that they have a slight opinion of that service: some turning their backs upon it and going out of the Church so soon as Sermon is done, as if the word was worth the minding, but not the Sacrament; others prating and talking all the while, as if there were nothing for them to learn by, but no duty for them to perform in that action.

6. Lastly, Infants are brought to the Sacrament of Baptism in their infancy,

cy, but are never by their Parents taught the doctrine of Baptism when they come to years of understanding: Baptism is not made use of, as it ought, in the whole course of mens lives. These things shew, that men commonly have a mean conceit of this Ordinance.

What is the best way to reform these irreligious practices?

A serious pondering and considering of the high dignity of this divine ordinance: which will cause a devout and reverent demeanor in that holy business.

What are the means to reform this Right esteem.

1. Every one shall consider that it is no customary formality, but an honorable ordinance instituted by the lawful authority of God himself; who never imposed any service upon his Church in vain. It was honoured by our Saviour Christ himself, who sanctified it unto us by submitting unto it in his own sacred person; confirmed by his practice, by his precept, &c.

2. Every one should consider, that there are infinite mercies sealed up by it to the faithful, and to their seed. It is a visible admittance of thy child (if thou beest a Parent) into the congregation of Christs flock, signifying its interest in the heavenly Jerusalem which is above. Is this a business to be mumbled over in a corner? Christ came from Galilee to Jordan to be baptized. Is the receiving of thy child into the bosome of the Church in a full Congregation, no comfort unto thee? is it not mercy to see the blood of Christ ministerially sealed up unto thy Infant, to purge it from that pollution which it hath brought into the world with it; which also thou makest confession of by presenting it to this mysterial washing? Is it not joy to thy heart, to hear the whole congregation of Gods Saints pray for thy child: And that God hath honoured thee so much, as to count thy very child holy and within this Covenant? think on these things.

3. Every one that is present at Baptism should consider, that that being a publick action of the Congregation, every particular person ought reverently to joyn in it. Shall the whole Trinity be present at Baptism, (Mat. 3.) and we be gone? Joyn ought every one in prayer to God for the Infant, joyn in praises to God for his mercy, that we, and our children are brought forth, and brought up within the pale of his Church (whereas the rest of the world are like a wilderness) and thank God for adding at the present a member to his Church. Joyn every one ought in meditation of the pollution of nature, of the blessed means of redemption by Christ, of the happy benefits that God seals up unto us in our Baptism, even before we knew them; of the vows and promises which we in our child-hood made by those who were undertakers for us: and finding our failings, every time we are present at Baptism, we should renew our Covenant with God, and labour to get new strength to close with his promises, which in our Baptism he made unto us. Thus if we were wise to make a right use of it; we might learn as much at a Baptism as at a Sermon.

4. Parents should alwaies bear in mind the promises which their children have made to God by them, and they for their children; labouring to bring them up accordingly in the instruction and information of the Lord, teaching them (so soon as they understand) the meaning of that Sacrament, unfolding unto them Gods precious promises, and their strict ingagements. The negligence of parents herein, is a cause of monstrous profaneness in many: they bring children to receive Christs badge, but bring them up to the service of the Devil: and God hath not so much dishonor by Heathens and Pagans, as by those who have taken upon them the name of Christians.

Lastly, Baptism should be of continual use through a Christians whole life: It is administred but once, but it is alwaies lasting in the vertue and efficacy of it. Baptism loseth not its strength by time. In all thy fears and doubts look back to thy Baptism, and the promises of God sealed up unto thee there; lay hold on them by faith, and thou shalt have the actual comfort

comfort of thy Baptism, and feel the effect of it, though thou never saw it. In thy failings, slips, and revolts, to recover thy self have recourse to thy Baptism: new baptism shall not need; the Covenant and seal of God stands firm, he changeth not: onely renew thy repentance, renew thy faith in those blessed promises of grace which were sealed up unto thee in thy Baptism.

Of the Lords
Supper and
What it is.

So much for Baptism. What is the Lords Supper?

It is the second Sacrament of the new Testament, wherein God by the signs of bread and wine signifieth, sealeth and exhibiteth to every faithful receiver, the body and blood of Christ, for his spiritual nourishment and growth in Christ: and so sealing unto him his continuance with increase in the body of Christ, which is his Church, confirmeth him in the Covenant of grace. Or thus: It is a Sacrament of the Gospel, wherein by the outward elements of Bread and wine, sanctified and exhibited by the minister, and rightly received by the communicant, assurance is given to those that are ingrafted into Christ, of their continuance in him and receiving nourishment by him unto eternal life.

Are there divers graces offered to us in Baptism and in the Lords Supper?

No. the Covenant solemnly ratified in Baptism, is renewed in the Lords Supper, between the Lord himself and the receiver: and the same graces offered again, but to divers ends: in Baptism, to the investing and entering of us into Christianity (for of that entrance Baptism is a seal:) in the Lords Supper, to the nourishing and continuing of us in it; of which growth and continuance in Christianity, it is a seal. And therefore as unto the Sacrament of Baptism, so unto this of the Lords Supper, the Popish feigned Sacrament of Confirmation is notably injurious.

The difference between
Baptism and
the Lords
Supper.

Wherein then doth Baptism differ from the Lords Supper?

1. In regard of the thing signified. Baptism (as hath been said) is a seal of our entrance into the Church of God, the Supper of the Lord of our continuance in the same; the one of our new birth, the other of our spiritual food. The former is ordain'd to this end, that being out of Christ by nature, we might by the Sacrament of our new birth be ingrafted into his body: (Titus. 3. 5. Iob. 3. 5.) the latter, that being in Christ by grace, we might continue and increase in him. I Cor. 10. 16. & 11. 23. I Pet. 3. 21.

2. In regard of the outward sign. Water in the one, bread and wine in the other.

3. In regard of the Communicants. Unto Baptism both Infants, and those that are of years of discretion are to be admitted; but unto the Supper of the Lord, only those of years of discretion.

4. In regard of the time. The Supper of the Lord is to be received as often as the Lord shall give occasion; Baptism but once.

Why is this called the Lords Supper? seeing we use not to make it a Supper?

Why is it called the Lords
Supper.

It is called the Lords Supper, (I Cor. 11. 20.) not because he appointed it a Supper to us; but because our Lord Jesus Christ sitting at his last Supper ordained it instead of our Pascheover. For in the night that he was betrayed, (I Cor. 11. 23.) immediately after he had eaten the Pascheover with his Disciples, he did both himself with them celebrate this holy Sacrament; (Mat. 26. 26. &c.) and withall, give charge for continuance of the same in the Church until his second coming. I Cor. 11. 26.

What may we learn by this; that both our Saviour Christ and his Apostles likewise administred this Sacrament after Supper?

That we must not come unto it for our bellies, but have our minds lifted up from these earthly elements to our Saviour Christ represented by them. For men after Supper set not bread and wine, but banqueting dishes upon the Table. Which serveth to reprove.

I. Such

1. Such prophane persons, as come for a draught of Wine only.
2. Those that rest only in the outward Elements.

But doth not the example of our Saviour Christ and his Apostles tie us to administer this Sacrament in the night time?

No: because they had special cause so to do, which we have not.

What cause had our Saviour so to do?

He was to administer it after supper.

First because it was to come in lieu and stead of the Passeeover; and therefore was presently after the eating of it.

Secondly that it might go immediately before his passion, the better to shew whereunto it should have relation. Where also is another difference: our Saviour Christs Supper representing his death, which followed the Supper and was to come; our Sacrament representing the death of Christ already suffered and past.

What cause had the Apostles?

They did it in the night, because it was not safe for the Church to meet in the day for fear of persecution. Wherefore herein the laudable custome of the Church of administering it in the Morning, when our wits and capacities are best, is to be followed. In which respect also there is some difference between this Sacrament, and the Sacrament of Baptism which may without any inconvenience be administered in the afternoon.

What is the fittest day for the administration of this Sacrament?

The Lords day is the fittest day for the administration of the Sacraments. For although our Saviour Christ did administer it on another day, (for the reasons before declared) yet he did not bid us so to do. But the Apostles example and religious practice herein is to be followed, which did celebrate the Supper of the Lord on the Lords day.

So much of the time. Now for the nature of this Sacrament, how may it be known?

First, by the matter; and secondly, by the form of it.

What is the matter of the Supper of the Lord?

Partly outward, as the elements of bread and wine; partly inward, as the body and blood of Christ. Those outward elements signifying Christ and him crucified, with all the benefits of his death and passion; even whole Christ, with all the fruits of his mediation. Mat. 26. 26, 27. 1 Cor. 11. 24, 25.

Of the matter of the Lords Supper.

Wherefore did the Lord make choice of Bread and Wine for the outward elements of this Sacrament?

Because meaning to set forth our spiritual nourishment by them, they are of all the means of our corporal nourishment the chiefest. Ps. 104. 15.

Why did he not content himself with one of these only?

He took both, that he might hereby shew how plentiful and assured redemption we have in Christ, whom these do represent. Wherefore it is no marvel, that the Papists in the prohibiting of the cup, do answerably teach our salvation to be neither wholly in Christ, nor assuredly.

What argument do you observe, in the institution of the Sacrament, against this robbery?

The foreseeing spirit of Christ, knowing the sacrilege that Popery would bring in for the robbing of the people of the use of the Cup, hath prepared a preservative against it; speaking here more fully of the cup (which he did not of the bread) Drink ye all of this. Mat. 26. 27.

What Bread used our Saviour Christ?

Ordinary bread, such as was used at the common Table, at that time. It was indeed unleavened bread: but it was so, because no other was then lawful at the feast of the Passeeover.

Are not the Bread and Wine changed into the Body and Blood of Christ?

That the bread and wine are not changed into the body and blood of Christ.

in this Sacrament?

No: they are not changed in nature, but in use (1 Cor. 10. 16.) For the words of eating and drinking do properly belong to the outward elements of bread and wine, and by a borrowed speech do improperly belong to the body and blood of Christ: to note unto us the communion we have with our Saviour Christ, of whom we are verily partakers by a lively faith, as of the bread and wine, by eating and drinking them. And thus we say that these elements are changed in use; because being separated from a common use, they are consecrated to sign and seal unto us our spiritual nourishment and growth by the body and blood of Christ Jesus. (Luke 22. 19. 1 Cor. 10. 3, 4.) For as the Sacrament of Baptism doth seal to us a spiritual regeneration; so the Lords Supper, a spiritual feeding: and even as well the body and blood of Christ is in Baptism given us for cloathing, as they are given in the Lord Supper for nourishment: Therefore the bread and wine are not the true body and blood of Christ, but the signs and tokens of them, as in Baptism, the water was onely a sign of Christs blood, not the blood.

What further reasons have you to overthrow the carnal presence of Christ in the Sacrament?

1. If the bread were turned into Christ; then there should be two Christs, one that giveth, another that is given: for our Saviour Christ gave the bread, &c.

2. If the bread be the very body of Christ, there should then be no sign of the thing signified; and so no Sacrament. (Rom. 4. 11.) Where their miserable shift, that the whiteness is the seal and sign, is not worthy the answer.

3. The wicked receiver might then eat and drink Christs body and blood as well as any true believer. Job. 13. 2, 30.

4. The Minister cannot give the inward grace, but the outward element in the administration of the Sacrament. Luke 3. 16.

What reason was there to move our Saviour Christ to use such a borrowed speech in this so great a mystery?

Because it is ordinary and usual in the Scripture, to give the name of the thing signed and signified to the sign: as it is called the tree of life, which was but a sign of life. (Gen. 2, 6.) So in the Sacraments of the Old Testament, circumcision is called the covenant, (Gen. 17. 10.) that is, the token of the Covenant: (verse 11.) and the Lamb or Kid the Pascheover, whereof it was a sign only. (Exod. 12.) The selfsame manner of speech is also used in the new Testament, of Baptism, called the new birth and washing away of sins, whereof it is only a seal. So that unless the Lord would in this Sacrament have departed from the wisdom of the Spirit of God accustomedly received; he must needs here also tread in the same steps of a borrowed and figurative speech.

Howbeit, it may seem that to have used a more proper speech, would have been more meet for him, being near unto his death, and more convenient for their understanding?

He did after his last Supper use as figurative speeches as this in the 13, 15, and 16 of Job; and that without all danger of darkness of speech: there being often-times more light in a borrowed, then in a proper speech. And a trope of force must be yielded, when he saith, that the cup is the new Testament.

It maketh further for the corporal presence, that our Saviour Christ saith in his Supper, that his body was then broken, and not that it should be broken after.

That it is also usual to the Scripture, for further certainty to speak of things to come, as of them that are present.

But there is nothing impossible unto God?

1. The question is here, not of the power, but of the will of God; what he will have done.

2. God cannot do these things, in doing whereof he should contradict himself: and therefore the Scripture feareth not, without dishonour to God, to say that he cannot lie, nor cannot deny himself. *Tit. i. 2. 2 Tim.*

2. 13.

Why is the cup called, the cup of the new Testament?

Because it is a seal of the promises of God touching our salvation in Christ, which being in old time under the Law shadowed by the shedding of blood of beasts, is now after a new manner accomplished in the blood of Christ himself.

Thus much of matter of this Sacrament: wherein consisteth the form thereof?

Partly in the outward actions both of the Minister and of the receivers; partly in the inward and spiritual things signified thereby: these outward actions being a second seal, set by the Lords own hand unto his Covenant.

Of the form of the Sacrament of the Lords Supper.

What be the Sacramental actions of the Minister in the Lords Supper?

Four. First to take the bread and wine into his hands, and to separate it from ordinary bread and wine.

The Sacramental actions of the Minister.

What doth this signifie?

That God in his eternal decree hath separated Christ from all other men to be our mediator: and that he was set apart to that office, and separated from sinners. *Exod. 12. 5. Heb. 7. 26.*

What is the second?

To bless and consecrate the bread and wine, by the Word and Prayer.

What doth that signifie?

That God in his due time sent Christ into the world and sanctified him, furnishing him with all gifts needful for a Mediator.

How are the Bread and Wine to be blessed and consecrated?

By doing that which at the first institution Christ did.

What is that?

Of the consecration of the Bread and Wine.

1. He declared the doctrine of the mystery of the Sacrament unto his Apostles, which received it, by teaching the truth of that which these outward signs did signifie.

2. He thanketh his heavenly Father for that he had so loved the world, that he gave him, which was his onely Son, to die for it; through the breaking of his most holy Body, and shedding his most precious blood. Also he gave him thanks, for that he had ordained these outward elements, to seal our spiritual nourishment in Christ.

3. By a trope of the chief part of Prayer (which is thanksgiving) for the whole, the Evangelist giveth to understand; that our Saviour Christ sued to God his heavenly Father, that his death, in it self sufficient to save, might by the working of his holy spirit, be effectual to the elect: and that those outward signs of Bread and Wine might, through the operation of his holy spirit, be effectual to the purposes they were ordained unto.

How shall it be known that he gave thanks, and prayer for these things; seeing there is no mention of these things in the Evangelists?

1. The very matter it self that is handled, doth guide us to the knowledge of these things.

2. The like manner of speech in other places of Scripture; where there being no mention what words he used, yet must needs be granted that he gave thanks and prayed, proportionably to the prayer and thanks here used. For taking the barley loaves and fishes, and giving thanks; what can be understood, but that he giving thanks to God, that had given those creatures for the bodily nourishment, prayed that he would bless them, and make them

effectual to that purpose and end? (*Mat. 14.19 and 15.36. Iohn 6.11.*) And as it is not lawful to eat and drink the common meat and drink, without such prayer and thanksgiving; so it is not lawful to communicate these elements without thanksgiving and prayer.

So much for the second action (which the Minister indeed performeth with the Communicants, but yet as chief in the action:) What is the third?

To break the Bread and pour out the Wine.

What doth it signifie?

The passion and suffering of Christ, with all the torments which he endured for our sins both in body and soul: his blessed body being bruised and crucified, his precious blood shed (trickling and streaming down from all parts of him to the ground) and his righteous soul powred out unto death; (*Isa. 53.5, 10, 12. Heb. 9.14.*) That Christ himself of his own accord offered his body to be broken, and his blood to be shed, upon the Cross: and that as the Bread nourisheth not, if it remain whole and unbroken; so there is no life for us in Christ, but in as much as he died.

What is the fourth?

To give and distribute the Bread and Wine to the Receivers.

What doth that signifie?

That God giveth Christ, and Christ himself unto us: that Christ Jesus with all his merits is offered to all sorts of receivers; and that God hath given him unto faithful receivers, to feed their souls unto eternal life. *Iohn 3.14, 15, and 6.50, 51.*

What be the Sacramental actions of the Receivers?

They by two: first to take the bread and wine offered by the Minister.

What doth that signifie?

The receiving of Christ into our soul with all his benefits by faith. That they, and only they, have benefit by Christ crucified, which thus apply Christ to themselves by a true and lively faith. *Iohn 1.12.*

What is the second?

To eat the bread and drink the wine; receiving them in the body, and digesting them. *1 Cor. 11.26.*

What doth that signify?

Our uniting unto Christ, and enjoying of him. That we must with delight apply Christ and his merits to all the necessities of our soul; spiritually feeding upon him, and growing by him. For the eating of the bread to strengthen our nature, betokeneth the inward strengthening of our souls by grace, through the merit of the breaking of Christs body for us: and the drinking of the wine to cherish our bodies, betokens that the blood of Christ shed on the Cross, and (as it were) drunken by faith, cherisheth our souls. And as God doth bless these outward elements, to preserve and strengthen the body of the receiver: so Christ apprehended and received by faith, doth nourish him, and preserve both body and soul unto eternal life. *Joh. 6.50, 51. 1 Cor. 10.3, 11, 16, 17.*

Is Christs body and blood, together with the outward elements, received of all Communicants?

No. For howsoever they be offered by God to all, (*Mat. 26.26.*) yet are they received by such alone, as have the hand of faith to lay hold on Christ. And these with the bread and wine spiritually receive Christ with all his saving graces. As for the wicked and those that come without faith they receive onely the outward elements, *1 Cor. 11.27.* and withall judgement and condemnation to themselves, *verse. 29.*

So much of the matter and form: Shew now the special ends and uses for which the Lords Supper was ordained.

1. To call to mind and renew the memory and vertue of Christs death. *1 Cor. 11. 24.*

2. To

The Sacramental actions of the Receivers.

The ends and uses of the Lords Supper

2. To increase our faith, begotten by the Word preached: and to confirm unto us our nourishment therein by the means of Christs death.

3. To increase our love.

4. To encrease our joy in the Holy Ghost, our peace of conscience, our hope of eternal life, and all other graces of God in us.

5. To stir us up with greater boldness to profess Christ, then heretofore we had done.

6. To quicken our hearts to all holy duties.

7. To shew our thankfulness to God for his mercy bestowed upon us in Christ.

8. To make a difference betwixt our selves and the enemies of Christ.

9. To knit us more neer in good will one to another.

10. To preserve the publick ministry of the Word and Prayer in Christian assemblies.

Who are to be partakers of this Sacrament?

All baptized, who are of years and sound judgement to discern the Lords body, ought to repair to this Sacrament. But those onely come *worthily*, who professing the true faith, have duly examined and prepared themselves. (*Esa. 66.23. 1Cor. 11.27.28.*) Whereby all not of age and sound judgement, are shut from this Sacrament; which are not alwaies from the other of Baptism.

Who are to receive the Lords Supper.

May none be admitted by the Church to the Supper of the Lord, but such as have these things in them which God requireth at their hands?

Yes. Those who having knowledge, do make profession of religion and are found guilty of no great error or crime unrepented of.

What if any thrust themselves to the Lords Table, who are ignorant, or guilty of such crimes?

They are to be kept back by the discipline of the Church.

What is to be performed by every Christian, that he may worthily partake of the Lords Supper?

There must be a careful preparation before the action, great heed in the whole action, and a joyful and thankful close and shutting up of it. All which must be performed as well by the Minister as the people. For there is great difference betwixt our Saviour Christ, the first deliverer of this Sacrament, and all other Ministers. He having no battel of the spirit and flesh in him, but being alwaies prepared unto every good work, had no need of these things: but other Ministers have as much need thereof as the people.

Of preparation to the Lords Table.

How are we to prepare our selves to this Sacrament?

By due search and tryal of our own souls, whether we can find in our selves the thing which God doth require in worthy communicants.

How may we perform that?

By fitting our *minds*, and framing our *hearts* thereunto. *1 Cor. 10. 15, 16. and. 11. 28.*

How may we fit our minds?

By examining our wisdom and knowledge both of Gods will in general, and of the nature and use of this holy Sacrament in particular: whether we can give a reason of the representation of Christ in the bread and wine; and bring the resemblance and difference of the proportion of the bread and wine, with the body and blood of Christ; and of the eating and drinking of the elements, with the partaking of the spiritual things, *Rom. 4. 11. 1 Cor. 10. 16, 17.*

How may our hearts be framed for the feeling of the vertue and power of this Sacrament?

1. By weighing with our selves what need we have of it, and what benefit we may reap by it.

2. By examining of our Faith, (2 Cor. 13.5. 1 Tim. 1.5, 15.) and Repentance, (Heb. 10. 22. James 4. 8.) attended with true love of God, (Zach. 12. 10.) and of our brethren. 1 Cor. 16. 4.

3. By fervent Invocation, praying for a blessing upon this ordinance of God. Mat. 26. 26.

How may we find what need we have of this Sacrament ?

Partly by our wretched estate by nature, and partly by our weak estate by grace.

What may we find by our estate by nature ?

That being prone to all evil, we have need of this Sacrament to nourish and preserve the life of grace new begun, which otherwise by our own corruption might die or decay in us. 1 Cor. 10. 16.

What need have we of this Sacrament for relief of our weak estate by grace ?

That being weak in *understanding* and feeble in *memory*, we may by the signs of Bread and Wine, have our understanding bettered, and our memory confirmed in the death of Christ. 1 Cor. 11. 24, 26.

What further need may we find of it ?

That being frail in *faith* and cold in *love*, we may by the same creatures, as by seals and pledges, have our faith further strengthened and our love more inflamed to God and Gods children.

What benefit then may we reap by the Lords Supper ?

We see already the benefit is great : this Sacrament being as a glass for the *mind*, a monument for the *memory*, a support of *faith*, a provocation to *love*, a quickning to *obedience*, and a sign and seal of all the mercies of God in Christ Jesus.

How must the heart be prepared to find the power of this Sacrament for supply of these wants and obtaining of these benefits ?

The heart must be purged by Repentance and purified by Faith. Cor. 10 14, 16, 21. Acts 15. 9.

How may the heart be purified by faith ?

If I have not onely knowledg what Christ hath done for his chosen, but a full assurance that whatsoever he hath done he hath done it for *me* as well as for any other. 1 Cor. 2. 2. John 17. 3. Gal. 2. 20.

What gather you hence ?

That they onely are to present themselves at the Lords table, who after their baptism are able to make a profession of the true faith, and can find that they do truly believe in Christ : seeing ignorant and unbelieving persons do rather eat and drink their own judgement, then reap any benefit by this Sacrament. 1 Cor. 11. 29, 30, 31.

How may thy heart be purged by repentance ?

If from my heart I do repent of my particular sins past, and judge my self for them, bewailing and forsaking them : and frame the rest of my life according to Gods will. 1 Cor. 11. 30, 31. Gal. 6. 16.

What learn you hence ?

That it is dangerous for such as remain in their old sins, or after the sacrament return unto them, once to offer themselves to the Lords Table : forasmuch as by this means they procure the wrath of God against them and those that belong unto them ; although not in condemnation in the world to come (which the faithful notwithstanding their unworthy receiving cannot come unto) yet to fearful plagues and judgements in this world.

Is it not meet that we be free from all malice in our hearts, when we come to the Lords Supper ?

Yes it is : for this Sacrament is a seal both of our conjunction with Christ, and of our society one with another : (1 Cor. 10. 17.) and we must know that true *repentance* purgeth out malice amongst other sins ; and a sound *faith* worketh by love towards God and our Brethren. Mat. 5. 22, 23. James 1. 19, 20, 21. 1 Pet. 2. 1. Gal. 5. 6.

§ So much for Examination and Preparation required before the action:
 § What is to be done by the Communicants in the present action?

1. They are to use reverent attention, the better to apply the whole action: hearkning to the doctrine of the Sacrament delivered by the Minister, joyning with him in his prayers, making use of all the sacramental actions, and so commemorating the Lords death for the comfort and refreshing of their own souls 1 Cor. 11. 17, 26.

2. According as it is commanded, all must take the Bread and Wine into their hands. Contrary to the superstition of divers, which will either have it thrust into their mouths, or else take it with their gloves: as if the hand of a Christian, which God hath both made and sanctified, were not as fit as the skin of a beast, which the Artificer hath tanned and sewed.

3. They must moreover, according to the commandment of Christ, eat and drink the Bread and Wine; not laying or hanging it up, or worshipping it, as the Papists do.

4. Lastly, they must use thanksgiving: offering up themselves both souls and bodies as a sacrifice of thanks; (Rom. 12. 1.) in which regard this Sacrament is called the *Eucharist*.

What is to be done after the action.

1. We must by and by use joyful thanksgiving, with prayer and meditation: being so comforted in heart in the favour of God towards us, that we be ready with a feeling joy to sing a Psalm unto the Lord. Mat. 26. 30.

2. We must continually endeavour to find an increase of our faith in Christ, love to God and all his Saints, power to subdue sin and practise obedience, with all other sanctifying and saving graces: (1 Cor. 10. 16, 17. and 11. 21. Col. 2. 6, 7. 2 Pet. 3. 18.) For a true receiver shall feel in himself, after the receiving of the Sacrament, an encrease of faith and sanctification; a further deadening of the old man, and so a greater measure of dying unto sin; a further strength of the new man, and so a greater care to live in newness of life, and to walk the more strongly and steadily in the ways of God all the daies of his life. This being a Sacrament, not of our incorporation, as Baptism, but of our growth: which albeit one cannot alwaies discern immediately after the action, yet between that and the next Communion it may be easily espied in our service towards God and men.

What if a man after the receiving of the Sacrament never find any such thing in himself?

He may wel suspect himself, whether he did ever repent or not; and therefore is to use means to come to sound faith and repentance. For the Lord is not usually wanting to his ordinances, if men prepare their hearts to meet him in them. If we receive no good nor refreshment at this spiritual feast, if God send us away empty: either it is because we have no right unto his mercies, being not in Christ, and so not accepted; or because some secret unmortified lust remaineth in us, like *Achans* wedge of gold. So some beloved sin (either not seen, or not sufficiently sorrowed for, and resolved against) lyeth glowing in the heart, which causeth God to frown upon our services; and like a dead fly causeth the ointment to stink: and therefore in this case, a man should descend into himself, and make a more strict search into his conscience, that he may again come before the Lord with more humility, and better preparedness, and God will reveal himself in due time to every one who unfainedly seeks after him in his ordinances.

So much of the Sacraments. What are the Censures?

They are the judgements of the Church, for ratification of the threats of the Gospel, against the abusers of the Word and Sacraments.

What do these Censures profit the Church of God?

Very much. For by them the godly having strayed from the course of sincerity, are through obedience brought home again; but the wicked

What duties
are to be per-
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the action.

Of the Cen-
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are hardened by them through disobedience: whereof it is, that the wicked are properly said to be punished, the Godly only chastened and corrected.

But it seems that corrections rather belong to Magistrates than to Ministers?

The Magistrates by the laws of the Common-wealth punish some by death, others by other torments, and some by purse: which belongeth not to the Minister, who hath to do only with the soul. And these spiritual censures are of as necessary use in the Church (both to help the godly, and to restrain and root out the wicked out of the Church) as those penall laws of the Magistrate in the Common-wealth. They therefore who upon this pretence that God forceth no man to come unto him, suppose the censures to be unprofitable; are like unto children that will have no rod in the house.

Whereby doth the necessity of Censures appear?

Easily. For sith in the Church of God there be of all sorts, as in a net cast into the sea, which catcheth good and bad: it is impossible, without correction, to keep good order in the Church; especially to restrain the wicked hypocrites from offending, and thereby slander their profession.

If then there were no hypocrites, there were no use of Censures.

Not so: but they serve most of all for them that make no conscience of their calling. For the best man that is, having some sparks of his naturall corruption remaining unregenerate, may fall and offend, and therefore must be chastened by the Church. But this is the difference: the godly falling by infirmity, by correction do amend; but the wicked offending purpose-ly, by punishment are hardened.

What is to be gathered of this?

That sith censures are as needful in the Church, as the rod in the house, or the Magistrates sword in the common-wealth for offenders; (yea and of so much more use as these are for the body and this life, and the other for the soul and life to come) they that set themselves against them, care not what disorder there be in the Church, but seek to exempt themselves from punishment, that they might do what they list, and make the Gospel a covert for all their wickedness: who are like to them in the second Psalm, that would not bear the yoke of Government.

So much for the use and necessity of Censures. Where is the doctrine of them especially delivered?

In the 18 chapter of Saint Matthew, from the 15 verse to the 20. where both their Institution and Ratification is laid down. For first our Saviour declareth the degrees of the censures ordained for such as are called brethren, (which are generally corrections according to the greatness of the offences,) and then treateth of their power and authority.

What is to be observed in the degrees of the censures?

That the censures be according to the offences: as if the offence be private, the censure thereof must be private. Wherein the censurer is to deal circumspectly: 1. That he know the offence. 2. That he admonish the offender secretly. 3. That he do it in love, convincing his offence so to be by the word of God.

What further duty is required of us in this case?

1. That we run not to others to slander the offender: which Moses forbiddeth, *Levit. 19. 16.*

2. Not to keep the injury in mind, of purpose afterwards to revenge it.

3. Not to deal roughly with one, under pretence of seeking the glory of God.

4. Not to despise the offender, but by all means to seek his amendment.

Who are to be admonished openly in the Church?

Those that sin openly.

What if they will not amend by admonition?

Then

Of the degrees of Censures,

Then they are by *suspension* to be barred for a time from some exercises of religion: and if by that they will not amend, then they are by *excommunication* to be cut off from the Church, and delivered unto Satan, as shall be declared.

How are the Censures ratified, and the authority of the Church confirmed by our Saviour Christ?

That appeareth by his words unto the disciples, *Matth. 18. 18. Whatsoever you bind on earth, (meaning according to the rule) shall be bound in heaven; and whatsoever you loose on earth; shall be loosed in heaven.* Which is as much as if a Prince, giving authority to one of small reputation, should bid him execute justice, he would bear him out.

How is this further used?

It is further confirmed in the verse following, by a reason of comparison. *If two or three shall agree upon any thing, and shall ask it in my name; it shall be granted.* If Christ will ratifie the deed of two or three, done in his name; how much more then, that which the whole Church shall do accordingly.

Why is it said; And shall ask it in my name?

To declare that by prayer unto God in the name of our Saviour Christ all the censures of the Church, but especially Excommunication, should be undertaken as the Apostle saith. *1 Cor. 5. 4. When you are gathered together in the name of the Lord Jesus Christ, (that is, calling upon the name) deliver such an one unto Satan,*

What need is there of this ratifying of the Churches authority in exercising the Censures?

Because some do contemn the Censures of the Church, as proceeding from men onely, as if thereby they were no whit debarred from the favour of God: whereas nevertheless, whom the Church separateth from the outward seals, them also Christ depriveth of inward graces; banishing them from his kingdome, whom the Church hath given over to Satan.

What gather you of this?

That men should not slightly shake off, but with reverence esteem the censures of the Church as the voice of God himself: and although they be never so high and stout, yet are they to subject themselves to the judgement of God in the Church, unless they will set themselves against the Lord himself.

We have heard of the generall doctrine of Censures. What are the kinds of them?

Of the kinds of Censures.

They are either of Sovereign medicine, (*Mat. 18. 15, 16. 1 Cor. 5.*) or of fearful revenge: (*1 Cor. 16. 22. 2 Tim. 4. 14.*) the former properly are *corrections*, the latter *punishments*.

What are the Medicinal Censures?

They are such as serve to bring men to repentance: the principal end of the next glory of God, being the salvation of his soul that is censured.

What things are required of them that do execute these Censures against any man?

Six. 1. Wisdom. 2. Freedom from the sin reproved. 3. Love. 4. Sorrow. 5. Patience. 6. Prayer for the party.

Of what sort are the Medicinal Censures?

They are either in Word or Deed.

What are they in Word?

The chidings or rebukes of the Church for sin: which we call *Admonitions*.

How many sorts of Admonitions are there?

Two: the first is private, betwixt brother and brother; (*Levit. 19. 17. Private admonition. Mat. 18. 15. 16.*) the other publick, by the Minister assisted by the congregation, when the private will not prevail. *Mat. 18. 17. 1. Tim. 5. 20.*

What

What are we to observe in the private Admonitions?

That we should watch one another diligently, witnessing thereby our mutual love, which God requireth of us. As if any man seeing another (whose journey he knoweth) wander out of the way, if he should not admonish him, he might justly be accounted unnatural: much more we knowing all men think to journey towards heaven, if we see any go the wrong waies, (as by Robberies, Adulteries, Usury, Swearing, or Drunkenness) and do not admonish them, are even guilty of their wandering; especially sith the other belongeth to the body, but this both to body and soul.

But is it not sufficient for men to watch themselves; seeing every man standeth or falleth to God?

Such was the wicked answer of Cain: and they that use it, are like unto him. But if God commanded in the law, to help our enemies Ox or Ass, having need of help; we are more bound by the law of charity to help himself. And unless we reprove him, we are partakers of his sin; (as hath been said;) which we ought not to be, because we have enough of our own.

What are the degrees of private admonition?

The degrees
of private ad-
monitions.

They be two. The former is most private, done by one: the other is private also, but more publick then the first; and it is done by two or three at the most, whereof he that first admonished, must be one. Mat. 18. 15, 16.

Why hath our Saviour Christ limited us with these degrees?

By all means to win the offender, if it be possible: if not, that his condemnation may appear to be most just, after so many warnings.

How is the first degree of private Admonition expressed?

If thy brother offend against thee, or, in thy knowledge only; tell him between thee and him. Mat 18. 15.

Are we bound to reprove all men of what profession soever?

No: but him that is of the same profession of Christianity that we be of, whom the Scripture termeth a brother; (thereby shutting forth Jews, Turks, Hereticks, and Atheists:) except we have some particular bond; as of a master to his servant; or father to his child, or magistrate to his subject. &c.

What learn you thereby?

1. That we observe this in our admonitions; that he be a brother whom we admonish, and not such a one as is a scorner.

2. That we are not to make light of or contemn the admonitions of others, but to accept of them and account of them as a precious balm.

How must we reprove our brothers fault?

How we must
reprove.

First, we must be sure that it is a fault we reprove him for: and then we must be able to convince him thereof out of the word of God, so that he shall not be able to gainsay us, unless he do it contemptuously; it being better for us not to reprove him, then not to be able to convince him by the word of that we have reprovved him in. Lastly, we ought to do it with all love and mildness, regarding the circumstances of persons, time, and place: not inconsiderately, nor of hatred, or to reproach him, or as one that is glad of somewhat to hurt his good name.

What is ment by, Tell him between thee and him? Mat. 18. 15.

That the good name and report of another man should be so regarded by us, that if his fault be private, we are not to spread it abroad: as some that think they be burthened, unless they tell it to others; which is not the rule of charity.

Why is this added, If he hear thee, thou hast gained thy brother?

As a notable means to encourage us in this duty. For if the bestowing of a Cup of cold water should not be unrewarded: how much more gaining of a soul from Satan?

What if our brother hear us not, and so we do not gain him?

Not-

Notwithstanding we lose not our labour : but our reward is laid up with God. *Isa.* 49.4. For that which is done for Gods cause, though it be never so evil taken or used, shall certainly be remembred of God ; who will recompence it plentifully, and lay it up among our good deeds. Also this shall serve against him that is reprov'd, in judgement, for refusing such a profitable means.

What is the second degree of Private Admonitions ?

It is more publick then the former. If thy brother hear thee not, take yet with thee *one or two*, *Matth.* 18. 16. For although he hear not the first admonition, yet love will not give him over : but as the case requireth, and the nature and the condition of the offender may be discerned to be easie or hard to repent ; the admonisher is to take with him one, or if need be two at the most, to assist him.

The second degree of private Admonition.

The first Admonition not availing, may we take whom we will to the second ?

That choice is to be made which is likeliest to take effect. And therefore we may not take his enemy, or one that is not able to convince : but we must chuse one or two such, whom either he reverenceth or at least favoureth, or otherwise may do most good with him, either by graciousness of speech, or ability of personage, or some other gift ; in a word, such as be fittest both for gifts and authority to recover him ; of whom the Pastor may be one ; as he also may be the first.

May the first admonisher substitute another in his place the second time ?

No. For our Saviour Christ doth not leave it free so to do ; but will have him that did first admonish to be one ; both for the better conferring of the former dealing with the latter ; as also for keeping the fault of the offender in as much silence and secrecy as may be.

What is gathered hereby ?

That great love and care of our Saviour Christ towards him ; as also what diligence we must use, and what care for our brother.

Why may not one alone deal with him the second time ?

Because that by the testimony of two or three he might be brought to reverence now, that which he would not at the first admonition : and further, that way may be made to the publick judgement of the Church, yea to the others way before the Church, which under two testimonies at least cannot proceed further against him. For *in the mouth of two or three witnesses every truth is confirmed.* *Matth.* 18. 16.

Thus far of the private Admonitions. What is the publick ?

That which is done by the whole Church, or the Minister assisted by the Congregation (*1. Tim.* 5. 20.) For if the second warning serve not, our Saviour would have the offender present to the Church, as to the highest Court, (*Matth.* 18. 19.) not of greatest personages, but of the most learned, and beautified with inward graces, whose presence he cannot chuse but reverence. As in the book of *Numbers*, a wife suspected of adultery, was brought unto the priest in the house of God ; that the reverence of the place and person might strike a fear in her heart, to cause her to confess the truth. (*Num.* 5. 15, 16.) Wherein appeareth a further step and degree of Gods singular love and affection.

Publick admonitions.

But the bringing of him to open shame seemeth rather hurtful then profitable ?

Not to the godly, to whom it is prepared as a sovereign medicine for his diseases. For as a wealthy man being sick, assembleth a whole College of Physicians to consult of his disease and the remedy thereof, so the whole Church in the like case, having *Urim & Thummim*, that is, treasures of knowledge, should consult upon the recovery of the offender ; who therefore hearing their Admonition, is to be received, notwithstanding his former obstinacy.

obstinacy. But the hearts of the wicked by the warning are the more hardened to their everlasting perdition.

Hitherto of the Corrections which are in word: what are they in Deed?

Suspension, (Num. 12. 14. Exod. 33. 6. 7.) and Excommunication. Mat. 18.

Of suspension. 17. 1 Cor. 5.

What is Suspension?

A certain separation of him that will not amend by Admonition, from some holy things in the Church: as 1. the use of the Sacrament: 2. some offices in the Church.

Of Excommunication.

What is Excommunication?

The casting of the stubborn sinner out of the church, and delivering him unto Satan. Who being thus disfranchised of all the liberties, and deprived of all the benefits and common society of the church, is separated, as it were, from that protection and mercy which may be looked for at the hands of God.

What is the end of this casting out?

It is twofold:

First, in regard of Gods glory;

Secondly in regard of men.

How in regard of God?

Because that his holy Name and religion should not be evil spoken of by suffering wicked and unclean persons, (as blasphemers, adulterers, &c.) in the Church; which should not be like unto a stie, but clean from all shew of filthiness. For in houses of good report, a proud person, detracter, or lyer, (much less a drunkard or filthy person) is not suffered: much less ought such an one to be in the church, which is the house of the living God, lest the Gospel come to reproach through such; in that godless persons would thereby take occasion to open their mouths against the truth.

How in regard of men?

That likewise is two fold: either respecting the good of the person excommunicated, or the rest of the church.

What is the regard that concerneth the Church?

That they be not infected with his naughtiness, and that they may keep themselves from the like offence. For that if he remain in the Church, and be not banished;

First, other men would be provoked to commit the like sins. For the Apostle comparing a sinful man to leaven, 1 Cor. 5. 6. teacheth, that as a little leaven will fowr the whole batch; so one wicked man will infect the whole Church.

Secondly, the weak would take occasion thereby of falling away from the truth; and others yet without, would be holden from coming unto it.

What is the regard that concerneth him that is cast out?

That he being shamed, may be brought to repent and turn unto the Lord: as the Apostle saith of the incestuous person; who should be cut off for the destruction of the flesh, that is, the natural corruption, and for saving of the spirit, that is, the man regenerate. 1 Cor. 5. 5. 1 Tim. 1. 20.

If the severity of this censure be such as hath been declared; how then tendeth it to reformation?

They that are thus censured, are only delivered to Satan conditionally, if they repent not. So it is a means either to bring them to Christ, or send them to the devil: as a hand almost cut off, and hanging but by the skin, is in danger to be lost, unless some skilful Chirurgeon bind it up.

What is to be done to him if he repent?

He is to be received of the Church; whom as they loose in earth, our Saviour

Saviour Christ looseth in heaven. Yet he is not by and by to be admitted to all priviledges of the church, but to be suspended for a time, till the fruits of repentance may better appear. For if some in the Law, for a certain pollution in a lawful duty of burying the dead, were suspended from the Pasleover; (*Num. 9. 6.*) much more in the Gospel for such obstinacy.

How many sorts of Suspensions then are there?

Two: one going before Excommunication, and the other following the same, towards them that are penitent. Both which were shadowed in the Levitical law, in the case of Leprosie. For first in the 13. of *Lev.* we find that upon *suspicion* of Leprosie a man was shut up for a time, not only from the worship of God, but also from all society of men: how much more then may it be lawful under the Gospel, to execute the censure of suspension after two admonitions upon a *known* offence? Secondly, it is set down in the 14. of *Levit.* that a man cleansed from his leprosie, was brought home unto the camp and placed in his tent, where he stayed for certain daies; it being not lawful for him to come into the Tabernacle.

So much of the Medicinal censures. What is the last censure of fearful revenge?

The curse unto death called by S. Paul, *Anathema Maranatha*, *1 Cor. 16. 22.* that is accursed until the Lord come, or everlastingly. Which is thought to have been executed upon *Hymeneus* and *Alexander* by Paul, (*1 Tim. 1. 20.*) and afterwards upon *Julian* by the Church then.

Against whom is this Censure to proceed?

This everlasting curse, which is the most fearful thunder-clap of Gods judgement, is to be pronounced only against such as are desperately wicked, that have nothing profited by the former censures, and shewed their incorrigibleness by their obstinate and malicious resisting all means graciously used to reclaim them: giving tokens even of that unpardonable sin against the Holy Ghost. Which fearful sin, by how much the more difficult it is to be discerned and known; by so much the more carefully is this heavy doom to be used by the church. Yet doubtless God doth sometimes give clear tokens thereof in blasphemous Apostates, such as *Julian* and others, who maliciously oppose, deride and persecute that truth of God which they have been enlightened in. And where God doth set such marks upon them, the church of God may pronounce them to be such, and carry it self towards them accordingly.

Who are the outward enemies that oppose themselves against the Church of Christ?

Some do under shew of friendship, and some with profession of enmity.

Who are the open enemies?

Heathens, Jews, Turks, and all that make profession of profaneness, by sitting down in the seat of scorners.

What enemies are they, that make shew of friendship?

Such are all those, that bearing the name of christians, do obstinately deny the faith, whereby we are joyned unto Christ, which are called *Hereticks*; or that break the bond of charity, whereby we are tied in communion one to another, which are termed *Schismaticks*; or else add tyranny to schism and heresie, as that great *Antichrist*, the head of the general Apostasie, which the Scriptures forewarned of by name.

Where are we forewarned of that Apostasie?

In *1 Tim. 4. 1.* and *2 Thess. 2. 3.* where the Apostle foretelleth, that there shall be a general Apostasie, or falling away from the truth of the Gospel, before the latter day.

Is it meant, that the whole Church shall fall away from Christ?

No: it were impossible that a perfect head should be without a body.

Why is it then called generall?

G g g 2

Because

Of the enemies of the Church.

Of the general Apostasie.

Because the Gospel having been universally preached throughout the world ; from it, both whole Nations did fall, and the most part also even of those Nations that keep the profession of it : howbeit still there remained a Church, though there were no settled estate thereof.

Is it likely the Lord would bar so many nations that lived under Antichrist, and that so long, from the means of salvation ?

Why not ? and that most justly. For if the whole world of the Gentiles were rejected, when the church was onely in *Jury*, for some 1500 years ; and seeing even the Jews ten Tribes were rejected, and of the remainder, but a few were of the church : with great reason might the Lord reject those nations and people for so many ages ; seeing they rejected Gods grace in falling away from the Gospel, which the Lord most graciously revealed unto them, rather then unto their Fathers before them.

Is this Apostasie necessarily laid upon the See of Rome ;

Yes verily : as by the description that followeth may evidently appear.

What are the parts of this Apostasie ?

The head and the body. For as Christ is the head of the Church, which is his body : so Antichrist is the head of the Romish Church which is his body.

Who is that Antichrist ?

Of Antichrist
and who he is

He is one who under the colour of being for Christ ; and under title of his *Vicegerent*, exalteth himself above, and against Christ ; opposing himself unto him in all his offices, and ordinances, both in Church and Commonwealth : bearing authority in the Church of God ; ruling over that City with seven Hills, which did bear rule over nations, and put our Lord to death : a Man of sin, a Harlot, a Mother of spiritual fornications to the Kings and people of the nations, a child of perdition, and a destroyer ; establishing himself by lying miracles, and false wonders. All which marks together do agree with none but the Pope of Rome.

How doth the Apostle in 2 Thess. 2. 3. describe this Antichristian head unto us ?

First, he describeth what he is towards others : and then what he is in himself.

What is he towards others ?

That is declared by two special titles, the *Man of sin*, and *Son of perdition* : declaring hereby, not so much his own sin and perdition, which is exceeding great ; as of those that receive his mark, whom he causeth to sin, and consequently to fall into perdition, as *Jeroboam*, who is often branded with the mark of causing *Israel* to sin. And he is so much more detestable then he ; by how much both his Idolatry is more execrable, and hath drawn more Kingdoms after him, then *Jeroboam* did Tribes.

In what respect is he called the man of sin ?

In that he causeth many to sin : and this the Pope doth in a high degree ; justifying sin, not by oversight, but by Laws advisedly made ; not only commanding some sins, which we are by our corrupt nature prone unto, as spiritual fornication, but also (to the great profanation of the holy name and profession of Christ) permitting and teaching for lawful such as even our corrupt nature (not wholly subverted through enormous custome of sin) abhorreth : as incestuous marriages, and breaking of faith and leagues, equivocating, and the like ; which profane men (by the very light of nature) do detest.

In what sense is he called the child of perdition ?

Not as the unthrift mentioned in the Gospel, (*Luk. 15. 32.*) neither as *Judas*, who is passively called the Son of perdition, (*John 17. 12.*) but actively, as it is other-where expounded, where he is called the destroyer, (*Rev. 9. 11.*) because he destroyeth many. And that the Pope is such an one,

one, some of his own Secretaries make it good; confessing that many who were well disposed persons before their entring into that See, became cursed and cruel beasts when once they were settled in the same, as if there were some pestilent poyson in that seat infecting those that sit therein.

What learn you of this?

That the calling of the Pope is unlawful. For every office or calling which the Lord doth not bless, or wherein none occupying the place groweth in piety, is to be esteemed for an unlawful calling: for in a lawful calling some (at the least) are found in all ages profitable to the Church or Commonwealth.

What is the use of all this doctrine?

That whosoever are partakers of the sins of *Rome*, are also under the same curse: and therefore such of us as have lived in Popery should examine our selves if we have truly repented us of it; first, by the change of our understanding, as whether we have grown in the knowledge of the truth; and secondly, by the change of our affections, as whether we hate Popery, and love the truth unfainedly; and so let every one judge himself, that he be not judged, and that with harder judgement, according as God hath been the longer patient towards us. *Rom. 2. 4.*

What further?

That there can be no sound agreement betwixt Popery and the profession of the Gospel; no more then betwixt light and darkness, falshood and truth, God and Belial: and therefore no reconciliation can be devised betwixt them. For if the members of Antichrist shall be destroyed; we cannot in any sort communicate with them in their errors, unless we will bear them company in their destruction also.

Doth every error destroy the soul?

No verily. For as every wound killeth not a man, so every error depriveth not a man of salvation: but as the vital parts being wounded or infected, bring death, so those errors that destroy the fundamental points and heads of faith bring everlasting destruction; in which kind is Popery, which sundry waies overthroweth the principles and grounds of our holy faith, and therefore is termed an Apostasie, or departing from the faith.

Is it then impossible for a Pope to be saved?

No; it is not impossible, his sin being not necessarily against the Holy Ghost, to which only repentance is denied. For some (in likelihood) have entred into, and continued in that See ignorantly; and therefore may possibly find place to repentance. But if any be saved, it is a secret hidden with God: for concerning any thing that appears by the end of any Pope, since he was lift up into the Emperours chair, and discovered to be the man of sin, there is no grounded hope given to perswade that any one of them is saved.

So much of Antichrist, what he is towards others. What is he in himself?

That is set down in two points. First, in that (contrary to right, and by meer usurpation) he seateth himself in the Temple of God, as if he were Christs Vicar, being indeed his enemy: both which the word Antichrist noteth.

Secondly, in that he is expressly named an adversary, and one that is contrary to Christ.

Wherein is the Pope adversary unto Christ?

Every way; in life, and in office.

How in life?

In that Christ being most pure and holy, yea holiness it self; the Popes many of them are, and have been, most filthy and abominable in blaspheming, conjuring, murdering, covetousness, whoring, and that incestuously

ly and Sodomitically : and yet will they in their ordinary Titles be called holy, yea holiness it self ; which is proper only to Christ.

How in office ?

First, in his Kingdome. Christs Kingdome is without all outward shew or pomp : but the Popes Kingdome consisteth wholly in Pomp, and Shews, as imitating his Predecessors the Emperours of *Rome* in his proud, stately, and lordly offices, princely train, and outrageous expences in every sort.

Secondly, in his Priest-hood : in raising up another Sacrifice than Christs, another Priest-hood than his, other Mediators than him.

Thirdly, in his prophetical office: in that he teacheth clean contrary to him. Christ taught nothing but what he received of his Father : the Pope setteth out his own Canons and decrees of Councils ; and in them he teacheth such doctrine as overthroweth the main foundation of that which Christ taught.

What is the second effect ?

That he is exceedingly lifted up against all that is called God.

How doth this agree to the Pope ?

More fitly than to any other person. For Christ being very God, abaseth himself unto the assuming of the nature of man : the Pope a vile man, advanceth himself to the Throne of God. Christ being above all secular power, paid tribute, and was taxed, and suffered himself to be crowned with a crown of Thornes, and bear his own Cross : but the Pope, being under all secular power, exalteth himself above all secular powers, exacteth Tribute of Kings, setteth his foot on the neck of Emperours, carrieth a triple Crown of gold, and is born upon mens shoulders.

But he calleth himself the servant of servants ?

Though he do, yet (by the confession of his own Canonists) he doth it but dissemblingly and in hypocrisie, which is double iniquity ; for they say, that he doth in humility only say so ; not that he is indeed so as he saith.

What are the effects of this his pride ?

They are two. First, he sitteth in the Church as God : for he bindeth the consciences of men by his decrees, which no Prince's Law can doe. For though men observe no such Lawes, yet if they break them not of contempt, they are discharged, if they did bear the penalty prescribed in them.

By this it seemeth that the Church of Rome is yet the Church of God although corrupt ; seeing it is said, that he sitteth in the Temple of God ?

No verily : but it is so said, first, because it beareth the name of the Church : for the Scripture giveth the name to a thing according to that it hath been ; as when Christ saith, *The abomination of desolation shall stand in the holy place* ; he meaneth not that the Temple was then holy, which at that time, (being no figure nor shadow of Christ and his church) was profaned, but that it had been holy : so we confess that there had been a true church in *Rome* ; which is now no hurch of Christ, but the Synagogue of Satan.

Secondly, he is said to sit in the Temple of God, because he exerciseth his tyrannical rule in the christian world, and is most busie in those parts where Christ hath his church, and the Gospel is professed ; labouring in all places, either by himself or his wicked instruments, to overthrow or corrupt, poyson or hinder the free course of the Gospel : so that in this regard he may be said to sit in the Temple of God, that is, to reign and tyrannize in the church of God ; though the city where he is, be *Sodom*, and the church whereof he is head, the Synagogue of Satan.

What is the other effect of his pride ?

He boasteth himself that he is God : as the Popes flatterers in the canon Law call him, *Our Lord God the Pope*. Neither doth his pride stay there, but

but also he challengeth to himself things proper to God : as the title of Holiness, also power to forgive sins; and to carry infinite souls to hell without check or controlement, and to make of nothing something; yea, to make the Scriptures to be no Scriptures, and no Scripture to be Scripture, at his pleasure, yea to make of the Creature the Creator.

It may seem to be an impossible thing, that men should be carried away from the faith of the Gospel, by one so monstrous and directly opposite to Christ ?

It might seem so indeed, if at once at a sudden he had shewed himself in such foul colours : and therefore by certain degrees of iniquity he raised himself to this height of wickedness, and did not at the first shew himself in such a monstrous shape and likeness.

How doth that appear ?

By the Apostle, who in the 2 *Thes.* 2. 3. unto 13. sheweth of two courses the Devil held to bring this to pass: one secret and covert, before this man of sin was revealed; the other when he was revealed and set up in his Seat.

What were the waies of Antichrists coming before he was revealed ?

Those several errors which were spread, partly in the Apostles time, and partly after their time, thereby to make a way for his coming. And in this respect, this mystery of iniquity was begun to be wrought (as it were) under ground and secretly in the Apostles time.

How was this mystery of iniquity wrought in the Apostles time ?

By many ambitious spirits, (as it were) petty Antichrists, which were desirous to be Lords over the church; and wicked Hereticks, which then sowed many errors and Heresies, as justification by works: worshipping of Angels, and which put Religion in meats, and condemned marriage, &c. which were beginnings and grounds of Popery and Antichristianism. 2 *Iohn.* 9. *Acts* 15. 1. *Col.* 1. 6, 7. & 2. 16. *Col.* 2. 18, 21. *1 Tim.* 4. 3.

What gather you of this ?

That those whom God hath freed from the bondage of Popery, should strive to free themselves from all the remnants thereof; lest if they cleave still to any of them, God in judgement bring the whole upon them again.

How shall Antichrists Kingdome be continued and advanced after that he is revealed ?

By the power of Satan, in lying miracles and false wonders.

What difference is there betwixt Christs miracles and theirs ?

Very great every way. For Christs miracles were true : whereas these are false and lying, and by legerdemain. Christs miracles were from God: but theirs, where there is any strange thing and above the common reach of men, from the Devil. Christs miracles were for the most part profitable to the health of man : but theirs altogether unprofitable, and for a vain shew. Christs miracles were to confirm the truth: but theirs to confirm falsehood.

The differences between Christs miracles and the Popes.

What gather you of this ?

That seeing the Popes Kingdome glorieth so much in wonders, it is most like that he is Antichrist : seeing the false Christs and the false Prophets shall do great wonders to deceive (if it were possible) the very Elect, and that some of the false Prophets Prophecies shall come to pass, we should not therefore believe the doctrine of Popery for their wonders sake, seeing the Lord thereby tryeth our faith; who hath given to Satan great knowledge and power to work strange things, to bring those to damnation who are appointed unto it. Moreover, whatsoever Miracles are not profitable to some good, neither tend to confirm a truth, they are false and lying. So that as the Lord left an evident difference between his miracles and the enchantments of the Egyptians; so hath he left an evident difference be-

Mat. 24. 24.
Deu. 13. 1, 2, 3.

Exod. 7. 11.
tween

tween the miracles of Christ and his Apostles, and those of the Romish Synagogue.

Are not miracles as necessary now, as they were in time of the Apostles?

No verily. For the doctrine of the Gospel being then new unto the world, had need to have been confirmed with miracles from heaven: but being once confirmed there is no more need of miracles; and therefore we keeping the same doctrine of Christ and his Apostles, must content ourselves with the confirmation which hath already been given.

What ariseth out of this?

That the doctrine of Popery is a new doctrine, which had need to be confirmed with new miracles; and so it is not the doctrine of Christ, neither is established by his miracles.

What force shall the Miracles of Antichrist have?

Marvellous great, to bring many men to damnation: God, in just revenge of the contempt of the truth, sending a strong delusion among them.

Hitherto we have heard Antichrist described by his effects and properties: now tell me, where is the place of his special residence?

That is the City of Rome.

How doth that appear?

The seat of
Antichrist.

First, because he that letteth at the time when *Paul* wrote was the Emperour of Rome, who did then sit there and must be dis-seated, (as the learned Papists themselves grant) ere Antichrist could enter upon it. Secondly, *John* called the City where he must sit, the Lady of the world: (*Rev. 17. 18.*) which at that time agreed only to Rome, being the Mother City of the world. Thirdly, it was that City which was seated upon seven hills (*Rev. 17. 9.*) which by all ancient records belongeth properly to Rome. As for the occasion of the Popes placing there, it came by the means of translating of the seat of the Empire from Rome to Constantinople, from whence ensued also the parting of the Empire into two parts: by which division it being weakened, and after also sundred in affection, as well as in place, was the easier to be entred upon, and obtained by the Pope.

What do you further gather of that the Apostle saith, that he that letteth shall let?

That the Antichrist is not one particular man, as the Papists doe fancy; for then by the like phrase he that letteth must be one particular man: where it cannot be that one man should live so many hundred years, as from *Paul's* time to the time of the translation of the Empire from Rome, much less untill within two years and a half of the latter day as they imagine the time of Antichrist. And therefore as by him that letteth is understood a succession of Emperours, not one man alone: so by Antichrist the man of sin is understood a succession of men, and not one only man: So in *Dan. 7. 3, 17.* the four beasts, and the four Kings, do not signifie four particular men, but four governments; in every one whereof there were sundry men that ruled. So that the argument of the Papists, who upon the words (*the man of sin*) would prove, that the Antichrist the Apostle speaketh of, is one singular man, is but vain, and hath no consequence in it.

But how can Antichrist be already come, seeing the Empire yet standeth?

The name of the Empire onely remaineth, the thing is gone. For he hath neither the chief City, nor the Tribute: nor the command of the people: and therefore he can be no let to the Antichrists coming; especially the Pope having gotten such an upper hand over him, as to cause him to wait at his gate barefoot, and to hold his stirrup.

What shall be the end of this Antichrist?

God shall confound him with the breath of his mouth, that is, with the preaching of his Word. Which serveth for another argument to prove the

the Pope to be Antichrist : for whereas he had subdued Kingdoms and Empires under his feet , he hath been of late mightily suppressed by the word preached, and not by outward force, as other Potentates use to be.

What learn you of this ?

The marvellous power of Gods word to suppress whatsoever riseth against it : for if the mightiest cannot stand before it, much less the smallest. And therefore it is expressed by a mighty wind, *Acts 2.23* which carrieth all before it ; and by fire, which consumeth all, and pierceth all. And it declareth a marvellous easie victory against the enemies, when it is said that with the breath of his mouth he shall consume his enemies:

2 Cor. 10.4,5.

What else shall be the overthrow of Antichrist ?

The glorious appearance of the Son of God in the latter day.

What gather you of this ?

That before the last day he shall not be utterly consumed. Whereof notwithstanding it followeth not that the head should remain till then : for the Beast and the false Prophet shall be taken and cast into the fire before the latter day ; but some shall retain a liking of him and his errors and superstitions, even till the last day.

Hitherto of the head of the general Apostasie. What are the members of it ?

They are first described by their end, even a number of people that should perish : which accordeth with that name and property of the head, *the Destroyer or Son of perdition* ; being truly verified in them, in regard of the fearful end he shall bring them to.

What is the use of this ?

That as no poyson can take away the life of an elect : so small occasions carry away such as are appointed to destruction.

How otherwise are these members of Antichrist described ?

By this that they never love the truth, although they understood and professed it.

How should a man love the truth ?

For the truths sake ; not for vain-glory, fleshly delight or commodity.

How appeareth it that men love the word of God ?

When they walk accordingly, and keep faith and a good conscience ; which some loosing by their wicked life, lost also their Faith, that is, their Religion. *1 Tim. 1.19.*

How is it to be understood, that God giveth men up to strong delusions ?

Because God is a just Judge, which by them either punisheth or correcteth former sins, and especially the contempt of the Gospel : in which regard even amongst us now, some are cast into the sink of Popery, some into the Family of love ; some become *Arians*, some *Anabaptists* ; all which are (as it were) divers Gaols and Dungeons, whereinto hee throweth those that are cold and careless Professors of the Gospel.

What learn you by this ?

That they which imagine God favourable unto them notwithstanding their sins, because their life, or goods, or honours are spared, are foully deceived. For when the Lord ceaseth to reprove any, or to strive with them ; then doth he give them up into vanity of their own minds, to do their own wicked wills ; which is the greatest judgement, and very usual with God to do. *Rom. 1.24,26.*

What is our duty in such cases ?

To pray to the Lord to keep us from all error : but if for our trial, or further hardning of others, it please him to send errors amongst us, that it would please him to preserve us in that danger, that we tast not of that bait, whereby Satan seeketh to catch us.

What other cause is there of sending these errors ?

H h h

That

That those may be damned, which believe not the truth: for as God hath appointed them to damnation, so betwixt his counsel in rejecting them and the final effect of it, there must be sin to bring the effect justly upon them.

What reason is annexed of their just damnation?

Because they rest in unrighteousness, having their ears itching after error; which they drink in, as the earth drinketh up rain, or the fishes water. So that albeit they be powerfully sent of God in his just judgement; yet are they also greedily desired and affected of them.

Of the last
Judgement.

Having spoken at large of the Providence of Gods disposing of man in this world: it followeth to speak of his Providence concerning mankind in the world to come. How doth God then deal with men after this life?

He bringeth them all unto Judgement.

What is ment here by Judgement?

The pronouncing, and executing of the irrevocable sentence of Absolution or Condemnation.

How is that done?

Partly, on every man in particular, at the hour of his death: (*Heb. 9. 27.*) but fully and generally upon all men, at the second coming of Christ. (*Ad. 17. 31.*) The death of every one severally goeth immediately before the particular Judgement: the general Resurrection of all goeth before the final Judgement which shall be at the last day.

Must all men then die?

Yea, all both good and bad: (*Psal. 49. 10. Eccles. 2. 16.*) save that unto some, namely such as shall be found alive at the coming of Christ a Change shall be in stead of Death.

Why the right-
eous die.

Death being the punishment of sin; how cometh it to pass that the righteous die, to whom all sins are forgiven?

Death indeed came on all mankind by reason of sin: (*Rom. 5. 12.*) but yet it is not in all things the same to the godly and to the wicked. For howsoever unto both it be the enemy of nature, as the end of natural life: (*1 Cor. 15. 26. Psal. 90. 3.*) yet

1. Unto the godly it is a token of Gods love: unto the wicked of his anger *Psal 37. 37, 38, Job 18. 13, 14.*

2. Unto the godly it is a rest from labour and misery: (*Apoc. 14. 13.*) unto the wicked it is the height of all wordly evils. *Luke 12. 20.*

3. Unto the godly it is the utter abolishing of sin, and perfection of mortification: (*Rom. 6. 7.*) unto the wicked it is the conquest of sin and accomplishment of their spiritual captivity.

4. Unto the godly it is so far from being a separation from Christ, that even the body severed from the soul, and rotting in the grave, is yet united unto Christ, and the soul freed from the body is with him in Paradise: (*Luke 23. 43. Phil. 1. 23.*) unto the wicked it is an utter cutting off from the favourable presence, and fruition of God.

5. Unto the godly it is the beginning of heavenly glory: unto the wicked it is the entrance into hellish and endless torments. *Luke 16. 22, 23.*

How are men judged at the hour of death?

Of particular
judgement at
the hour of
death.

1. God at that instant pronounceth, and conscience apprehendeth, the sentence of blessing or cursing. *Heb. 6. 27.*

2. The soul of every man accordingly is (by the power of God, and the ministry of Angels) immediately conveyed into that state of happiness or misery, wherein it shall remain till the Resurrection, and from thence forth both body and soul for ever. *Luke 16. 22, 23, 26. Eccl. 11. 3.*

What gather you of this?

That the doctrine of Purgatory and Prayer for the dead is vain: seeing it appeareth by the word of God, that the souls of those that die in Gods favour

favour are presently received into joy. *Esa.* 57. 2. *Job.* 5. 24. *Luke* 23. 43. *Apo.* 14. 13. with 1 *Thef.* 4. 16. and the souls of those that die in their sins, cast into endless torments; no means being left after death to procure remission of sins. *Isa.* 22. 14. *John* 8. 24. & 9. 4. *Rom.* 6. 10.

What is the general and final Judgement?

The great day of assize for the whole world; wherein all mens lives that ever have been, are, or shall be, being duely examined, every one shall receive according to his works. (*Acts* 17. 31. *Eccles.* 12. 14. 2 *Cor.* 5. 10.) In which judgement we are to consider;

The general judgement.
Eccl. 12. 14.
1 *Cor.* 5. 10.

1. The preparation to it.
2. The acting of it.
3. The execution of the sentence.

Wherein doth the preparation to the last judgement consist?

In five things.

First, in the foretoking of the time thereof: which though it be so sealed up in the treasury of Gods counsel, that neither man nor Angels, nor yet our Saviour himself as man in the daies of his flesh had expresse notice thereof, (that from the uncertainty and suddenness of it we might be taught to be alwaies in readines for it;) yet it hath pleased God to acquaint us with some signs whereby we may discern Christs approaching, as men in the Spring time may discern Summer approaching by the shooting forth of the Fig-tree. *Mat.* 24. 32, 33.

The preparation to the last judgement
Acts 1. 7.
Mat. 13. 31.

What are the signs foretoking the last judgement?

They are certain notable changes in the World and Church: some further off, some nearer unto the coming of Christ; as,

The signs of the last judgement.
Mat. 24.

1. The publishing and receiving the Gospel throughout the world.
2. The Apostasie of most part of professors not loving the truth.
3. The revealing of Antichrist that man of sin and Child of perdition.
4. Common corruptions in manners joyned with security; as in the daies of Noah and Lot.
5. Wars and troubles in the world and Church.
6. False Christs; attended with false Prophets, and armed with false miracles.

1 *Tim.* 4. 1.
2 *Thef.* 1. 3.

7. The calling of the Jewes unto the faith of the Gospel.
8. And lastly, signs in Heaven, Earth, and all the Elements. As the darkning of the Sun, and Moon, &c. Yea, firing of the whole frame of Heaven, and Earth, with the sign of the Son of man; whereby his coming shall then be clearly apprehended by all men. 2 *Pet.* 3. 7. *Matth.* 24. 30.

What is the second thing in the preparation?

The coming of Jesus Christ the Judge of the world: who in his humane visible body (but yet with unspeakable glory) shall suddenly break forth like lightning through the Heavens, riding on the clouds, environed with a flame of fire, attended with all the host of the elect Angles, and especially with the voice and shout of an Archangel and the Trumpet of God; and so shall sit down in the royal throne of judgement

The second thing in the preparation.

What is the third thing?

The summoning and presenting of all both dead and living men, together with Devils, before the glorious throne of Christ the Judge.

The third thing.

How shall all men both dead and living be summoned?

By the voice of Christ, and the ministry of his Angels; and namely by the shout and Trumpet of the Archangel: whereto the Lord joyning his divine power (as unto the word preached for the work of the first resurrection) shall in a moment both raise the dead with their own bodies and every part thereof though never so dispersed; and change the living, so that it shall be with them as if they had been a long time dead and were now raised to life again.

John 5. 28.
Mat. 24. 31.
1 *Cor.* 15. 52.

Shall there be no difference between the resurrection of the Elect and Reprobate?

Yes. For howsoever they shall both rise by the same mighty voice and power of Christ in the same bodies wherein they lived upon earth, and those so altered in quality, as then they shall be able to abide for ever in that estate whereunto they shall be judged: yet

1. The Elect shall be raised, as members of the body of Christ, by vertue derived from his resurrection: the Reprobate, as Malefactors, shall be brought forth of the prison of the grave, by vertue of the judiciary power of Christ and of the curse of the law.

2. The Elect shall come forth to everlasting life, which is called the resurrection of life, the Reprobate to shame and perpetual contempt, called the resurrection of condemnation.

3. The bodies of the Elect shall be spiritual, that is glorious, powerful, nimble, impatible, (1 Cor. 15. 42, 43, 44. Phil. 3. 21.) but the bodies of the Reprobate shall be full of uncomeliness and horror, agreeable to the guiltiness and terrour of their conscience, and liable to extream torment.

How shall all men be presented before the throne of Christ?

1. The Elect being gathered by the Angels, shall with great joy be caught up into the air to meet the Lord. Luke. 21. 28. 1 Thess. 4. 17.

2. The Reprobate, together with the Devil and his Angels, shall with extream horror and confusion be drawn into his presence. Rev. 6. 15.

The fourth thing.

What is the fourth thing?

The separation of the Elect from the Reprobate. For Christ, the great Shepheard, shall then place the Elect, as his Sheep that have heard his voice and followed him, on his right hand; and the Reprobates with the Devils, as straying Goats, on the left hand. Mat. 25. 33.

The fifth thing

What is the fifth and last thing?

The opening of the book of record, by which the dead shall be judged. Rev. 20. 12. viz.

1. The several books of mens consciences: which then, by the glorious illumination of Christ, the Sun of righteousness, shining in his full strength, shall be so enlightned, that men shall perfectly remember whatever good or evil they did in the time of their life; the secrets of all hearts being then revealed.

2. The book of life, that is, the eternal decree of God to save his Elect by Christ: which decree shall then at length be made known to all.

Thus far of the preparation to judgement: What are we to consider in the second place?

The act of judgement, and how performed.

The act of judgement: wherein the Elect shall first be acquitted, that they may after as assistants joyn with Christ in the judgement of the reprobate men and Angels.

How shall the act of judgement be performed?

1. By examination.

2. By pronouncing sentence.

How shall the examination be?

1. According to the law of God, which hath been revealed unto men: whether it be the law of nature only, which is the remainder of the moral Law written in the hearts of our first parents, and conveyed by the power of God unto all men, to leave them without excuse; or that written Word of God, vouchsafed unto the church in the Scriptures, first of the old, and after also of the new Testament, as the rule of faith and life. Rom. 2. 12.

2. By the evidence of every mans conscience, bringing all his works, whether good or evil, to light; bearing witness with him or against him: together with the testimony of such, who either by doctrine, company, or example, have approved or condemned him.

Mat. 12. 27, 41, 42.

Shall

Shall there be no difference in the examination of the Elect & the Reprobate?

Yes. For, 1. The Elect shall not have their sins, for which Christ satisfied, but only their good works, remembred. Ezek. 18. 22.
Rev. 14. 17.

2. Being in Christ, they and their works shall not undergo the strict trial of the Law simply in it self; but as the obedience thereof doth prove them to be true partakers of the grace of the Gospel.

Shall there be any such reasoning at the last judgement, as seemeth Mat. 7. & 25?

No, but the consciences of men being then enlightned by Christ, shall clear all those doubts, and reject those objections and excuses, which they seem now to apprehend.

How shall the sentence be pronounced?

By the Judge himself, our Lord Jesus Christ: who according to the evidence and verdict of conscience touching works, shall adjudge the Elect unto the blessing of the kingdome of God his Father; and the Reprobates, with the Devil and his Angels, unto the curse of everlasting fire.

Shall men then be judged to salvation or damnation for their works sake?

1. The wicked shall be condemned for the merit of their works; because being perfectly evil, they deserve the wages of damnation. Rom. 6. 23.

2. The godly shall be pronounced just, because their works, though imperfect, do prove their faith (whereby they lay hold on Christ and his meritorious righteousness) to be a true faith; as working by love in all parts of obedience. James. 2. 18.
Gal. 5. 6.

Hitherto of the act of judgement. What are we to consider in the third and last place?

The execution of his judgement: Christ, by his almighty power and ministry of his Angels, casting the Devils and Reprobate men into hell; and bringing Gods Elect into the possession of his glorious kingdome. Wherein the Reprobates shall first be dispatched, that the righteous may rejoyce to see the vengeance; and as it were wash their feet in the blood of the wicked. The execution of the last judgement.
Mat. 25. 46.
Psal. 58. 10.

What shall be the estate of the Reprobates in hell?

They shall remain for ever in unspeakable torment of body, and anguish of mind; being cast out from the favourable presence of God, and glorious fellowship of Christ and his Saints (whose happiness they shall see and envie) into that horrible Dungeon figured in Scripture by utter darkness, blackness of darkness, weeping and gnashing of teeth, the Worme that never dieth, the fire that never goeth out, &c. The estate of the Reprobates in hell.
2 Thess. 2. 9.

What shall be the estate of the Elect in heaven?

They shall be unspeakably and everlastingly blessed and glorious in body and soul; being freed from all imperfections and infirmities, yea from such Graces as imply imperfection, as Faith, Hope, Repentance, &c. endued with perfect Wisdom and Holiness, possessed with all the pleasures that are at the right hand of God, seated as Princes in Thrones of Majesty, crowned with Crowns of Glory, possessing the new Heaven and Earth wherein dwelleth Righteousness, beholding and being filled with the fruition of the glorious presence of God, and of the Lamb, Jesus Christ, in the company of innumerable Angels and holy Saints, as the Scripture phrases are. The estate of the Elect in heaven.
1 Cor. 2. 9.
1 Cor. 13. 10.
1 Cor. 13. 12.
Psal. 16. 11.
Rev. 3. 21.
1 Tim. 4. 8.
2 Pet. 3. 13.
Psal. 17. 15.
1 Thess. 4. 17.
Heb. 12. 22.

What shall follow this?

Christ shall deliver up that dispensatory Kingdome (which he received for the subduing of his enemies and accomplishing the salvation of his Church) unto God the Father, and God shall be all in all for all eternity. 1 Cor. 15. 24, 28.

What use may we make of this doctrine concerning this general end and final judgement?

First,

The use of
this doctrine
concerning
the last judge-
ment.
Revel. 1. 7.

First, it serveth to confute, not only heathen Philosophers; who, as in other things, so in this concerning the worlds continuance, became vain in their imaginations, and their foolish heart was full of darkness, (*Rom. 1. 21.*) being destitute of the Word of God to guide them: but also to confute many profane Atheists, in the church of God, who do not believe in their hearts those Articles of the resurrection and of the general judgement. It is much indeed, that there should be Atheists in the Church of God, and none in Hell; that any should deny, or doubt of that which the Devils fear and tremble at. But sure the Apostle *Peters* prophecy is fulfilled, *2 Pet. 3. 3.* *There shall come in the last daies scoffers, walking after their own lusts, and saying; Where is the promise of his coming? for since the fathers died, all things continue alike from the beginning of the creation, and (as they would perswade themselves) so they shall for ever.* And answerable their lives are to such conceits: *Eccles. 11. 9.* But if neither the light of reason; (it being impossible that the truth and goodness and justice of God should take effect if there were not after this life a doom and recompence, *1 Thess. 1. 6.*) Nor secondly, the light of conscience, which doubtless with *Felix, Acts 24. 25.* makes them tremble in the midst of their obstinate gain-saying; Nor thirdly the light of Scripture can convince and perswade men of this truth: then we must leave them to be confuted and taught by woful experience, even by the feeling of those flames, which they will not believe to be any other than fancies; and by seeing the Lord Jesus coming in the clouds when all nations shall weep before him; and these Atheists especially; lament their obstinate infidelity with ever dropping tears, and ever enduring misery.

Acts 17.

And this doctrine may be terrour to all graceless and wicked livers; to consider that the wrath of God shall be revealed from heaven against all ungodliness and unrighteousness of men: *Thes. 1. 6.* when all the sweetness of their sinful pleasures shall be turned into gall and bitterness for ever. *Wisd. 5. 6, 7, 8.*

How may the consideration of this doctrine, touching the end of the world and the day of Judgement, be useful to the Godly?

First, it should teach us: not to seek for happiness in this world, or set our affections on things below: for this world passeth away, and the things thereof.

James 5. 7.
Heb. 10. 36.

Secondly, here is a fountain of Christian comfort, and a ground of Christian patience in all troubles, that there shall be an end, and a Saints hope shall not be cut off. *If in this life onely we had hope, we were of all men most miserable. 1 Cor. 15. 19.* But here is the comfort and patience of the Saints: they wait for another world, and they know it is a just thing with God, to give them rest after their labours, *2 Thes. 1. 9.* and a Crown after their combat, *2 Tim. 4. 8.* and after their long pilgrimage, an everlasting habitation, *2 Cor. 5. 1.* *Be patient (saith the Apostle) and settle your hearts for the coming of the Lord draweth neer.* *James 5. 7.* when they that have sown in tears shall reap in joy. *Psal. 126. 5.*

Luk. 12. 43.
Mat. 25. 21.

Thirdly, from this doctrine, excellent arguments may be drawn to press Christians to a holy life. *2 Pet. 3. 11.* *Seeing then all these things must be dissolved; what manner of persons ought we to be in all holy conversation, and godliness? And verse 14.* *Wherefore seeing ye look for such things, give diligence that you may be found of him in peace.* We should alwayes live in expectation of the Lord Jesus in the Clouds, with Oyl in our Lamps, prepared for his coming. *Blessed is that servant whom his Master when he cometh shall find so doing: he shall say unto him; Well done good and faithful servant, enter into thy Masters joy.*

FINIS.

IMMANUEL:

OR, THE

MYSTERY

OF THE

INCARNATION

OF THE

Son of God.

UNFOLDED

By *James Usher*, Archbishop of ARMAGH.

JOHN I. 14.

The Word was made Flesh.

L O N D O N,

Printed for *Nathanael Ranew* and *Jonathan Robinson*, at
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in Robert
St. John

THE
MYSTERY
 OF THE
INCARNATION
 OF THE
Son of God.

THE holy Prophet, in the Book of the (a) *Proverbs*, poseth ^{a Prov. 30. 3.} all such as have not learned wisdom, nor known the knowledge of the holy, with this Question. *Who hath ascended up in heaven, or descended? who hath gathered the wind in his fists? who hath established all the ends of the earth? what is his name and what is his SONS name, if thou canst tell?*

To help us herein, the SON Himself did tell us, when he was here upon earth, that (b) *None hath ascended up to heaven, but he that descended from heaven, even the Son of man which is in heaven.* ^{b John 3. 13.} And that we might not be ignorant of his name, the Prophet *Esa* did long before foretel, that (c) *Unto us a Child is born and unto us a Son is given; whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of peace.* ^{c Esa. 9. 6.}

Where if it be demanded, how these things can stand together? that the Son of Man speaking upon earth, should yet at the same instant be in heaven? that the Father of Eternity should be born in time? and that the Mighty God should become a Child; which is the weakest state of Man himself? we must call to mind, that the first letter of this great Name, is WONDERFUL. When he appeared of old to *Manoah* his name was Wonderful, and he did wonderfully. *Judg. 13. 18, 19.* But that, and all the wonders that ever were, must give place to the great mystery of his incarnation; and in respect thereof cease to be wonderful; for of this work that may be verified, which is spoken of those wonderful judgements, that God brought upon *Egypt*; when he would (d) shew his power, and have his name declared throughout all the earth (e) *Before them were no such; neither after them shall be the like.* ^{d Exod. 9. 16. e Ibid. chap. 10. 14. & 11. 6.}

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working days putting as it were an end to that long Sabbath that never had beginning; wherein the Father, Son, and holy Ghost did infinitely (f) glorify themselves and (g) rejoyce ^{f John 17. 5. g Prov. 8. 30.} in the fruition one of another, without communicating the notice thereof unto any creature) nor the Resurrection from the dead and the restoration of all things, the last works that shall go before that everlasting Sabbath (which

(which shall have a beginning, but never shall have an end:) neither that first, I say, nor the last, though most admirable peeces of work, may be compared with this, wherein the Lord was pleased to shew the highest pitch (if any thing may be said to be highest in that which is infinite and exempt from all measure and dimensions) of his Wisdome, Goodness, Power, and Glory.

The Heathen Chaldeans, to a question propounded by the King of *Babel*, make answer; (b) that it was a rare thing which he required, and that none other could shew it, except the Gods, whose dwelling is not with flesh. But the rarity of this lyeth in the contrary to that which they imagined to be so plain: that he (i) who is over all, God blessed for ever, should take our flesh and dwell, or *pitch his *Tabernacle* with us. That as (k) the glory of God filled the *Tabernacle* (which was a (l) figure of the humane nature of our Lord) with such a kind of fulness, that *Moses* himself was not able to approach unto it; (therein comming short, (m) as in all things, of the Lord of the house) and filled the Temple of *Solomon* (a type likewise (n) of the body of our Prince of Peace) in (o) such sort that the Priests could not enter therein: so (p) in him all the fulness of the Godhead should dwell bodily.

And therefore, if of that Temple, built with hands, *Solomon* could say with admiration: (q) But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house, which I have built & of the true Temple, that is not of this building, we may with great wonderment say with the Apostle, (r) Without controversie, great is the mystery of religion: God was manifested in the flesh; yea was made of a woman, and born of a Virgin; a thing so (s) wonderful, that it was given for a sign unto unbelievers seven hundred and forty years before it was accomplished; even a sign of Gods own choosing, among all the wonders in the depth, or in the height above. Therefore the Lord himself shall give you a sign. Behold, a Virgin shall conceive and bear a Son, and shall call his name *Immanuel*. *Esa. 7. 14.*

A notable wonder indeed, and great beyond all comparison. That the Son of God should be (t) made of a Woman; even made of that Woman, which was (u) made by himself. That her womb then, and the (x) heavens now, should contain him whom (y) The Heaven of Heavens cannot contain. That he who had both Father and Mother, who sepedegree is upon record even up unto *Adam*, who in the fulness of time was brought forth in *Bethlehem*, and when he had finished his course was cut off out of the land of the living at *Jerusalem*; should yet notwithstanding be in truth, that which his shadow *Melchisedeck* was onely in the conceit of the men of his time, (z) without Father, without Mother, without Pedegree, having neither beginning of dayes nor end of life. That his Father should be (a) greater then he; and yet he his Fathers (b) equal. That he (c) is, before *Abraham* was; and yet *Abraham*s birth preceded his, wel-nigh the space of 2000 years. And finally, that he who was *David*s Son, should yet be *David*s Lord: (d) a case which plunged the greatest Rabbies among the Pharisees; who had not yet learned this wisdome, nor known this knowledge of the holy.

The untying of this knot dependeth upon the right understanding of he wonderful conjunction of the divine and humane Nature in the unity of the Person of our Redeemer. For by reason of the strictness of this personal union, whatsoever may be verified of either of those Natures, the same may be truly spoken of the whole Person, from whethersoever of the Natures it be denominated. For the clearer conceiving whereof, we may call to mind that which the Apostle hath taught us touching our Saviour. (e) In him dwelleth all the fulness of the Godhead bodily, that is to say by such a personal and real union, as doth inseparably and everlastingly conjoyn

joyn that infinite Godhead with his finite Manhood in the unity of the self-same individual Person.

He in whom that fulness dwelleth, is the *P E R S O N*: that fulness which so doth dwell in him, is the *N A T U R E*. Now there dwelleth in him not onely the fulness of the *God-head*, but the fulness of the *Manhood* also. For we believe him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulness of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they do not make one compounded nature: but still remain uncompounded and unconfounded together. But He in whom the fulness of the Manhood dwelleth is not one, and he in whom the fulness of the Godhead, another: but he in whom the fulness of both those natures dwelleth, is one and the same *Immanuel*, and consequently it must be believed as firmly, that he is but one Person.

And here we must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature: and that of the three divine Persons, it was neither the first nor the third that did assume this Nature; but it was the middle Person, who was to be the middle one, that must undertake this mediation betwixt God and us; which was otherwise also most requisite, as well for the better preservation of the integrity of the blessed Trinity in the God-head, as for the higher advancement of Mankind by means of that relation which the second Person the Mediator did bear unto his Father. For if the fulness of the Godhead should have thus dwelt in any humane Person, there should then a fourth Person necessarily have been added unto the Godhead: and if any of the three Persons, beside the second, had been born of a woman; there should have been two Sons in the Trinity. Whereas now the Son of God and the Son of the blessed Virgin, being but one person, is consequently but one Son; and so no alteration at all made in the relations of the Persons of the Trinity.

Again in respect of us, the Apostle sheweth, that for this very end (f) *f Gal. 4. 4, 5, 7.* God sent his own S O N made of a Woman; that W E might receive the adoption of S O N S, and thereupon maketh this inference; Wherefore thou art no more a Servant but a S O N, and if a S O N, then an H E I R of God through Christ; intimating thereby, that what relation Christ hath unto God by Nature, we being found in him have the same by Grace. By nature he is (g) *g John 1. 14. & 3. 16.* the onely begotten Son of the Father: but this is the high grace he hath purchased for us; that (h) *h John 1. 12.* as many as received him, to them he gave power, or priviledge, to become the Sons of God, even to them that believe on his Name. For although he reserve to himself the preheminence, which is due unto him in a*peculiar manner, of being (i) **Propter quod unumquodque est tale, illud ipsum est magis tale.* the first born among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first borns.

So God biddeth Moses to say unto Pharaoh: (k) *k Rom. 8. 29. k Exo. 4. 22, 23.* Israel is my Son, even my first born. And I say unto thee; Let my son go, that he may serve me: and if thou refuse to let him go; behold I will slay thy son even thy first born. And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to be (l) *l Heb. 12. 23.* the general assembly and Church of the first born inrolled in heaven. For the same reason that maketh them to be Sons, to wit, their incorporation into Christ, the self-same also maketh them to be first borns: so as (however it fall out by the grounds of our Common Law) by the rule of the Gospel this consequence will still hold true; (m) *m Rom 8. 17.* if children, then heirs, heirs of God and joynt-heirs with Christ. And so much for the S O N, the Person assuming.

The Nature assumed, is the seed of Abraham, Heb. 2. 16. the seed of David,

n¹ John 5.7. Rom. 1.3. *the seed of the Woman*, Gen. 3.15. the *W O R D*, (u) the second
 o John 1.14. person of the Trinity, being (o) made *F L E S H*, that is to say, (p) *Gods*
 p Gal 4.4. *own Son* being made of a *Woman*, and so becoming truly and really (q) *the*
 q Luke 1.42. *fruit of her womb*. Neither did he take the substance of our nature onely,
 r Hλίκας ἀνθρώπου in ὁμοιωσάσης ἡμῶν but all the properties also and the qualities thereof: so as it might be said
 Jam 5.17. of him as it was of (r) *Elias* and the (s) *Apostles*; that he was a *man sub-*
 s Hμῶν ὁμοιωσά- ject to like passions as we are. Yea he subjected himself (t) *in the daies of*
 θεῶν ἰσμεν ὑμῶν his flesh to the same (u) *weakness*, which we find in our own frail nature, and
 ἀνθρώπων. was compassed with like *infirmities*; and in a word, *in all things was made*
 Acts 14.15. *like unto his brethren*, *sin onely excepted. Wherein yet we must confi-
 t Heb. 5.7. der, that as he took upon him, not an humane *Person*, but an humane *Na-*
 n1 Cor. 13.4. *ture*; so it was not requisite he should take upon him any *Personal* infirmi-
 Heb. 2.17, ties, such as are, madness, blindness, lameness, and particular kinds of disea-
 18. & 4.15. ses which are incident to some onely and not to all men in general; but
 *Inter Trini- those alone which do accompany the whole nature of mankind, such as are
 tatem, & bo- hungry, thirsting, weariness, grief, pain and mortality.
 minum infir-
 mitatem, &
 iniquitatem,
 Mediator sa-
 lus est homo,
 non iniquus,
 sed tamen in-
 firmus: ut ex
 eo quod non
 iniquus junge-
 retur Deo; ex
 eo quod infir-
 mus, propin-
 quaret tibi.
 Aug. Præf. in
 enarrat. 2.
 Pfal. 2.9.
 x Heb. 7.3.
 y Rom. 5.12.

We are further here to observe in this our (x) *Melchisedek*, that as he had no *Mother* in regard of one of his natures, so he was to have no *Father* in regard of the other; but must be born of a pure immaculate Virgin, without the help of any man.

And this also was most requisite, as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sin. For (y) sin having by that one man entred into the world; every Father becometh an *Adam* unto his child, and conveyeth the corruption of his nature unto all those whom he doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of natural generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that means onely is propagated from the first man unto his posterity. Whereupon, he being made of man but not *by* man, and so becoming the immediate fruit of the *womb*, and not of the *loyns*, must of necessity be acknowledged to be (z) that *H O L Y T H I N G*, which so was born of so blessed a Mother. Who although she were but the passive and material principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the Man Christ Jesus thereby be made the *Son* of his (a) own Spirit; because Fathers do beget their children out of their own substance: the holy Ghst did not so, but framed the flesh of him, from whom himself proceeded, out of the creature of them both, (b) *the handmaid of our Lord*; whom from thence *all generations shall call blessed*.

That blessed womb of hers was the *Bride-chamber*, wherein the holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity: the Son of God assuming into the unity of his person that which before he was not; and yet without change (for so must God still be) remaining that which he was; whereby it came to pass, that (c) *this holy thing which was born of her*, was indeed and in truth to be called the *S O N O F G O D*. Which wonderful connexion of two so infinitely differing natures in the unity of one person, how it was there effected, is an inquisition fitter for an Angelical intelligence, then for our shallow capacity to look after; to which purpose we may also observe, that in the fabrick of the *Ark* of the Covenant (d) the posture of the faces of the *Cherubims* toward the *Mercy-seat* (the type of our Saviour) was such as would point unto us, that these are the things which *the Angels desire to stoop and look into*.

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin (whom it did more especially concern to move the question, (e) *How may this be?*) content us, (f) *The power of the Highest shall overshadow thee*. For as the former part of that speech may inform us, that

z Luke 1.35.

a Gal. 4.6.
Rom. 8.9.

b Luk. 1.38,
48.

c Luke 1.35.

d Exod. 37.9.

* Παρουσία,
i Pet. 1.12.

e Luke 1.34.
f Ibid. ver. 37.

that (g) with God nothing is impossible: so the latter may put us in mind, ^{g Ibid. ver. 37} that the same God having over-shadowed this mystery with his own veil, we should not presume with the men of (h) Bethshemesh to look into this ^{b 1 Sam. 6. 19.} Ark of his; lest for our curiosity we be smitten as they were. Onely this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindreth not the unity of the Nature of the Godhead, although every Person intirely holdeth his own incommunicable property; so neither doth the distinction of the two Natures in our Mediator any way cross the unity of his Person, although each nature remaineth intire in it self, and retaineth the properties agreeing thereunto, *without any conversion, composition, commixion, or confusion.

When (i) Moses beheld the bush burning with fire, and yet no whit consumed, he wondred at the sight, and said; *I will now turn aside, and see this sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither,* and told him who he was; *Moses* trembled, hid his face, and durst not behold God. Yet although, being thus warned, we dare not draw so nigh; what doth hinder but we may stand aloof off, and wonder at this great sight? (k) *Our God is a consuming fire;* saith the Apostle: and a question we find propounded in the Prophet, (l) *Who amongst us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* *Moses* was not like other Prophets, but (m) God spake unto him face to face, as man speaketh unto his friend: and yet for all that when he besought the Lord that he would shew him his glory; he received this answer, (n) *Thou canst not see my face: for there shall no man see me and live.* *Abraham* before him though a special (o) friend of God, and the (p) father of the faithful, the children of God: yet held it a great matter that he should take upon him so much as to (q) speak unto God, being but dust and ashes. Yea, the very Angels themselves (r) (which are greater in power and might) are fain to (s) cover their faces, when they stand before him; as not being able to behold the brightness of his glory.

With what astonishment then may we behold our dust and ashes assumed into the undivided unity of Gods own Person; and admitted to dwell here as an inmate, under the same roof? and yet in the midst of these everlasting burnings, the bush to remain unconsumed, and to continue fresh and green for evermore. Yea, how should not we with *Abraham* rejoyce to see this day, wherein not onely our nature in the person of our Lord *Jesus* is found to dwell for ever in those everlasting burnings; but, in and by him, our own persons also are brought so nigh thereunto, that (t) God doth set his Sanctuary and Tabernacle among us, and dwell with us; and which is much more) maketh us our selves to be the (u) house and the (x) habitation, wherein he is pleased to dwell by his Spirit; according to that of the Apostle: (y) *Ye are the temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God, and they shall be my people;* and that most admirable prayer, which our Saviour himself made unto his Father in our behalf (z) *I pray not for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.*

To compass this conjunction betwixt God and us, he that was to be our (a) *JESUS* or Saviour, must of necessity also be *IMMANUEL*: which being interpreted is, *God with us*; and therefore in his Person to be Immanuel, that is, God dwelling with our flesh; because he was by his Office too to be Immanuel, that is, he who must make God to be at one

with

* *Idem* 20. *Idem* 21. *Idem* 22. *Idem* 23. *Idem* 24. *Idem* 25. *Idem* 26. *Idem* 27. *Idem* 28. *Idem* 29. *Idem* 30. *Idem* 31. *Idem* 32. *Idem* 33. *Idem* 34. *Idem* 35. *Idem* 36. *Idem* 37. *Idem* 38. *Idem* 39. *Idem* 40. *Idem* 41. *Idem* 42. *Idem* 43. *Idem* 44. *Idem* 45. *Idem* 46. *Idem* 47. *Idem* 48. *Idem* 49. *Idem* 50. *Idem* 51. *Idem* 52. *Idem* 53. *Idem* 54. *Idem* 55. *Idem* 56. *Idem* 57. *Idem* 58. *Idem* 59. *Idem* 60. *Idem* 61. *Idem* 62. *Idem* 63. *Idem* 64. *Idem* 65. *Idem* 66. *Idem* 67. *Idem* 68. *Idem* 69. *Idem* 70. *Idem* 71. *Idem* 72. *Idem* 73. *Idem* 74. *Idem* 75. *Idem* 76. *Idem* 77. *Idem* 78. *Idem* 79. *Idem* 80. *Idem* 81. *Idem* 82. *Idem* 83. *Idem* 84. *Idem* 85. *Idem* 86. *Idem* 87. *Idem* 88. *Idem* 89. *Idem* 90. *Idem* 91. *Idem* 92. *Idem* 93. *Idem* 94. *Idem* 95. *Idem* 96. *Idem* 97. *Idem* 98. *Idem* 99. *Idem* 100.

Act. 5. & apud Evag. lib. 2.

hyst. Eccl. c. 4.

inconfuse, in-

commutabili-

ter, indivise,

inseparabili-

(Fo. Maxenti-

us in catholica

sua Prof. f. m. s.

init. Concil.

Rom sub Mar-

tino I.)

1 Exod. 3. 2, 3

5, 6.

Acts 7. 3, 1, 3, 2.

k Heb. 12. 29,

1 Esa. 33. 14.

m Num. 12. 6,

7. 8. Ex. 33. 11.

n Ex. 33. 18,

20.

o Esa. 41. 8.

2 Chron. 20. 7.

Jam. 2. 23.

p Rom. 4. 11.

16.

Gal. 3. 7.

q Gen. 18. 27.

r 2 Pet. 2. 11.

s Esa. 6. 2.

t Lev. 26. 11,

12.

Eze. 37. 26, 27

Rev. 21. 3.

u Heb. 3. 6.

x Eph. 2. 22,

y 2 Cor. 6. 16.

z John 17. 20,

21, 22, 23.

a Mat. 1. 21, 23

Sec Anselm

Cur Deus ho-

mo.

b 1 Tim. 2. 5. with us. For this being his proper office, to be (b) *Mediator between God and men*, he must partake with both: and being from all eternity consubstantial with his Father, he must at the appointed time become likewise consubstantial with his children (c) *Forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same*, saith the Apostle. We read in the Roman History, that the Sabines and the Romans joyning battle together, upon such an occasion as is mentioned in the last Chapter of the book of Judges; of the children of Benjamin, catching every man a wife of the daughters of Shiloh; the women being daughters to the one side, and wives to the other, interposed themselves, and took up the quarrel, so that by the mediation of those, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest terms of hostility, *did not onely entertain peace, but also joyned themselves together into one body and one state.

*Sic pax
facta, sedus-
que percussum:
secutaq; res
mira dictu, ut

relictis sedibus
suis novamq;
urbem hostes

demigrarent,
& cum generis
suis avitas opes
pro dote socia-

rent
L. Flor. histor.
Rom. l. 1 c. 1.

d Rom. 5. 10.
e Eph. 2. 14, 16.
f John 20. 17.

g Heb. 2. 11.
h Heb. 11. 16.
i Heb. 2. 13.

k Deut. 32. 6.
l 1 Pet. 1. 18.
m 19.

n 19.

o Rev. 5. 3, 4.

p Rev. 5. 5.

q 1 John 2. 1, 2.

r 1 Tim. 2. 5, 6.

s Heb. 5. 1. &
2. 27.

t 19.

u 19.

v 19.

w 19.

x 19.

y 19.

z 19.

God and we were (d) *enemies*; before we were reconciled to him by his Son. He that is to be (e) *our peace*, and to reconcile us unto God, and to slay this enmity, must have an interest in both the parties that are at variance, and have such a reference unto either of them, that he may be able to send this comfortable message unto the sons of men, (f) *Go to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God, and your God*. For as long as (g) *he is not ashamed to call us brethren*; (h) *God is not ashamed to be called our god*; and his entring of our appearance, in his own name and ours, after this manner; (i) *Behold, I and the children which God hath given me*; is a motive strong enough to appease his Father, and to turn his favourable countenance towards us: as on the other side, when we become unruly and prove rebellious children; no reproof can be more forcible, nor inducement so prevalent (if there remain any spark of grace in us) to make us cast down our weapons and yield, then this. (k) *Do ye thus requite the Lord, O foolish people and unwise? Is not he thy Father that hath bought thee? and bought thee (l) not with corruptible things, as silver and gold, but with the precious blood of his own Son*.

How dangerous a matter it is to be at odds with God, old Eli sheweth by this main argument. (m) *If one man sin against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead or intreat for him, and Job, before him*. (n) *He is not a man as I am that I should answer him, and we should come together in judgement: neither is there any Days-man or Umpire betwixt us, that may lay his hand upon us both*. If this general should admit no maner of exception, then were we in a woful case, and had cause to weep much more then S. John did in the Revelation; when (o) none was found in Heaven, nor in earth, nor under the earth, that was able to open the book which he saw in the right hand of him that sat upon the Throne, neither to look thereon. But as S. John was wished there to refrain his weeping, because (p) *the Lion of the tribe of Juda, the root of David, had prevailed to open the book and to loose the seven seals thereof*: so he himself elsewhere giveth the like comfort unto all of us in particular. (q) *If any man sin we have an Advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins; and not for us only, but also for the sins of the whole world*.

For as (r) there is one God, so is there one Mediator between God and men, the man Christ Jesus, who gave himself for a ransom for all; and in discharge of this his office of mediation, as onely fit umpire to take up this controversy, was to lay his hand aswell upon God the party so highly offended, as upon Man the party so basely offending. In things concerning God, the Priesthood of our Mediator is exercised. (s) *For every high Priest is taken from among men, and ordained for men in things pertaining to God*. The parts of his Priestly function are two; Satisfaction and Intercession: the former

mer whereof giveth contentment to Gods justice; the latter solliciteth his mercy, for the application of this benefit to the children of God in particular. Whereby it cometh to pass, that God in (t) shewing mercy upon whom he will shew mercy, is yet for his justice no loser: being both (u) just, and the justifier of him which beleeveth in Jesus.

By vertue of his *Intercession*, Our Mediator (x) appeareth in the presence of God for us, and (y) and maketh request for us. To this purpose, the Apostle noteth in the IIIIth to the Hebrewes, I. *That we have a great high Priest that is passed into the heavens, Jesus the Son of God* (ver. 14.) II. *That we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without sin.* (ver. 15.) Betwixt the having of such, and the not having of such an Intercessor, betwixt the height of him in regard of the one and the lowliness in regard of his other nature, standeth the comfort of the poor sinner. He must be such a sutor as taketh our case to heart: and therefore (z) in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest. In which respect as it was needful he should partake with our flesh and blood that he might be tenderly affected unto his brethren: so likewise for the obtaining of so great a sute, it behoved he should be most dear to God the Father, and have so great an interest in him, as he might alwaies be sure to be (a) heard in his requests: who therefore could be no other, but of whom the Father testified from heaven; (b) *This is my beloved Son, in whom I am well pleased.* It was fit our Intercessor should be Man, like unto our selves; that we might (c) boldly come to him, and find grace to help in time of need: it was fit he should be God, that he might boldly go to the Father, without any way disparaging him; as being his (d) fellow and (e) equal.

But such was Gods love to justice and hatred to sin; that he would not have his justice swallowed up with mercy, nor sin pardoned without the making of fit reparation. And therefore our Mediator must not look to procure for us a simple pardon without more ado; but must be a (f) propitiation for our sins, and redeem us by fine and (g) ransom: and so not onely be the master of our requests, to entreat the Lord for us; but also take upon him the part of an (h) Advocate, to plead full satisfaction made by himself, as our (i) surety, unto all the debt wherewith we any way stood chargeable. Now the satisfaction which our surety bound himself to perform in our behalf, was a double debt: the principal, and the accessory. The principal debt is obedience to Gods most holy Law: which man was bound to pay as a perpetual tribute to his Creator, although he had never sinned, but, being now by his own default become bankrupt, is not able to discharge in the least measure. His surety therefore being to satisfy in his stead none will be found fit to undertake such a payment, but he who is both God and man.

Man it is fit he should be, because man was the party that by the Articles of the first Covenant was tyed to his obedience; and it was requisite that, (k) as by ones mans disobedience many were made sinners, so by the obedience of one man likewise many should be made righteous. Again if our Mediator were onely God, he could have performed no obedience (the Godhead being free from all manner of subjection:) and if he were a bare man, although he had been as perfect as Adam in his integrity, or the Angels themselves; yet being left unto himself amidst all the temptations of Satan and this wicked world, he should be subject to fall, as they were: or if he should hold out, as (l) the eldest Angels did; that must have been ascribed to the grace and favour of another: whereas the giving of strict satisfaction to Gods justice was the thing required in this behalf. But now being God, as well as Man, he by his own (m) eternal Spirit preserved himself without spot: presenting a far more satisfactory obedience unto

Rom. 9. 15, 16.

Rom. 3. 24.

Heb. 9. 24.

Rom. 8. 34.

Heb. 7. 25.

Heb. 2. 17.

John 11. 43.

Matt. 3. 17.

Heb. 4. 16.

Zach. 13. 7.

Phil. 2. 6.

εἰς ἡμᾶς,

Rom. 3. 25.

1 John 2. 82

4. 10.

ἐν ᾧ ἡμεῖς ὡς ἡμεῖς

πολλοὶ.

Matt. 20. 28.

ὁ ἀνὴρ ὁ ὅλος ὁ ἅπλος

πᾶντων.

1 Tim. 2. 6.

See Job 33.

34.

1 John 2. 1.

Heb. 7. 22.

Rom. 5. 19.

1 Tim. 5. 21.

Heb. 9. 14.

unto God, then could have possible been performed by *Adam* in his integrity.

For, besides the infinite difference that was betwixt both their *Persons*, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: we know that *Adam* was not able to make himself holy; but what holiness he had, he received from him who created him according to his own image: so that whatsoever obedience *Adam* had performed, God should have (n) eaten but of the fruit of the vineyard which himself had planted; and (o) of his own would all that have been, which could be given unto him. But Christ did himself sanctifie that humane nature which he assumed; according to his own saying, *Job. 17. 19. For their sakes I sanctified myself*: and so out of his own peculiar store did he bring forth those precious treasures of holy obedience, which for the satisfaction of our debt he was pleased to tender unto his Father. Again, if *Adam* had (p) done all things which were commanded him, he must for all that have said: *I am an unprofitable servant; I have done that which was my duty to doe.* Whereas in the voluntary obedience, which Christ subjected himself unto, the case stood far otherwise.

True it is, that if we respect him in his humane nature, (p) his Father is greater than he; and he is his Father's (r) servant: yet in that he said & most truly said, that God was his Father, (s) the Jews did rightly infer from thence, that he thereby made himself equal with God; and (t) the Lord of Hosts himself hath proclaimed him to be the man that is his fellow. Being such a man therefore, and so highly born, by the privilege of his birth-right, he might have claimed an exemption from the ordinary service whereunto all other men are tyed: and by being (u) the Kings Son, have freed himself from the payment of that tribute which was to be exacted at the hands of Strangers. When (x) the Father brought this his first begotten into the world, he said; *Let all the Angels of God worship him*: and at the very instant wherein the Son advanced our nature into the highest pitch of dignitie, by admitting it into the unity of his sacred Person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himself down (y) at the right hand of the throne of God; tyed to no other subjection then now he is, or hereafter shall be, when after the end of this world he shall have delivered up the kingdome to God the Father. For then also, in regard of his assumed nature, he (z) shall be subjected unto him that put all other things under him.

Thus the Son of God if he had minded onely his own things, might at the very first have attained unto the joy that was set before him: but (a) looking on the things of others, he chose rather to come by a tedious way and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him the form of a mean servant. Whereupon in the daies of his flesh, he did not serve as an honorable Commander in the Lords host, but as an ordinary soldier, he made himself of no reputation, for the time as it were emptying his self of his high state and dignity; he humbled himself, and became obedient until his death; being contented all his life long to be (b) made under the law: yea, so far, that as he was sent (c) in the likeness of sinful flesh, so he disdained not to subject himself unto the law which properly did concern sinful flesh. And therefore howsoever Circumcision was by right applicable onely unto such as were (d) dead in their sins, and the circumcision of their flesh; yet he in whom there was no body of the sins of the flesh to be put off, submitted himself notwithstanding thereunto: not onely to testifie his communion with the Fathers of the old Testament; but also by this means to tender unto his Father a bond, signed with his own blood, whereby he made himself in our behalf a debtor unto the whole Law. For I testifie (saith the (e) the Apostle) to every man that is circumcised, that he is a debtor to the whole law.

In like manner *Baptism* appertained properly unto such as were defiled, and had need to have their (f) sins washed away: and therefore when all the land of *Juda* and they of *Jerusalem* went out unto *John*, they (g) were all baptized of him in the river *Jordan*, confessing their sins. Among the rest came our Saviour also: but the *Baptist* considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action; as altogether unbecoming the state of that immaculate Lamb of God, who was to take away the sin of the world. Yet did our Mediator submit himself to that Ordinance of God also: not onely to testifie his communion with the Christians of the new Testament; but especially (which is the reason yielded by himself) because (h) it became him thus to fulfil all righteousness. And so having fulfilled all righteousness, whereunto the meanest man was tyed, in the daies of his pilgrimage (which was more then he needed to have undergone, if he had respected only himself:) the works which he performed were truly works of *supererogation*, which might be put upon the account of them whose debt he undertook to discharge; and being performed by the person of the Son of God, must in that respect not onely be equivalent, but infinitely over-value the obedience of *Adam* and all his posteritie, although they had remained in their integrity, and continued until this hour, instantly serving God day and night. And thus for our main and principal debt of Obedience, hath our Mediator given satisfaction unto the justice of his Father; with (i) good measure, pressed down, shaken together, and running over.

But beside this, we were lyable unto another debt; which we have incurred by our default, and drawn upon our selves by way of forfeiture and *nomine pœne*. For as (k) Obedience is a due debt, and Gods servants in regard thereof are truly debtors: so likewise is sin a (l) debt, and sinners (m) debtors, in regard of the penaltie due for the default. And as the payment of the debt which cometh *nomine pœne*, dischargeth not the tenant afterwards from paying his yearly rent which of it self would have been due although no default had been committed, so the due payment of the yearly rent after the default hath been made, is no sufficient satisfaction for the penaltie already incurred. Therefore our surety, who standeth chargeable with all our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: he must first (n) suffer, and then enter into his glory (o) For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect (that is, a perfect accomplisher of the works which he had undertaken) through sufferings.

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have been satisfied in that nature which had transgressed; and that the same nature should suffer the punishment, that had committed the offence. (p) Forasmuch then as the children were partakers of flesh and bloud, he also himself took part of the same: that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their life time subject to bondage. Such and so great was the love of God the Father towards us, that (q) he spared not his own Son, but delivered him up for us all: and so transcendent was the love of the Son of God towards the sons of men; that he desired not to be spared; but rather then they should ly under the power of death, was of himself most willing to suffer death for them: Which seeing in that infinite nature, which by eternal generation he received from his Father, he could not do; he resolved in the appointed time to take unto himself a Mother, and out of her

r Phil. 2. 8. substance to have a body framed unto himself, wherein he might (*r*) be-
s Heb. 10. 5. 7. come obedient unto death, even the death of the Cross, for our redemption:
 And therefore (*s*) when he cometh into the world, he saith unto his Father:
t Ib. ver. 9. 10. *A body hast thou fitted me; Lo, I come to do thy will O God.* By the which
 will (*t*) saith the (*t*) Apostle) we are sanctified, through the offering of the body
 of Jesus Christ once for all.

Thus we see it was necessary for the satisfaction of this debt, that our
 Mediator should be Man: but he that had no more in him than a Man,
 could never be able to go through with so great a work. For if there
 should be found a Man as righteous as Adam was at his first creation, who
 would be content to suffer for the offence of others: his suffering could
 not possibly serve for the redemption of one soul; much less would it be a
 sufficient ranfome for those (*u*) innumerable multitudes that were to be (*x*)
u Rev. 7. 9. redeemed to God out of every kindred, and tongue, and people, and Nation. Nei-
x Rev. 5. 9. ther could any Man or Angel be able to hold out, if a punishment equiva-
 lent to the endless sufferings of all the sinners in the world should at once
 be laid upon him. Yea, the very powers of Christ himself, upon whom (*y*)
y Esa. 11. 2. the spirit of might did rest, were so shaken in this sharp encounter; that he,
 who was the most accomplisht pattern of all fortitude, stood (*z*) fore amazed,
 and with (*a*) strong crying and tears prayed that, (*b*) if it were possible, the
z Mar. 14. 33. hour might pass from him.
a Heb. 5. 7.
b Mark. 14. 35.

(*c*) This man therefore being to offer one sacrifice for sins for ever; to
 the burning of that sacrifice he must not onely bring the (*d*) coales of his
 love as strong as death, and as ardent as the fire which hath a most vhe-
 ment flame, but he must add thereunto those (*e*) everlasting burnings also,
 even the flames of his most glorious Deity: and therefore (*f*) through the
 eternal spirit must he offer himself without spot unto God; that hereby he
 might (*g*) obtain for us an eternal redemption. The blood whereby the
 Church is purchased, must be (*h*) Gods own blood: and to that end must
 (*i*) the Lord of glory be crucified; (*k*) the Prince and Author of life be killed;
 he (*l*) whose eternal generation no man can declare, be cut off out of the land
 of the living; and the man that is Gods own fellow be thus smitten; accor-
 ding to that which God himself foretold by his Prophet. (*m*) Awake O sword,
 against my shepherd, and against the man that is my fellow, saith the Lord of
 Hosts: smite the shepherd, and the sheep shall be scattered. The people of Is-
 rael, we read did so value the life of David their King, that they coun-
 ted him to be worth (*n*) ten thousand of themselves: how shall we then
 value the life of (*o*) Davids Lord; (*p*) who is the blessed and onely Potentate,
 the King of Kings, and Lord of Lords? It was indeed our nature that suffe-
 red; but he that suffered in that nature, (*q*) is over all, God blessed for ever:
 and for such a Person to have suffered but one hour, was more than if all
 other persons had suffered ten thousand millions of years.

But put case also, that the life of any other singular man might be equi-
 valent to all the lives of mankind: yet the laying down of that life would
 not be sufficient to do the deed, unless he that had power to lay it down
 had power likewise to take it up again. For, to be detained alwaies in that
 prison, (*r*) from whence there is no coming out before the payment of the uttermost
 farthing; is to ly alwaies under execution, and to quit the plea of that full
 payment of the debt wherein our surety stood ingaged for us. And there-
 fore the Apostle upon that ground doth rightly conclude; that (*s*) if
 Christ be not raised, our faith is vain, we are yet in our sins: and consequen-
 tly, that as he must be (*t*) delivered to death for our offences, so he must be
 raised again for our justification.

Yea our Saviour himself, knowing full well what he was to undergo for
 our sakes, told us before-hand, that the Comforter whom he would send un-
 to us, should (*u*) convince the world, that is fully satisfie the consciences of
 the

the sons of men, concerning that (x)everlasting righteousness, which was to be brought in by him, upon this very ground: *Because I go to my Father, and ye see me no more.* For if he had broken prison and made an escape, the payment of the debt, which as our surety he took upon himself, being not yet satisfied; he should have been seen here again: Heaven would not have held him, more then Paradise did Adam, after he had fallen into Gods debt and danger. But our Saviour raising himself from the dead, presenting himself in Heaven before him unto whom the debt was owing, and maintaining his standing there, hath hereby given good proof, that he is now a free man, and hath fully discharged that debt of ours, for which he stood committed. And this is the evidence we have to shew of that righteousness, whereby we stand justified in Gods sight: according to that of the Apostle. (y) *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us.* x Dan. 9. 24.
y Rom. 8. 33.
34.

Now although an ordinary man may easily part with his life: yet doth it not ly in his power to resume it again at his own will and pleasure. But he that must do the turn for us, must be able to say as our J E S U S did. (z) *I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again.* And in another place: (a) *Destroy this Temple, and in three dayes I will raise it up;* saith he unto the Jewes, speaking of the Temple of his body, An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, he could not by his own strength (which was the thing here necessarily required) raise it up again; unless he had (b) *declared himself to be the Son of God with power, by the resurrection from the dead.* The Manhood could suffer, but not overcome the sharpness of death: the Godhead could suffer nothing, but overcome any thing. He therefore that was to suffer and to overcome for us, must be partaker of both natures: that (c) *being put to death in the flesh, he might be able to quicken himself by his own Spirit.* z John 10. 17.
18.
a John 1. 19;
21.
b Rom. 1. 4.
c 1 Pet. 3. 18.

And now are we come to that part of Christs mediation, which concerneth the conveyance of (d) *the redemption of this purchased possession* unto the sons of men. A dear purchase indeed, which was to be redeemed with no less price than the blood of the Son of God: but what should the purchase of a stranger have been to us? or what should we have been the better for all this; if we could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in Israel, concerning redemptions: that unto him who was the next of kin, belonged the right of being (e) *Goel*, or the Redeemer. And Job had before that left his glorious profession of his faith unto the perpetual memory of all posterity. (f) *I know that my Goel or Redeemer liveth, and at the last shall arise upon the dust (or, stand up on the earth.) And after this my skin is spent; yet in my flesh shall I see God. Whom I shall see for my self, and mine eyes shall behold, and not another for me.* Whereby we may easily understand, that his and our Redeemer was to be the invisible God; and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if he had not thus assumed our flesh; how should we have been of his blood, or claimed any kindred to him and unless the Godhead had by a personal union been unseparably conjoynd unto that flesh; how could he therein have been accounted our next of kin. d Eph. 1. 14.
e Ruth. 3. 12.
& 4. ver. 1, 3,
4, 7.
f Job 19. 25;
26, 27.

For the better clearing of which last reason; we may call to mind that sentence of the Apostle. (g) *The first man is of the earth earthly: the second man is the Lord from heaven.* Where, notwithstanding there were many g 1 Cor. 15. 47

millions of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man*. And why? but because these two were the only men who could be accounted the prime fountains from whence all the rest of mankind did derive their existence and being. For as all men in the world by mean descents do draw their first original from *the first man*: so in respect of a more immediate influence of efficiency and operation do they own their being unto *the second man*, as he is *the Lord from heaven*. This is Gods own language unto Jeremiah; (h) *Before I formed thee in the belly, I knew*; and this is Davids acknowledgement, for his part; (i) *Thy hands have made me and fashioned me* (k) *thou hast covered me in my mothers womb*: (l) *thou art he that took me out of my mothers bowels*; and Jobs, for his also; (m) *Thy hands have made me and fashioned me together round about: thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews*; and the (n) Apostle for us all; *In him we live, and move, and have our being*; who inferreth also thereupon, both that *we are the off-spring or generation of God*; and that *he is not far from every one of us*; this being to be admitted for a most certain truth (notwithstanding the opposition of all gain sayers) that *God doth more immediately concur to the generation and all other motions of the creature, then any natural agent doth or can do. And therefore, (o) *if by one mans offence, death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ*. Considering that this *second man* is not onely as universal a principal of all our beings, as was that *first*, and so may sustain the common person of us all, as well as he; but is a far more immediate agent in the production thereof: not, as the *first*, so many generations removed from us, but more neer unto us then our very next progenitors; and in that regard justly to be accounted our next of kin, even before them also.

Yet is not this sufficient neither: but there is another kind of generation required, for which we must be beholding unto *the second man, the Lord from Heaven*; before we can have interest in this purchased *Redemption*. For as the guilt of the *first mans* transgression is derived unto us by the means of carnal generation: so must the benefit of the *second mans* obedience be conveyed unto us by spiritual regeneration. And this must be laid down as a most undoubted verity: that, (p) *except a man be born again, he cannot see the kingdom of God*; and that every such must be (q) *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*. Now, as our Mediator in respect of the Adoption of Sons, which he hath procured for us, (r) is not ashamed to call us *Brethren*: so in respect of this new birth, whereby he begetteth us to a spiritual and everlasting life, he disdaineth not to own us as his *Children*. (s) *When thou shalt make his seed an offering for sin, he shall see his seed*: saith the Prophet *Esaia*. (t) *A seed shall serve him*; it shall be accounted to the Lord for a generation: saith his Father *David* likewise of him. And he himself of himself: (u) *Behold I, and the children which God hath given me*. Whence the Apostle deduceth this conclusion: (x) *Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same*. He himself, that is he who was God equal to the Father: for who else was able to make this (y) *new creature*, but the same (z) *God that is the Creator of all things*? (no less power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new (a) *babes* being to be (b) *born of the Spirit*; who could have power to send the *Spirit*, thus to beget them, but the Father and the Son from whom he proceeded? the same blessed Spirit, who framed the natural body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mystical body unto his similitude and likeness.

For the further opening of which mystery (which went beyond the apprehension

b Jer. i. 5.
i Psal. 119. 73.
k Psal. 139.
13.
l Psal. 71. 6.
m Job 10. 8, 11.

n Acts 17. 27,
28, 29.

* See. Brad-
wardin. de
causa Dei, lib.
1. cap. 3. & 4.
o Rom. 5. 17.

p John 3. 3.

q John 1. 13.

r Heb. 2. 11.

s Esa. 53. 10.

t Psal. 22. 30.

u Heb. 2. 13.

x Ibid. ver. 14.

y 2 Cor. 5. 17.

Eph. 2. 10.

Gal. 6. 15.

z John 1. 13.

James 1. 8.

1 Pet. 1. 3.

1 John 5. 1.

a 1 Pet. 2. 2.

with 1. 22.

b John 3. ver.
5, 6, 8.

prehension of (c) *Nicodemus*, though a *master of Israel*) we are to consider; ^{clbid ver. 4.} that in every perfect generation, the creature produced receiveth two things, ^{o19,} from him that doth beget it: *Life* and *Likeness*. A curious Limner draweth his own sons pourtraiture to the life (as we say :) yet because there is no true life in it but a likeness onely; he cannot be said to be the begetter of his Picture, as he is of his Son. And some creatures there be that are bred out of mud or other putrid matter: which although they have life, yet because they have no correspondence in likeness unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocal generation. Whereas in the right and proper course of generation (others being esteemed but monstrous births that swerve from that rule) every creature begetteth his like :

—*nec imbellem feroces*
Progenerant aquilæ columbam.

Now touching our spiritual death and life, these sayings of the Apostle would be thought upon. (d) *We thus judge, that if one dyed for all, then were* ^{d2 Cor. 5. 14,} *all dead: and that he dyed for all, that they which live, should not henceforth live* ^{15.} *unto themselves, but unto him which dyed for them and rose again.* (e) *God who* ^{e Eph. 2. 4, 5.} *is rich in mercy, for his great love wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ.* (f) *And you being dead* ^{f Col. 2. 13.} *in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.* (g) *I am crucified with Christ.* ^{g Gal. 2. 20.} *Never the less I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.* From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most sovereign medicine that could be thought upon should have been prepared for the curing of our wounds: yet all would be to no purpose, we being found dead, when the medicine did come to be applied.

Our Physician therefore must not onely be able to restore us unto health, but unto life it self: which none can do but the Father, Son, and holy Ghost; one God, blessed for ever. To which purpose, these passages of our Saviour also are to be considered. (h) *As the Father hath life in him-* ^{h John 5. 26.} *self: so hath he given to the Son to have life in himself.* (i) *As the living Fa-* ^{i John 6. 57.} *ther hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.* (k) *I am the living bread, which come down from heaven; if a-* ^{k Ibid. ver. 51.} *ny man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world.* The substance whereof is briefly comprehended in this saying of the Apostle: (l) *The last Adam* ^{l 1 Cor. 15. 45.} *was made a quickning spirit,* An Adam therefore & perfect Man must he have been; that his flesh, given for us upon the Cross, might be made the conduit to convey life unto the world: and a *quickning spirit* he could not have been, unless he were *God*, able to make that flesh an effectual instrument of life by the operation of his blessed Spirit. For, as himself hath declared, (m) *It is the spirit that quickneth; without it, the flesh would profit* ^{m John 6. 63.} *nothing.*

As for the point of similitude and likeness: we read of Adam after his fall, that he (n) *begat a son in his own likeness, after his image.* And generally, as well touching the carnal as the spiritual generation, our Saviour hath taught us this lesson, (o) *That which is born of the flesh, is flesh; and* ^{n Gen 5. 3.} *that which is born of the spirit, is spirit.* Whereupon the Apostle maketh this comparison betwixt those who are born of that first man, who is of the earth earthly, and of the second man, who is the Lord from heaven. (p) *As* ^{o John 3. 6.} *is the earthy, such are they that are earthy; and as is the heavenly, such are* ^{p 1 Cor. 15.} *they* ^{48. 49.}

they also that are heavenly: and as we have born the image of the earth, we shall also bear the image of the heavenly. We shall indeed hereafter bear it in full perfection: when (q) *The Lord Jesus Christ shall change our base body, that it may be fashioned like unto his glorious body; according to the working, whereby he is able even to subdue all things unto himself.* Yet in the mean time also, such a conformity is required in us unto that heavenly man, that (r) *our conversation must be in heaven, whence we look for this Saviour: and that we must* (s) *put off, concerning the former conversation, that old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of our mind; and put on the new man, which after God is created in righteousness and true holiness.* For as in one particular point of domestical authority, (t) *the Man* is said to be *the image and glory of God*, and the *Woman* the *glory of the Man*, so in a more universal manner is *Christ* said to be (u) *the image of God*, even (x) *the brightness of his glory, and the express image of his person*; and we (y) *to be conformed to his image, that he might be the first born among those many brethren*, who in that respect are accounted (z) *the glory of Christ.*

We read in the holy story, that God (a) *took of the spirit which was upon Moses, and gave it unto the seventy Elders*; that they might bear the burden of the people with him, and that he might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have been: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But we are sure the case was otherwise in him of whom now we speak: unto whom (b) *God did not thus give the Spirit by measure.* And therefore although so many millions of beleivers do continually receive this (c) *supply of the Spirit of Jesus Christ*; yet neither is that fountain any way exhausted, nor the plenitude of that well-spring of grace any whit impaired or diminished: it being Gods pleasure (d) *That in him should all fulness dwell*; and that (e) *of his fulness all we should receive, grace for grace.* That as in the natural generation there is such a correspondence in all parts betwixt the begetter and the Infant begotten, that there is no member to be seen in the Father, but there is the like answerable to be found in the child, although in a far less proportion: so it falleth out in the spiritual, that for every grace which in a most eminent manner is found in Christ, a like grace will appear in Gods child, although in a far inferiour degree; similitudes and likenesses being defined by the Logicians to be comparisons made in *quality*, and not in *quantity*.

We are yet further to take it into our consideration, that by thus inlivening and fashioning us according to his own image, Christs purpose was not to raise a seed unto himself dispersedly and distractedly, but to (f) *gather together in one, the Children of God that were scattered abroad*; yea and to (g) *bring all unto one head by himself, both them which are in Heaven and them which are on the Earth*; that as in the Tabernacle, (h) *the vail divided between the Holy place and the most Holy*; but the curtains which covered them both were so coupled together with the taches, that it might still (i) *be one Tabernacle*: so the Church militant and Triumphant, typified thereby; though distant as far the one from the other as Heaven is from Earth, yet is made but one Tabernacle in Jesus Christ; (k) *in whom all the building fitly framed together groweth unto an holy Temple in the Lord, and in whom all of us are builded together for an habitation of God through the Spirit.*

The bond of this mystical union betwixt Christ and us (as (l) elsewhere hath more fully been declared) is on his part that (m) *quickning Spirit*, which being in him as the Head, is from thence diffused to the spiritual animation of all his members: and on our part (n) *Faith*, which is the prime act of life wrought in those who are capable of understanding by that same Spirit

q Phil. 3. 21.

r Ibid. ver. 20.

s Eph. 4. 22, 23, 24.

t 1 Cor. 11. 7.

u 2 Cor. 4. 4.

x Heb. 1. 3.

y Rom. 8. 29.

z 2 Cor. 8. 23.

a Num. 11. 17, 25.

b John 3. 34.

c Phil. 1. 19.

d Col. 1. 19.

e John 1. 16.

f John 11. 52.

g Eph. 1. 10.

h Exod. 26. 33.

i Ib. v. 6. & 11.

k Eph. 2. 21, 22.

l Sermon to

the Commons

house of Par-

liament, anno

1620.

m John 6. 63.

n Cor. 6. 17. &

15. 45. Phil. 2.

1. Rom. 8. 9.

1 John 3. 24.

& 4. 13.

o Gal. 2. 20. &

5. 5. & 3. 11.

p Ph. 3. 17.

Spirit. Both whereof must be acknowledged to be of so high a nature, that none could possibly by such ligatures knit up so admirable a body, but he that was God Almighty. And therefore although we did suppose such a man might be found who should perform the Law for us, suffer the death that was due to our offence and overcome it; yea and whose obedience and sufferings should be of such value, that it were sufficient for the redemption of the whole world: yet could it not be efficient to make us live by faith, unless that Man had been able to send Gods Spirit to apply the same unto us.

Which as no bare Man or any other Creature whatsoever can do; so for Faith we are taught by S. (o) Paul, that it is the operation of God, and a work of his power, even of that same power wherewith Christ himself was raised from the dead. Which is the ground of that prayer of his, that the eyes(p) of our understanding being inlightned, we might know what is the exceeding greatness of his mighty power to us-ward who believe; according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places far above all Principality, and Power, and Might, and every Name that is named not only in this world, but also in that to come: and hath put all things under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all.

Yet was it fit also, that this Head should be of the same nature with the Body which is knit unto it: and therefore that he should so be God, as that he might partake of our flesh likewise. (q) For we are members of his body, saith the same Apostle, of his flesh, and of his bones. And, (r) except ye eat the flesh of the Son of man, saith our Saviour himself, and drink his blood; ye have no life in you. (s) He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. Declaring thereby, first, that by this mystical and supernatural union, we are as truly conjoyned with him, as the meat and drink we take is with us; when by the ordinary work of Nature, it is converted into our own substance. Secondly, that this conjunction is immediately made with his humane nature. Thirdly, that the (t) Lamb slain, that is, (u) Christ crucified, hath by that death of his, made his flesh broken, and his blood powred out for us upon the Cross, to be fit food for the spiritual nourishment of our souls; and the very well-spring from whence, by the power of his Godhead, all life and grace is derived unto us.

Upon this ground it is, that the Apostle telleth us, that we (x) have boldness to enter into the Holiest by the blood of Jesus; by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh. That as in the Tabernacle, there was no passing from the Holy to the most Holy place, but by the veil: so now there is no passage to be looked for from the Church Militant to the Church Triumphant, but by the flesh of him, who hath said of himself; (y) I am the way, the truth and the life, no man cometh unto the Father but by me. Jacob in his dream beheld (z) a ladder set upon the Earth, the top whereof reached to Heaven, and the Angels of God ascending and descending on it, the Lord himself standing above it. Of which vision none can give a better interpretation then he, who was prefigured therein, gave unto Nathaniel. (a) Hereafter you shall see heaven opened, and the Angels of God ascending and descending upon the Son of man. Whence we may well collect, that the onely means whereby God standing above and his Israel lying here below are conjoyned together, and the onely ladder whereby Heaven may be scaled by us, is the Son of man; the type of whose flesh the veil, was therefore commanded to be (b) made with Cherubims; to shew that we come (c) to an innumerable company of Angels when we come to Jesus, the Mediator of the New Testament: who as the head of the Church hath power to (d) send forth all those ministring spirits, to minister for them who shall be Heirs of salvation.

o Col. 2. 12.
2 Theff. 1. 11.

p Ephes. 1. 19,
20, &c.

q Ephes. 5. 30.
r Joh. 6. 53.

s Ibid ver. 56.

t Rev. 5. 12. &
13. 8.
u 1 Cor. 1. 23.
& 2. 2.

x Heb. 10. 19,
20.

y John 14. 6.
z Gen. 28. 12,

13.

a John 1. 51.

b Exod. 26. 31.
& 36. 35.

c Heb. 12. 22,
24.
d Heb. 1. 14.

Last-

Lastly, we are to take it into our consideration, that as in things concerning God, the main execution of our Saviours *Priesthood* doth consist; so in things concerning man, he exerciseth both his *Prophetical Office*; whereby he openeth the will of his Father unto us, and his *Kingly*, whereby he ruleth and protecteth us. It was indeed a part of (e) the *Priests* office in the old Testament to instruct the people in the law of God, and yet were (f) they distinguished from *Prophets*: like as in the new Testament also, (g) *Prophets* as well as *Apostles*, are made a different degree from ordinary *Pastours* and *Teachers*, who received not their doctrine by immediate inspiration from Heaven; as those other (h) *Holy men of God* did, who spake as they were moved by the *Holy Ghost*. Whence S. Paul putteth the Hebrews in mind, that God who (i) in sundry parts and in sundry manners spake in time past unto the Fathers by the prophets, hath in these last dayes spoken unto us by his Son Christ Jesus: whom therefore he stileth (k) the *Apostle*, as well as the high *Priest* of our profession; who was faithful to him that appointed him, even as Moses was in all his house.

e Deut. 33. 10.
Hagg. 2. 11.
Mal. 2. 7.
f Esa. 28. 7.
Jer. 6. 13. &
8. 10. & 14.
18. &
23. 11. 33. 34.
Lam. 2. 10.
g Eph. 4. 11.
h 2 Pet. 1. 21.
i πολυμερῶς &
πολυτροπῶς.
Heb. 1. 1.
k Heb. 3. 12.

Now Moses, we know, had a singular preheminance above all the rest of the *Prophets*: according to that ample testimony which God himself giveth of him. (l) *If there be a Prophet among you, I the Lord will make my self known unto him in a vision, and I will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house: with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.* And therefore we find, that our Mediatour in the execution of his *Prophetical* office is in a more peculiar manner likened unto Moses: which he himself also did thus foretel. (m) *The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; and unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voyce of the Lord my God; neither let me see this great fire any more, that I dye not. And the Lord said unto me, They have well spoken, that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.*

Num. 12.
6, 7, 8.

m Deut. 18. 25,
16. &c.
Acts 3. 22, 23.

Our Prophet therefore must be a Man raised from among his Brethren the *Israelites*, (n) (of whom, as concerning the flesh, he came) who was to perform unto us, that which the Father requested of Moses: (o) *Speak thou to us and we will hear; but let not God speak with us, lest we dye.* And yet (that in this also we may see, how our Mediator had the preheminance) (p) when Aaron, and all the children of *Israel* were to receive from the mouth of Moses all that the Lord had spoken with him in Mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was fain to put a *vail* over his face, while he spake unto them that which he was commanded. But that which for a time was thus (q) made glorious, had no glory in respect of the glory that excelleth; and both the glorie thereof, and the *vail* which covered it, are now abolished in Christ: the *vail* of whose flesh doth so over-shadow (r) the brightness of his glory, that yet under it we may (s) behold his glory, as the glory of the only begotten of the Father; yea, and (t) we all with open face, beholding as in a glass the glorie of the Lord, are changed into the same Image, from glory, to glory, even as by the Spirit of the Lord.

n Rom. 95.
o Exod. 20. 19.
Deut. 5. 15,
27.

p Exod. 34. 30,
32, 33.

q 2 Cor. 3. 7,
10, 11, 13.

r Heb. 1. 3.
s John 1. 14.
t 2 Cor. 3. 18.

And this is daily effected by the power of the Ministry of the Gospel, instituted by the authority, and second by the power, of this our great Prophet: whose transcendent excellency beyond Moses (unto whom, in the execution of that function he was otherwise likened) is thus set forth by the

the

the Apostle. (u) He is counted worthy of more glory than Moses, in as much ^{u Heb. 3. 3, 4;} as he who hath builded the house hath more honour than the house. For every ^{3. 6.} house is builded by some one: but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimonie of those things which were to be spoken after: but Christ, as the Son, over his own house (x) ^{x 1 Tim. 3. 15.} This house of God is no other then the Church of the living God: whercof as he is the onely Lord, so is he properly the onely Builder. Christ therefore being both the Lord and the (y) Builder of his Church, must be God ^{y Mat. 16. 18.} as well as Man: which is the cause, why we find all the several mansions of this (z) great house to carry the title indifferently of the (a) Churches of God, ^{z 2 Tim. 1. 20.} and the (b) Churches of Christ. ^{a 1 Cor. 11. 16.} ^{b Rom. 16. 15.}

True it is, that there are other ministeriall builders, whom Christ employed in that service: this being not the least of those gifts which be bestowed upon men at his triumphant ascension into Heaven, that (c) he gave ^{c Eph. 4. 11, 12} not onely ordinary Pastours and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the work of the ministrie, for the edifying of the body of Christ. Which, what great power it requireth, he himself doth fully expresse in passing the grant of his high Commission unto his Apostles. (d) All power is given unto me in Heaven and in ^{d Mat. 28. 18,} Earth. Go ye therefore and teach all Nations, baptizing them in the name of ^{19, 20.} the Father, and of the Son and of the holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the World. Amen.

S. Paul professeth of himself, that he (e) laboured more abundantly then ^{e 1 Cor. 15. 10.} all the rest of the Apostles: yet not I, saith he, but the grace of God which was with me. And therefore although (f) according to the grace of God which ^{f 1 Cor. 3. 9, 10} was given unto him, he denyed not but that, as a wise Master-builder, he had laid the foundation; yet he acknowledgeth that they upon whom he had wrought, were Gods building, as well as Gods husbandrie. For who, saith (g) he, is Paul, and who is Apollo, but Ministers by whom you believed, even ^{g Ibid. v. 5, 6, 7} as the Lord gave to every man? I have planted, Apollo watered: but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the encrease.

Two things therefore we find in our great Prophet, which do far exceed the ability of any bare Man; and so do difference him from all the (h) Holy ^{h Luke 1. 70.} Prophets, which have been since the world began. For first, we are taught; that (i) no man knoweth the Father, save the Son, and he to whomsoever the Son will ^{i Mat. 11. 27.} reveal him: and that (k) no man hath seen God at any time; but the only ^{k John 1. 18.} begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his own immediate knowledge, inabled to discover the whole will of his Father unto us; whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witness that place of S. Peter, for the Prophets: (l) ^{l 1 Pet. 1. 10, 11} Of which salvation the Prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow. And for the Apostles, those heavenly words which our Saviour himself uttered unto them, whilst he was among them: (m) When the Spirit of Truth is come, he will guide you into all truth: for he ^{m John 6. 1, 13} shall not speak of himself; but whatsoever he shall hear, that shall he speak; and ^{14, 15} he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can do no more (as hath been said)

faid) but plant and water; onely God can give the increase: they may teach indeed and baptize; but unless Christ were with them by the powerful presence of his Spirit, they would not be able to save one soul by that Ministrie of theirs. We (n) as lively stones, are built upon a spiritual house: but, (x) except the Lord do build this house, they labour in vain that build it. For who is able to breathe the spirit of life into those dead stones, but he, of whom it is written; (p) *The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear it shall live:* and again: (q) *Awake thou that sleepest, and arise from the dead; and Christ shall give thee light.* Who can awake us out of this dead sleep, and give light unto these blind eyes of ours; but the Lord our God, unto whom we pray, that he would (r) *lighten our eyes, lest we sleep the sleep of death.*

And as a blind man is not able to conceive the distinction of colours, although the skilfullest man alive should use all the art he had to teach him; because he wanteth the sense whereby that object is discernable: so (s) *the natural man perceiveth not the things of the Spirit of God (for they are foolishness unto him;) neither can he know them, because they are spiritually discerned.* Whereupon the Apostle concludeth, concerning himself and all his fellow-labourers, that (t) *God who commanded the light to shine out of darkness, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Jesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us.* Our Mediator therefore (who must (u) be able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby he may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants: and consequently, in this respect also, must be God as well as Man.

There remaineth the Kingdom of our Redeemer: described thus by the Prophet Esay. (x) *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his Kingdome; to order it, and to establish it with judgement and with justice, from henceforth even for ever: and by Daniel: (y) Behold, one like the Son of man came with the clouds of Heaven, and came to the Ancient of days; and they brought him near before him. And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages should serve him, his dominion is an everlasting dominion, which shall not pass away; and his kingdome that which shall not be destroyed: and by the Angel Gabriel in his imassage to the blessed Virgin. (z) Behold, thou shalt conceive in thy womb, and bring forth a Son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give him the Throne of his Father David. And he shall reign over the house of Jacob for ever; and of his kingdome there shall be no end.*

This is that new (a) David our King, whom God hath raised up unto his (b) own Israel: who was in Truth, that which he was called; the Son of Man, and the Son of the Highest. That in the one respect. (c) we may say unto him, as the Israelites of old did unto their David; (d) *Behold, we are thy bone and thy flesh:* and in the other, sing of him as David himself did; (e) *The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstool.* So that the promise made unto our first Parents, that (f) *the seed of the woman should bruise the Serpents head,* may well stand with that other saying of Saint Paul; that (g) *the God of peace shall bruise Satan under our feet.* Seeing (h) for this very purpose the Son of God was manifested (i) in the flesh, that he might destroy the works of the Devil. And still that foundation of God will remain unshaken: I (k) *even I am the Lord, and beside me there is no Saviour. (l) Thou shalt know no God but me: for there is no Saviour beside me.*

Two special branches there be of this Kingdome of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is Militant upon Earth; the other of *Glory*, belonging to that part which is Triumphant in Heaven. Here upon Earth, as by his Prophetical Office he worketh upon our Mind and Understanding, so by his Kingly, he ruleth our Will and Affections; (*m*) *casting down imaginations and every high thing* ^{m2 Cor. 10. 5.} *that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* Where, as we must needs acknowledge, that (*n*) *it is G O D which worketh in us both to will and to do,* and ^{n Phil. 2. 13.} that it is (*o*) *he which sanctifieth us wholly:* so are we taught likewise to ^{o 1 Thef. 5. 23.} believe (*p*) *both he who sanctifieth, and they who are sanctified, are all of one,* ^{p Heb. 2. 11.} namely of one and the self same nature; that the sanctifier might not be ashamed to call those, who are sanctified by him, his brethren, that as their nature was corrupted, and their blood tainted in the first *Adam*, so it might be restored again in the second *Adam*; and that as from the one a corrupt, so from the other a pure and undefiled nature might be transmitted unto the heirs of salvation.

The same (*q*) God that giveth *grace*, is he also that giveth *glory*: yet so, ^{q Psal. 84. 11.} that the streams of both of them must run to us through the golden pipe of our Saviours humanity. (*r*) *For since by man came death; it was fit that by man* ^{r 1 Cor 15. 21.} *also should come the resurrection of the dead.* Even by that man who hath said: (*s*) *Who so eateth my flesh, and drinketh my blood, hath eternal life; and* ^{s John 6. 54.} *I will raise him up at the last day.* Who then. (*t*) *shall come to be glorified in* ^{t 2 Thef. 1. 10} *his Saints, and to be made marvellous in all them that believe:* and (*u*) *shall* ^{u Phil. 3. 21.} *change this base body of ours, that it may be fashioned like unto his own glorious body; according to the working, whereby he is able even to subdue all things unto himself.* Unto him therefore that hath thus (*x*) *loved us, and washed us* ^{x Rev. 1. 5, 6,} *from our sins in his own blood, and hath made us Kings and Priests unto God and his Father;* to him be glory and dominion for ever and ever, A M E N.

PHILIP. 3. 8.

I count all things but loss for the Excellency of the Knowledge of Christ Jesus my Lord.

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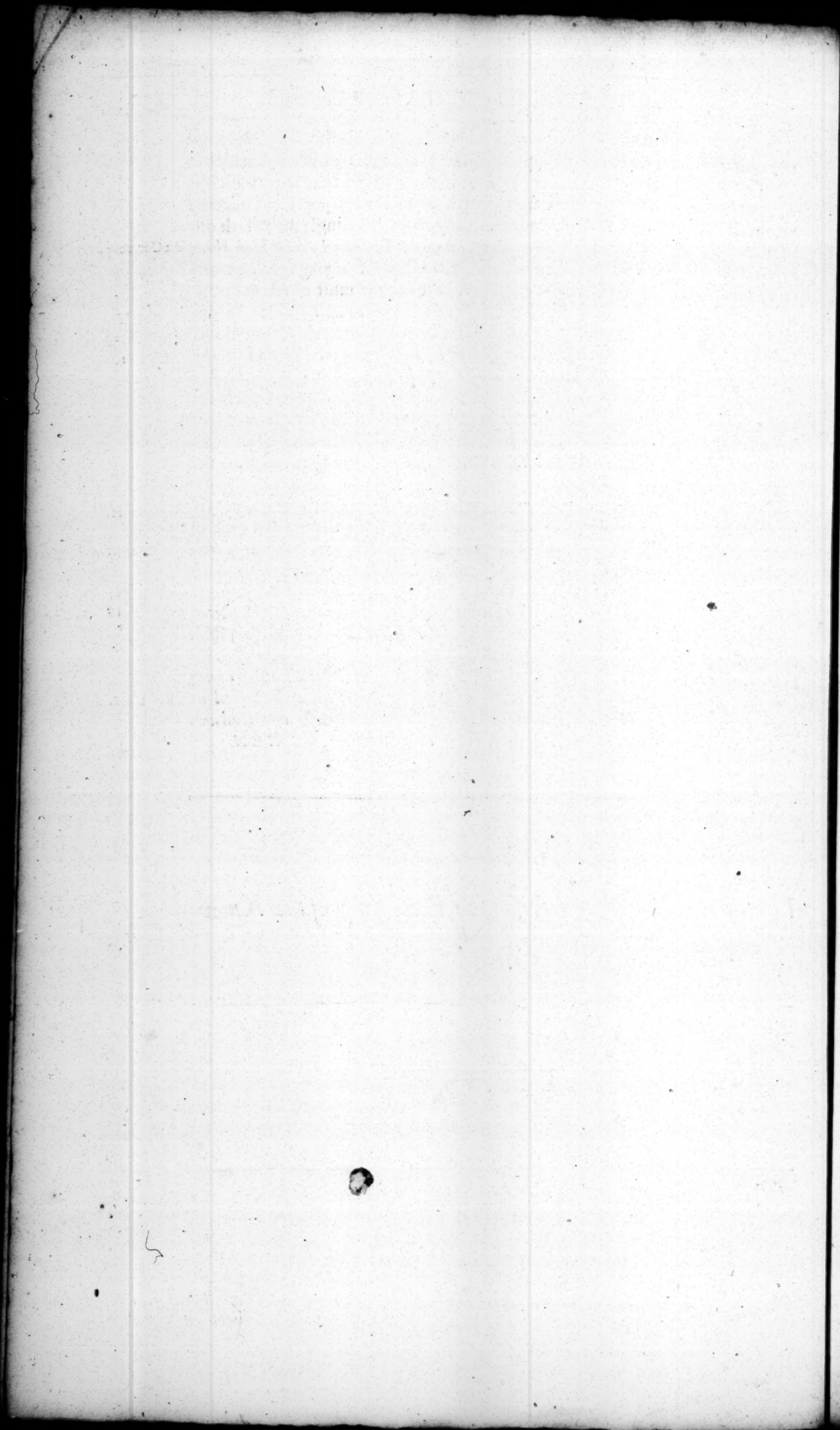


TABLE.

A			
	Page		Page
A <i>dmonition</i>		<i>Armour, spiritual</i>	322
Private	407, &c.	<i>Arrogancy,</i>	312
Publick	409, &c.	<i>Ascension of Christ</i>	148, &c.
<i>Adoption</i> with its benefits	162	<i>Attributes, of God, what</i>	25 to 60
<i>Adversaries</i> in the spiritual conflict	323	B	
<i>Adultery</i>	275 &c. & 279 to 282	B <i>Aptism, what</i>	378
<i>Affability</i>	304	How to be Administred, with	
<i>Affections</i> corrupted	118	other things referring to it	389 to 392
Evil	317	<i>Of Infant Baptism</i>	393, &c.
<i>Affiance</i> in God	175	Not of absolute necessity to sal-	
<i>Alienation</i> of estate	291	vation	395
<i>Alms</i> who to give and how much	371 to 374	<i>Boasting</i>	312
&c.		<i>Body of Man, how made</i>	82
<i>Almightiness</i> of God : See <i>Omnipo-</i>		Corrupted by sin	119
tency		What things respect it's wel-	
<i>Ambition</i>	287	fare	268
<i>Amen, what</i>	362	<i>Bondage of Man</i>	125
<i>Anathema Maranatha, what</i>	411	<i>Bread, what</i>	251
<i>Angels</i>	78	<i>Buying, how to be performed</i>	293
Good	93, &c.	C	
Evil	96, &c.	C <i>alling</i> wordly Lawful, with it's	
Their Apparation	94	opposite	288
Ministry	95	Spiritual, Effectual	374
<i>Anger, what in God</i>	57, &c.	<i>Carefulness</i>	
<i>Antichrist, who he is</i>	412 to 417	&	284
<i>Apocrypha, not canonical, with it's</i>	10 to 12	<i>Cares Distracting</i>	
errours		<i>Catechising, what, necessity of it</i>	2
<i>Apostacy, general</i>	411		
<i>Apparel, abused, how</i>	276		
<i>Appetite, to be limited</i>	285		

THE TABLE

	Page		Page
<i>Catholick Church</i>	151	<i>Covenant</i>	
<i>Censures of the Church; what</i>	409, &c.	<i>Between God and Man</i>	99
<i>Ceremonys</i>	183	<i>Of Works</i>	100 & 126
<i>Chancedly, a sin</i>	273	<i>Of Grace</i>	127
<i>Chastity, in eye</i>	}	<i>The Difference and Agreement</i>	128
<i>Speech</i>		<i>between those two</i>	128
<i>&</i>		<i>Coveting</i>	313
<i>Tongue</i>	277	<i>Covetousness</i>	286
<i>Children, Political</i>	210	<i>Counsel of God, what</i>	31
<i>Natural</i>	215	<i>Courtesy</i>	304
<i>Christ, His Natures</i>		<i>Creation</i>	75, &c.
<i>Divine</i>	}	<i>Of particular Creatures</i>	77, &c.
<i>&</i>		<i>How long since</i>	77
<i>Humane</i>			
<i>Why Jesus was called Christ</i>	129 to 133	D	
<i>See for his Offices, Actions, and</i>	134, &c.	<i>Death, First, and second</i>	125 &c.
<i>Passions, &c. under their distinct</i>		<i>Of Christ comfortable</i>	140
<i>Letters.</i>		<i>What Dutys respect it</i>	269
<i>Church of Christ</i>	150	<i>What Dutys belong to us after</i>	274
<i>How Catholick, and who the Head</i>		<i>the death of others</i>	418
<i>of it</i>	151	<i>Why it befalls the righteous</i>	353, &c.
<i>Triumphant</i>	}	<i>Debts, what</i>	108 to 109
<i>&</i>		<i>Decalogue, or the 10 Commandments</i>	167, &c.
<i>Militant</i>		<i>all broken in Adams first sin</i>	171
<i>Prerogatives of the members of it</i>	135	<i>The Preface opened</i>	173 to 180
<i>What the true Marks of it, and</i>		<i>The Exposition of the first Com-</i>	180 to 192
<i>whether it may erre</i>	375	<i>mandment</i>	192 to 197
<i>to 377</i>		<i>Second</i>	197 to 209
<i>It's Censures</i>	409, &c.	<i>Third</i>	209 to 268
<i>Clothing, at first, what</i>	113	<i>Fourth</i>	268 to 275
<i>How abused</i>	276	<i>Fifth</i>	275 to 282
<i>Commandments</i>	167, &c.	<i>Sixth</i>	282 to 300
<i>See Decalogue.</i>		<i>Seventh</i>	300 to 312
<i>Communion, with Christ</i>	154	<i>Eighth</i>	312 to 320
<i>Of Saints</i>	154, &c.	<i>Ninth</i>	72
<i>Company that is good</i>	168	<i>Tenth</i>	74
<i>Concupiscence, Two sorts of it</i>		<i>Decrees of God</i>	74
<i>Original</i>	114, &c.	<i>Their execution</i>	272
<i>Yet it is sin</i>	315	<i>Deeds, what to be to our Neighbour</i>	308
<i>Actual</i>	315, &c.	<i>Defendant in Law Suits his vices</i>	97, &c.
<i>Confession of sin</i>	313 & 351	<i>Devils their Names</i>	}
<i>Confidence</i>		<i>&</i>	
<i>Good in God</i>	157	<i>Actions</i>	
<i>Evil in other things separate from</i>		<i>Divine Nature of Christ</i>	229, &c.
<i>God</i>	178	<i>Drink, how abused</i>	276
<i>Conscience, corrupted</i>	118	<i>Duels</i>	273
<i>Contentedness</i>	284, &c.		
<i>Contracts, Lawful</i>	291		
<i>Divers sorts</i>	295		
<i>Corruption of sin, extensive</i>	117 to 119		

T H E T A B L E.

age

99
26
27
nt
28
13
36
1
4
c.
c.
7

	Page.
E	
E arth It's creation	78,80
E arthly things, dissuasions from the love of them	284
E lection, what	73
E lements, four	79
E quals, who and what their duty	209 & 211
E ternity of God	30
E vil, what it is	359
E xaltation of Christ	147
E xcommunication, what	410, &c.
E xecutors, their Duty	296
E ye, chaste	277 & 328

F

F aith, various Acceptations and Divers Kinds	158 to 162
J ustifying, how differing from the Faith of Worldlings	380
F all, Of Angels	97
M an	102, &c.
E ffects of it	309
F alse-witness	300 &c.
F ame, Good, to be preserved	305, &c. & 310
T he way of getting it	311
F asts, what	182
F asting	364, &c.
I t's Kinds	366
P arts	367 to 370
F ather, first Person in the Trinity	63
O f Heaven, how to be prayed to	339
W hat in Prayer	340
F ear, of God, what	176
O f other things separate from him, sinful	178
F attery, what	309
F lesh an Enemy	324
F oreknowledge of God, what	31
F orgiveness of sin	355
F orm of Prayer, whether lawfull	362, &c.
F ornication	279
F rugality, what	298

G

G esture, of the Body, In Gods worship	183
---	-----

	Page.
In our carriage to men	271
Wanton Gestures	277
Getting, Just & Extraordinary	288, &c.
Several ways of Getting	291
Gift of Prayer, Means to obtain it	334
Giving of Men of God	299
God, how Enjoyed & Known	2
Nature	
Essence	23, &c.
Name	
That there is One &	21 to 23

But One	59, &c.
Objections against it Answered	59, &c.
Property's & Attributes	25 to 60
See Particulars under their different Letters	
Definition of God not to be given but Description	24, &c.
God to be our God, what	173
Godly Sorrow	325
Goodness of God	48 to 50
Good Works	
Their Property's	326
That they Merit not	326
Why God rewardeth them	327
The Ends of them	328
Gospel State of man, what	150
Gospel, how a Rule of obedience	164
How differenced from the Law	164
Gospel, the new Administration	387
Government of God referring to sin	91 to 93
Gratiousness of God	50, &c.
Guilt of sin	123

H

H allowing Gods name, what	343
Happiness, desired by Men	1
Of Man wherein consisting	2
In Paradise	102
Hatred of God	58

Hearers

THE TABLE.

	Page.		Page.
Hearers, what their Duty	308	Just, as spoken of Man different	56
Heavens, what	77	Justice of God	56, &c.
Heaven, why God is said to be there	340, &c.	Original	319
Hirelings, their Duty	296	Justification	156 & 161
Hiring of things	294	differenced from Sanctification	163
Holiness, of God, what	48	Justifying Faith, see Faith	
In Christ, what	141		
Holy Ghost, the second Person in the Trinity	66 to 69	K	
Hope, what	175	Kingdom of God, what	71, &c.
Humane Nature of Christ	130, &c.	& 344 to 347 & 361	
Humiliation, of Christ	174	What is meant by it's Coming	
Humility	176		
Husbands Dutys	213	Kingly Office of Christ	144, &c.
		Knowledge of God	31 to 35 & 174
I		Means of it	179
I		L	
Dolatry	177	Law, Of Works	100
Who guilty of it	186, &c.	Morall	100, 165
What it is to countenance it	189	Ceremonial	165
Reasons against it	189, &c.	Judicial	165
Jealousy, what in God	190	Moral, the Rule of Sanctification	164
Jesus our Mediator	128	It's Ends and Use	165, &c.
Name, Jesus Christ	134	Law, and Gospel, how they differ	164
Ignorance, of God	174	Rules to be observed in interpreting the Law	166, &c.
Means of it	179	Lawyers Dutys	308
Image of God in man, what	84	Lending	299
Images, and making them	180	Letting of things to hire	294
Forbidden	186	Liberality	299
Of God unlawful	187	Life of God, what	30, &c.
Of Christ, unlawful	187	Life long, what in the Promise	267
Their worship, what	188	Lights in the Heavens	81
Immensity of God	28, &c.	Lords Day, See Sabbath Day	
Immortality of the Soul	83	Prayer	338
Immutability of God	27, &c.	Supper	398, &c. largely
Incest	279	Who are to receive and how	402, &c.
Infamy, the means of it	311	Love of God, what	51 to 53 & 175
Infants, how capable of Baptism	393	Inordinate	178
the lawfulness of their Baptism	394	Lying, with it's sorts,	302
Inferiours, who, and what their Duty	210 to 267		
Infiniteness of God	28, &c.	M	
Infinite Power in God	38	Magick, who guilty of it	186
Innocency, Man in this estate, what	101	Magistrates	265
What the happiness and employment of this estate	102	What to do for the Souls of Subjects	265
Intercession of Christ	141	Man, his Creation	81 to 85
Joy, Spiritual	177	Gods Providence towards him	98 &c.
Judgement, rash,	&c. 307		
Of the Last Day	418, &c. largely		
Particular	418		

THE TABLE.

	Page		Page
His Fall, See <i>Fall of Man</i>		P	
<i>Manslaughter</i>	273	<i>Parcimony</i> , what	298
<i>Marriage</i> , what required to enter upon it	208	Parents, Political	210
The Holiness of it	280	Natural	214
Masters, their Dutys	215	<i>Passion of Christ</i>	138 to 140
Meat how abused	276	Patience	175
Mediator of the Covenant of Grace	128	<i>Pawning</i> , what and how	294
Christ, Mediatorship	133.&c.	Peace	147
Memory corrupted	117.&c.	What preserves it	270
Merchandize	219	Peoples Duty to their Minister	265
Mercy of God	54.&c.	Persecution of God	26.&c.
Ministers Duty	265	Person in the Trinity	62.&c.
Ministration of Angels	95.&c.	Petition	333
Ministry old	386	Plantiff, his Dutys	307
Miracles, true	} 415	Poligamy	279
& False		Pope, that he is Antichrist	412 to 417
Miserlinefs	298	Pesterity, the worse for sin of Parents	114
Money, the love of it dissuaded	284	Poverty, affected	286
Moral Law	100 to 165	Power of God	361
Murther, how extensive	168 to 275	Praise, to God	182
N		Of Men	311
<i>Nakedness</i> of our first Parents		The true Properties of it	337
what	110	Prayer what	182 to 329
Name, of God, what	192&342	What to pray, and for Whom	330.&c.
How taken in vain	195.&c.	The Parts of it	332.&c.
Good Name to be preserved	305.&c. & 310	Motives to Prayer and Hindrances	335
The way of getting it	311	For Others	336
Natural estate of Man what	115	How to be Affected in it	339
Neighbour, Dutys respecting him	269.&c. & 318	Divers Sorts, with the Circumstances of Gesture, Places, and Time	363.&c.
O		See Gift of Prayer & Lords Prayer	
<i>Obts</i> , their right use	194	Predestination	73
What Persons may lawfully take them	195	Preparation, to Sacraments See Sacraments	
Obedience, what	212	for the Lords Supper	403
New wherein exercised	325	Pride	176
Obscurity of Scriptures why	18	Priesthood, of Christ	135
Obtrecation	310	Popish	136
Omnipotency of God	36 to 39	Prodigality	298
Oppression	290	Propertys of God	25 to 60
Oracles, what	4	See particular Propertys under their distinct Letters	
Original Languages necessary	18	Prophefying, what	378
Sin, with it's propagation	117	Prophetical Office of Christ	142.&c.
Ornaments of the Body abused	276	Providence of God	
		General	86.&c.
		Special	93
		Punishment of Sin	124.&c.

THE TABLE.

	Page		Page
R		<i>A Rule for Sanctification</i>	163
R ape, what	278	<i>Objections against their perfection</i>	15 to 20
<i>Rapine</i> , what	290	<i>To be expounded by Scriptures</i>	19
<i>Reconciliation</i>	162	<i>The use of them</i>	19
<i>Religion</i> , found among all		<i>To be read by all</i>	20
<i>Divers Kinds of it</i>		<i>Objections against this</i>	20, &c.
<i>Christian</i>	1	<i>Selling, what and how to be managed</i>	292
<i>Requisites, to get to it</i>	178	<i>Servants, their Dutys</i>	215
<i>Repentance</i>	320, &c.	<i>Session of Christ at the right hand of God, what</i>	149
<i>Reprobation</i>	74	<i>Silence</i>	304
<i>Reproof</i> , how to be managed	408	<i>Simplicity of God</i>	27
<i>Rest on the Sabbath</i> , what	202	<i>Sin, what</i>	115
<i>Restitution</i>	297	<i>Imputed</i> }	115
<i>Resurrection of Christ</i>	148	<i>Inherent</i> }	
<i>Revelation</i> , what	4	<i>Original</i>	116
<i>Reverence of God</i>	176	<i>Propagation of it</i>	117, &c.
<i>Righteousness of Christ</i>	140, &c.	<i>See Concupiscence</i>	
S		<i>Actual</i>	119 to 121
S abbath Day		<i>Against the Holy Ghost</i>	121, &c.
Not Ceremonial	198	<i>How to be confessed</i>	313
The Change of it	198	<i>It's Growth</i>	315
When it <i>Beginneth</i>	199	<i>Governed by God</i>	90 to 92
What <i>Works</i> ought to be declined on that day	201	<i>Whether willed of God or no</i>	44 to 48
What <i>Dutys</i> are proper to it	204 to 206	<i>Son of God second Person in the Trinity</i>	
<i>Sacraments</i> , what	381	His Names }	
Their use	384	That he is God }	64 to 66
Preparation for them	385	His Generation }	
Of the <i>Old and New Testament</i> differing	387	<i>Sorrow, Godly</i>	177 & 327
<i>Sacrilege</i>	289	<i>Souls, what Dutys belong to their welfare</i>	268
<i>Sanctification and Justification</i> differed	163	<i>Soul, It's, Nature</i> }	82, &c.
<i>Satan</i> , how to stand against his <i>Assaults</i>	323, &c.	<i>Immortality</i> }	
<i>Satisfaction of Christ</i>	137	And <i>Body</i>	138, &c.
Not to be made by any else	126	<i>Speaking, evil, what</i>	310
<i>Scriptures</i> , not to be wanted as in the beginning of the world	4, &c.	<i>Speech, Chast</i>	277
How the word of God	5	<i>It's differing kinds</i>	304, &c.
That God is the <i>Authour</i> of them	5 to 9	<i>Spirit, the Holy Ghost, why so called</i>	68, &c.
<i>Their Authority</i> not depending on the <i>Church</i>	9	What an <i>one God</i> is	25 &c.
What <i>Books</i> of them }		<i>Stage Playes, unlawful</i>	277
In what <i>Language</i> }	9 to 13	<i>Stealing, what</i>	283
Written, and how }		<i>Stems, Abominable</i>	278
Their <i>Propertys</i>	13, &c.	<i>Subjects, their Dutys</i>	266
A perfect <i>Rule</i> for <i>Doctrine</i> and <i>Life</i>	14 to 19	<i>Superiours, what they are, and what their Duty</i>	210 to 267
		<i>Supper of our Lord, see Lords Supper</i>	
		<i>Suspension, what</i>	410
		<i>Sustentation of God</i> referring to all his <i>Creatures</i>	89

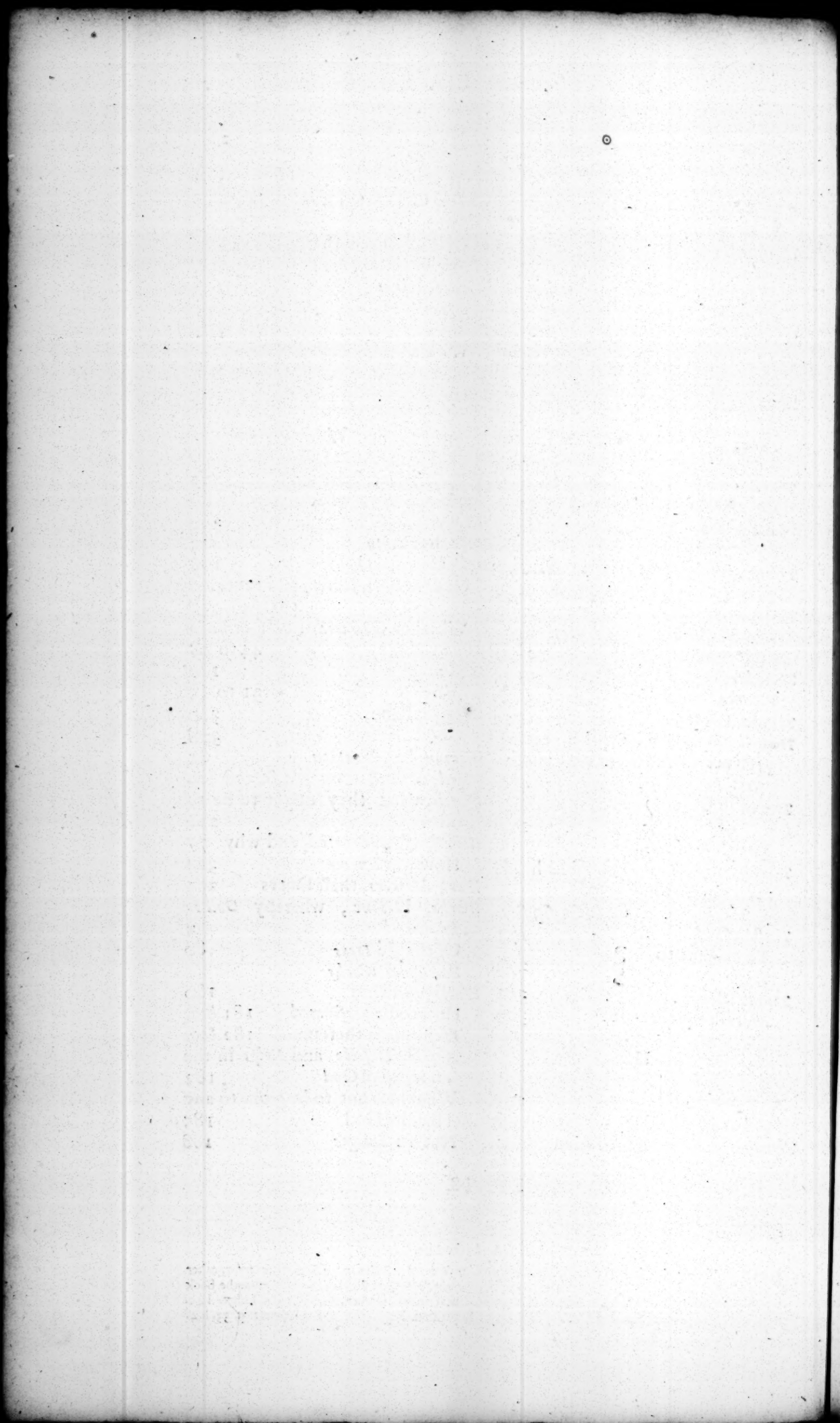
T H E T A B L E.

	Page		Page
T			
T ables of the Law Two, the sum of them	168 to 171	Uncleanness, what	278
Taciturnity	304	Understanding of God	31
Temptation	357	Of Man	117
As reserved to God	90, 358	Union, Of the two Natures in Christ	132 &c.
Of Satan in Paradise	103, &c.	Of the Saints with Christ	154, &c.
Tenacity	298	Unity, of the God head	59, &c.
Ten Commandments, see Commandments, and Decalogue		In Religion	177
Testament, Old, what the Books of it	10	Vocation	374
New in what Language, and how distinguished	12, &c.	Vowes	182
Testimonys, Publick	306 & 309	With all their Circumstances	370 &c.
Of our selves what	312	Usury	294
Thankfulness	176	W	
Signs of it	338	W arfare, Spiritual	322
Thanksgiving, with things referring to it	336 to 338	Waters, what	80
Theft, what	283	Whispering	310
Divers kinds	289	Wife, her Duty	213
Of Persons	290	Will, Corrupted	118
Thoughts, evil	316	Of God both secret, and revealed	40 to 48, 348
Whence they arise	317	Whether God wills Evil (or sin) or not	44 to 48
Tongue, Chast	277	Will-worship	180
Transubstantiation, or the carnal presence of the Sacrament confuted	400	Wisdom of God	31 to 35
Tree of Life		Witness, False	300
of	101	Good	308
Knowledge &c }		Woman, her Creation	85
Trinity, of Persons in the God-head, Proved and illustrated	60 to 62, 69, &c.	Word, of God	4 & 378, &c.
Trust in God	175	Words, what they ought to be to others	271
To Commit to	296	World, when Created, and why	77
Trust	301	How our Enemy	324
Truth, what	303	Work-Masters, their Dutys	295
Means to preserve it		Works, Divine, whereby God is known	3
U		Of the six Days	80
V eracity	301	See Good Works	
Visions, what	4	Worship, of God	180
Unchangeableness in God what	27, &c.	How to be performed	181, &c.
		Preparation thereunto	182, &c.
		Abuses, Defects and Helps in the Worship of God	183
		What of it not to be given to any besides God	185
		Not to Images	188

F I N I S.

ERRATA in the Life.

Page. 2. Line. 4. Read *Endowments* l. last but one, r. *New Translation*. p. 4. l. 6. after *any*. r. *other*. p. 5. l. 12. r. *Degrees*. p. 10. l. 1. r. *Title*. p. 11. l. 7. blot out, *A Method for Meditation*, because the Book is really none of his. p. 15. l. 37. r. *call*. p. 19. l. 36. for *never read* neither. p. 20. l. 36. r. *Index*. l. 40. r. *Scholar*. p. 24. l. 22. for *And*. r. *And*. p. 25. l. r. 31. *Repetition*. l. 39. after *they* a *Comma*. p. 33. l. 4. r. *Motions*.



TWENTY
SERMONS
PREACHED AT
OXFORD,
Before HIS
MAJESTY,
AND ELSEWHERE.

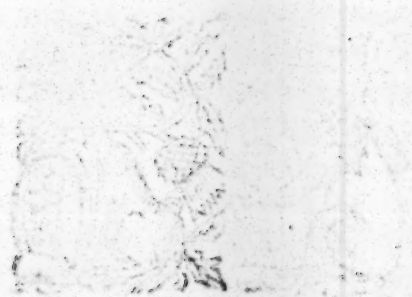
By the most Reverend JAMES USHER late
Arch-Bishop of ARMAGH.

Perused and Published by his Lordship's Chaplains.



L O N D O N,

Printed for Nathanael Ranew at the King's Arms in
St. Paul's Church Yard. 1678.



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18-81 X 1000-2



PIETATE æquè ac DOCTRINA

Præcellenti Viro

HENRICO HENLEY;

D E

COLEWAY

I N

Comitatu Dorcestrensi

ARMIGERO.

παντελῶς εὐδαιμονεῖν.



Ximum illud quod semper exhibuisti (vir
pientissime) Religionis specimen subse-
quentes hæc conciones sub nominis tui
vexillo haud immerito evocavit. Chara a-
deò Tibimet & cordi sunt Sacro-Sancta
Dei eloquia, ut quod tenuitas nostra & facultatula amanu-
ensis in hæc re præstiterit, nequaquam dubito quin pro sin-
gulari tuâ & Pietate & humanitate boni consulere digneris.
Authorem quod attinet, Panygerin ille nullatenus no-
stram desiderat, quippe omnia quæ mediternur Elogia mul-
tis

tis paralangis superavit. Excellum adeo & Sanctimonix & doctrinx apicem attigit, ut *elaborata illa & subsequens Prefatiuncula* non immeritò ad coelos ipsum laudibus evexit, & encomiis sacris decoravit. Nostrum est interea Te, Te inquam (vir Ornatissime) candidum librorum æstimatorem appellare, qui singulari & pietate & peritiâ præditus, de usu illorum & emolumento, æquo calculo statuere didicisti. Sagaci igitur has Tibi dicatas conciones dum introspicias oculo, faceffant precor & impuri & hæretici illi codices, qui indies in lucem gregatim prodeunt, è quorum fætidis myrothecis vitiorum non remedium, sed irritamentum, non salubre Alexipharmacon, sed exitiale toxicum quam plurimi hauserunt; Imò faceffant miselli isti Authores Dæmonis impuri spiritu afflati, utpote qui Reipublicæ & Ecclesiæ detrimento fat consuluerunt. Non decet liberorum panem canibus objici; nedum canum offas sic liberis ingeri, ut Circæo quasi fascinati poculo in canes ipsos, in boves, in hircos, in lupos transformarentur. Interea temporis, tametsi ego (vir colendissime) imperitiæ & tenuitatis meæ probè conscius sim, minimè tamen dubito, quin & Tibi & aliis eximiè piis, congesta hocce in codicillo apprimè arrideant: spiritualibus enim fidelium palatis, tam aptissime conceptus animi Doctor hic admodum Reverendus & verè Ecclesiasticus accommodavit, tam dilucide tradidit, utque pater nutricius ita premansum cibum in os, & in aures fidelium verba sua inseruit, ut merito primas sui Ordinis tenuit, & sublimi suâ emicuit sphærâ — *veluti inter ignes Luna minores*. Non equidem ignoro quæ regerent prodeunti huic parum propitii libello, lubricis scilicet Amanuensium memoriis plurima excidisse, veluti ex pertuso dolio effluxa: nec sane inficias ire ausim. Nihilo tamen seciùs — *Est quiddam prodire tenuis, si non datur ultra*. Nec adeo mediocre hunc nostrum existimamus conatum, ut iudicium cuiusvis *ave feto* præcipitatum non leviter rejicerimus. Parum forsan dig-

na tam eruditi Concionatoris autoritate & eloquentiâ aliquibus quædam videantur, at illis qui divina sapiunt, valde consona & gravitati & veritati Sacro-Sanctæ Scripturæ reperientur. Luce clariùs patet, quid in causa est, omnes omnium ætatum, omnium ordinum homunciones, tantam pervasisse morum corruptelam, nimirum, quòd nec vitia ferre possumus nostra, nec remedia. Lavacrum Dei planè rejecimus, ideòque à fedissimis vitiorum inquinamenti nondum repurgamur. Quæ auribus nostris excipimus, animisque cœlitùs impressa persensimus (quicquid homines, vel Dæmones contrasentiant, aut loquantur) non possumus non palam divulgare, ne aut propriæ stolidissimè experientiæ, aut Gratix divinæ petulantissimè refragari videamur. Ah! quoties & Religio & timor (illo concionante) auditorum animos subierunt? Quot mentibus fracti, & alto mœrore adeò correpti & exanimati inter depingendos Salvatoris nostri cruciatus evaserunt, ut nullas lacrymarum inducias admitterent, sed spiritus suspiriis, & dolori pectora sua devoverunt, donec ille, ille inquam, qui vulnera divino auxilio fecerat, quasi spiculis & aculeis cœlitùs transfixos animos, sanguinis Christi applicatione tempestivè allevâisset? At! at! cœlestis hic cecidit Præco, eodemque ictu ne corruerent etiam conciones illæ quàm mellifluæ, tantique plurimis auditorum Emolumenti, ab interitu & oblivione post tot retrò & elapsos annos quibus delituerunt, vindicantur. Et reverâ (absit jactantiæ crimen) audacter hoc omnibus editioni harum concionum parum faventibus reponere audeamus, non alia usquam extare exemplaria majori Amanuensium diligentia & labore collecta; ideoque nescii, imò dubii, annon post tantum silentium alia parùm genuina & ascititia proserperent, Deo (uti speramus) auspice in publicum hoc emisimus. Tuis interim (vir dignissime) manibus hæ chartulæ dicatæ posteris tradentur, nomenque tuum futuris sæculis non injuriâ prædicabunt, &
cum

cum illæ fileant — *Quod benè feceris mercedem tuleris.*
Deus opt. max. omnibus ingenii & gratiæ dotibus magis magisque indies cumulatum, pietatis & religionis orthodoxæ, literarum & literatorum Patronum te diutissime incolumem præstet, obnixè ex animo vovet.

Tibi (vir Ornatissime) omni

observantiâ addictissimus,

JOSEPHUS CRABB.

A PREFACE

Concerning the AUTHOR,

And these SERMONS.

Though I might be silent, concerning either the most famous Preacher of these Sermons, or the Sermons themselves now published, yet such is the high esteem I have of him, and the due respect I bear to them for his sake chiefly, that I could not withstand the request of divers who importuned some Lines from me upon the occasion, both concerning the one and the other.

First, I commend unto the Reader a diligent perusal of the life and death of the most Reverend and Learned Father of our Church, Dr. James Usher, late Arch-Bishop of Armagh, and Primate of all Ireland; put forth by Reverend and Learned Dr. Bernard: where you shall meet with many delightful passages concerning,

His {

- Stock and Pedigree.
- Great Parts, Gifts and Graces.
- Ingenuous Education.
- Admirable Proficiency.
- Timely Conversion.
- Rare Learning.
- Indefatigable Industry.
- Strict and holy Conversation.
- Pious Government of his Family.
- Amicable correspondence with Foreign Churches.
- Prophetick Spirit.
- Learned Writings.
- Comfortable Visitation.
- * Dying Words, never to be buried.
- Blessed Death.
- Ever to be lamented Loss.
- Fit Parallel to Samuel among the Prophets, to Augustine amongst the Fathers.

Lord in special
forgive my sins
of commisi-
on, see Dr. Ber.
Life and death
of the Arch-
Bp. of Armagh,
P. 110.

With many other things worthy Observation: and when he hath pondered these well, he will the less wonder that his name hath filled the Christian world as much as ever did Augustine or Athanasius of old; or Whitakers and Reynolds of later times.

Secondly,

The Preface.

Secondly, I tender these spices gathered to the Embalming of this Rare Phoenix out of his own ashes, holding my self engaged as much as any to cast my mite into the treasury of his blessed memory, as having had my Bene esse most from him.

1. First, By him I was examined and admitted into the University near Dublin in Ireland, his native City and Countrey above forty years ago.

2. Secondly, Whilst I continued there (which was the space of eight years) he took special care of me, and account of my studies there.

3. Thirdly, By him I was ordained (or to use the Apostle's word) put into the Ministry, and the same day admitted his Chaplain in Ordinary, now two and thirty years ago: though then able to do him little service, being called to a * Congregation in another nation: which call his Grace did then approve of.

Ἀνευθ' εἰς
διακονίαν.

* Sheffield in
York-shire.

Having given this account to the Reader, I shall only mention three things Concerning him, and forbear many more that might be added.

James Meath.
Anagram, I am
the same. See
Dr. Bernard,
pag. 52.

First, To the testimonies concerning him from Spanhemius, Ger. Vossius, Buchartus, Simplitius, Lud de dieu. Paulus Testardus, Blesensis, Arnoldus, Bopstius, Mr. Selden, Dr. Prideaux, Bp. Davenant, Bertius, Mr. Cambden, Sir Rog. Twilden, and the whole University of Oxford, beside the forced testimony of his adversaries, Moranez, Beaumont, (Alias) Rookwood, Chal-loner, Henry Fitz. Simonds, for all which I refer to the book aforesaid. Give me leave to add the testimony of Dr. William Chappel, sometimes fellow of Christ's College in Cambridge, and afterwards Provost of Trinity College near Dublin: which from such an acute man as he was, may amount to the like equivalent testimony from the University of Cambridge. He gave me once three reasons why he thought Doctor Usher (then * Bishop of Meath) was in his esteem the greatest Scholar in the Christian world.

1. One was, because of his rare natural parts, the foundation of his other Learning; having a quick Apprehension, a prompt Wit, a strong Memory, a clear Understanding, a piercing Judgment, and a ready utterance: Seldom (said he) shall you meet all these in an Eminent degree in the same person, but in him they so concurred, that it is hard to say in which he most excelled.

2. Another was, because few men, though they had such parts, were either able or willing to make so rich improvement of them, by choice Libraries, unwearied studying in them, and searching out the Rarities of any other: few men's bodies and brains (he believed) would bear it.

3. The third was, because he was so esteemed both in these Universities, and in those beyond the Seas: and indeed whosoever conversed with him, found him (if they pleased to try it) a skilful Linguist, a Subtil Disputant, a fluent Orator, a profound Divine, a mighty Antiquary, an exact Chronologer, and indeed a living and walking Library: The greatest professors have admired the Concatenation of so much and such variety of Learning in one person.

1. Do but think; he that

Learned to read of two of his Aunts that were both blind.

Was converted from a state of Nature into grace at ten years old.

Was admitted the first Scholar into the College at Dublin; and that upon design, by reason of his pregnancy and forwardness, at thirteen years of age.

Made an exact Chronology of good part of the Bible, and of some other Authors he had read, at fifteen years old.

Encountred a Jesuite at 19 years old, and afterwards was called by him (of such as are not Catholicks) the most Learned.

Ἰστορίαι τῆς
ἐκκλησίας
ἀποστολικῆς
καὶ βασιλικῆς
ἐκ τῆς ἀρχῆς
ἕως τοῦ παρόντος.

Was

The Preface.

Was Master of Arts, answered the Philosophy Aſſ, and choſen Catechiſt of the Colledge, when he went through a great part of the body of Divinity, in the Chappel, by way of common place, at nineteen years old.

Commenced Batchelour of Divinity at twenty ſeven years old, and immediately after was choſen Profeſſor of Divinity in that Univerſity.

Do but think, I ſay, how mighty he was, when beſide his promptneſſ in School Divinity, he had read over all the Fathers, and truſted his own eyes in the ſearch of them, by that he was thirty eight years of age, and was Maſter of all other Learning alſo.

Secondly, If any yet be found, that would detract from ſo accompliſhed a perſon, and indeed pillar of our Church in his Generation, by reaſon of the diſtance at which they ſtand from Prelacy, or by reaſon of their Engagement in the late civil and unhappy differences between The late King and Parliament; claiming to themſelves Liberty whertin ſoever they differ from others, both in matters of Church and State, but allowing to others as little concerning either: to ſuch as theſe (if they be ſuch as deſerve ſatisfaction) give me leave to ſay,

A Divine and Apoſtolicall Biſhop he was, and next to the Apoſtles, Evangelists, and Prophets, as great a Paſtor and Teacher, and truſted with as much of Gods mind, as I believe any one ſince hath been.

*An Eccleſiaſtical Biſhop he was alſo, and the moſt able Moderator in Church aſſemblies: To him pertained the double honour for ruling well, and for Labouring in word and Doctrine: Famous were two of his Predeceſſors in that * See of Armagh, in their Generations, the one for his Sanctity, the other for his Learning, but both theſe Eminently met in him; John the Divine commendeth the Angel or Biſhop of Ephesus, &c. And Ireland will do no leſs for this Angel or Biſhop of Armagh.*

*See Dr. Ber.
Epiſt. to the
Reader in his
life and death,
&c.*

*But for Popiſh Biſhops, none was further off then he: Witneſs his Learned Writings againſt the Romiſh Synagogue, his Judgment within the bounds of a moderated Epiſcopacy; and when the Reader hath peruſed that * frame of Church Government drawn up under his own hand and now publiſhed, he will ſee what a good Biſhop Doctor Uſher was.*

** See the Re-
duction of E-
piſcopacy to
the form of
Synodical Go-
vernment Re-
ceived in the
Ancient
Church: pub-
liſhed by
Doctor Bernard.*

*The laſt thing which I ſhall propoſe to the Reader, is The Crown God ſet upon the head of this Humble Saint, both in the Converſion and Edification of very many. Indeed * his bow ſeldom turned back, nor his ſword returned empty. God was mighty in him, which way ſoever he bent himſelf, either in Conviction, Converſion, or Conſolation, wherein he had * the Tongue of the Learned given unto him; Witneſs the many Souls who were, and are his * Epiſtle known and read of all Men; Witneſs again the ſucceſſ God gave to divers of his Encounters with Adverſaries to the true Religion: Some inſtances whereof the Learned Doctor that writes his Life hath given, to which many more might be added. Witneſs alſo ſuch as were his frequent bearers, how mightily the hand of God was with him, ſo that * a great number believed and turned unto the Lord. If * they that turn many to righteouſneſs ſhall ſhine as ſtars for ever and ever, then this famous Evangelist is a ſtar of the greateſt Magnitude, and will be able in the ſtrength of Chriſt to ſay after him, * Behold I and the Children which God hath given me.*

** 2 Sam. i. 22.*

** Iſa. 50. 4.*

** 2 Cor. 3. 2.*

** Acts 11. 21.*

** Dan. 12. 3.*

** Heb. 2. 13.*

And though the work of the Miniſtery is ours, the ſucceſſ Gods, yet who ſo expecteth bleſſing from God upon his Labours, I cannot commend to ſuch, a pattern more exact to be imitated amongſt the men of this Generation, then this good Biſhop, eſpecially in theſe three things.

The Preface.

I. *First in making his whole life an example of his doctrine :* * an example in word, in Conversation, in Love, in Spirit, in faith, and in purity. *Many there were who in that respect Reverenced him, though of the Romish Synagogue, as * Herod did John the Baptist, knowing that he was a just and an holy man.*

* Acts 1. 1. *This blessed Preacher did Live all his Sermons and had learned of Jesus, who * began both to do and to teach. Nazianzens Epitaph on the life of Basil was true in him, His words were Thunder, his Life Lightning.*

* Acts 1. 1. *Secondly in making Christ and the Apostles the pattern of his preaching, the great Master in Israel was the most self-denying man in the pulpit, and the most Reverend and Christ-advancing Preacher.*

* Mat. 7. 29. *He preached * with great Authority as did our Saviour to the Conscience,*
 * 1 Cor. 2. 4, 5. ** his speech was not with enticing words of Mans wisdom, but in demonstration of the spirit, and of power; that their faith might not stand in the wisdom of men, but in the power of God. How oft have I seen my self, and heard from others, whilst he thus prophesied, some that believed not, coming to hear him * go away Convinced of all, Judged of all, and the secrets of their heart made manifest, and so falling down on their face they have worshipped God, and reported that God was in him of a truth. He was an * Apollos an Eloquent man and mighty in the Scriptures: He was another Paul in the preaching that did * compare Scripture with Scripture, and so make demonstrative Proofs from the spirit speaking in them. Some that affected a frothy way of preaching by strong Lines (as they call them) after they heard him in Oxford decry that Corinthian vanity, were much ashamed, and took up a more profitable way of preaching. Those words of his in a Sermon at the Court before the King, are worthy to be printed in Letters of Gold, And oh! That God would print them in the hearts of all the Ministers in the World, * Great Scholars (said he) possibly may think it standeth not with their Credit to stoop so low, &c. But let the Learnedst of us all try it when ever we please, we shall find that to lay this ground-work right, that is, to apply our selves to the Capacity of the Common Auditory, and to make an ignorant man to understand these mysteries in some good measure, will put us to the tryal of our skill, and trouble us a great deal more, then if we were to discuss a Controversy, or handle a subtil point of Learning in the Schools.*

* Acts 18. 24. *Thirdly, In condescending publicly and privately to the Capacity of the meanest that heard or conversed with him, herein his wisdom was like unto Solomons stiled the Preacher, * because he was wise he did still teach the people knowledge, yea he gave good heed, and sought out, and set in order many Proverbs, the Preacher sought to find out * acceptable words, and words of truth, and as our Saviour, that was greater then Solomon, he would let truths substantially proved into the understanding with apt similitudes: and would * Encourage any to move their doubts unto him in private: So that notwithstanding his greatness, good Christians might be very familiar with him, visit them in their sickness supply their wants, beg their prayers, and Countenance them in whatsoever Condition: all might see * his delight was in the Saints, and that he was (as that King * after Gods own heart) * a Companion of all them that feared God, in a word, he was a great proficient in that Lesson of our Saviour * Learn of me for I am meek and lowly in heart. This (I say) was the reason he grew so high in favour with God and man: He honoured God, and therefore God honoured him. A great and good draw-net he was, that fished for souls and caught many: and let two sorts of Ministers gather from hence their respective Instructions.*

First,

The Preface.

First, let all those that list not follow him in those paths of holiness, painfulness, and Humility, take notice of Gods Justice in dealing with them as they have done with him. * His Covenant is with *Levi* of Life and Peace, and he gave them to him, for the fear, wherewith he feared him, and was afraid before his name: The Law of truth was in his mouth, and Iniquitie was not found in his lips, he walked with God in peace, and equity, and did turn many away from iniquity, for the priests lips should keep knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts: But saith the Lord, ye are departed out of the way: ye have caused many to stumble at the Law, ye have corrupted the Covenant of *Levi*, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as you have not kept my ways, but have been partial in the Law. *Had we all the means in the World to make us great, if we either do not teach, or do not make our selves Examples of what we teach, 'tis just with God that we should grow contemptible and vile, for the mouth of the Lord hath spoken it.* * Thy teachers have transgressed against me, therefore have I prophaned the rulers of my Sanctuary. The Lord giveth this for a general Rule, as * those, that honour him, he will honour: so they, that despise him, shall be despised.

* Mal. 2. 4. 5, 6, 7, 8, 9.

* Eay 43. 27. 28.

* 1 Sam. 2. 30.

Secondly. Let all holy painful and humble Ministers who make it their design (as this fair Copy did before them) to advance God and fulfil the work of their Ministry, trust to his faithfulness for vindicating their esteem. No sort of men have greater promises for provision, protection from, and in trouble, and for revenge of wrongs done unto them, then they have. *What a dreadful and propheticall prayer is that Moses made for Levi! * smite through the Loins of them that rise against him, and of them that hate him, that they rise not again.* *What though a generation of men Call even the best of such, Antichristian Lyars? False Prophets? And what not, did they not after this manner use * Christ and his Apostles before them? They speak evil of the things they know not. None of Gods blessed truths, and holy Ordinances have been otherwise used by them: their general outcry is upon all truths, Ordinances and ways of Religion among us, as Antichristian: The Apostacie of the present age makes men fall from all things in Religion, and with an impudent face to deny and deride them all. But did God leave these Jewels amongst men to be trodden under feet by such Swine; Shall they not dearly pay for it? Oh! That they would remember what words came out of the mouth of him that is the very promptuary of all sweetness, and how highly he is provoked, when such words are drawn from his blessed lips, that drop honey: Let them take them to whom they appertain, viz. * Whosoever shall fall upon this stone shall be broken: But on whomsoever it shall fall it will grind him to peices. If their own destruction will not take them off from touching the Lords anointed, and from plucking the stars out of his hand, let yet the Anguish and vexation that shall accompany their destruction, either deter them, or, confound them: For he hath said it, who will make it good, that there shall be a * Resurrection both unto Gods truths, and to such as bear Testimony thereunto: Mean while, let this satisfie such as are faithful, whilst God and those that truly fear God prize faithful Ministers, it matters not what the rest think of them, As King David said in not much an unlike Case, * of those shall they be had in honour.*

* 2.

* Deut. 33. 11.

* Math. 5. 12. and 10. 25.

* Math. 21. 44.

* Rev. 11. 11.

* 2 Sam. 6. 22.

*I have now done with the most famous Author of these Sermons, of whom I may say as one very Learned said of Mr. Calvin, * That famous Man, and never to be named without some Preface of Honour. Or as another of a Learned and Godly Man, God hath so provided, that they who lived in Heaven whilst on Earth, shall live on Earth whilst in Heaven: That they shall leave their Names for a blessing, when others leave them behind them for a curse, or rather with the Apostle of *Demetrius* * he hath a good Report of all men and of the truth it self.*

* Calvino (illu-
stri vivo, nec
unquam sine
summi honoris
presatione nomi-
nando) non as-
sentior. Bp. An-
drews. De assu-
ris.

A 3 John 12.

The Preface.

A word now concerning these *Sermons* of his, by occasion of the publishing whereof I have thus enlarged. They are not so exact as his *Immanuel*, or the *Incarnation of the Son of God*, so accurately couched that you cannot find a word defective or redundant, because they wanted his own hand, for their publication, but yet they are such wherein the Reader may discern much of the *Gracious* and *Heavenly Spirit* of this *unparalled Bishop*. They were preached *ad populum*, in the *University of Oxford*, the general Subject of them is *Conversion* or turning from Sin unto God, and so mightily did the Lord bless them, not only to the Edification, and Consolation of very many, but also to the Conversion of some, as we have good cause to Judge.

I will say no more, the Name of *Doctor Usher* by which he is more known to some, and the Name of the most Reverend and Learned Father of our Church, Doctor James Usher, late Arch Bishop of Armagh, and Primate of all Ireland, by which he is more known to others, not only in these our Kingdomes, but in foreign parts; his great and good Name I say, every where as oylment poured forth, prefixed before this Book (though with some alloy) is enough to raise high Expectation of whatsoever cometh after these words: And is argument enough to invite the Reader to look within, and read them over: And then he will find the least filing of this Master Workmans Gold very precious. Good Wine (they say) needs no bush, and if this Wine was so sweet at first running I presume whosoever tasteth it now, though he have, it, but at the second or third hand, will find it hath not altogether lost its strength, nor will he repent his labour in reading these Sermons, if he be one that desires to profit his soul more then to please his Palat. That out of this Phoenix, the Lord would raise such successors, as may by Pen, Life, and Doctrine, do as this burning and shining Light hath done before them, is the prayer, but scarce the belief of him that prayeth for the Peace and Prosperity of Jerusalem, and therein hopeth to have his share in the concurrent prayers of every Godly Reader,

Dorchester, October
the third, 1659.

Stanley Gower.

A TABLE

Directing to the
TEXTS of SCRIPTURE,

Handled in the Following

SERMONS.

Sermon I.

Hebrews 4. 7. *Again he limiteth a certain day; saying in David, to day after so long a time, as it is said, to day if you will hear his voice, harden not your hearts* pag. 1

Sermon II.

Heb. 4. 7. *Again he limiteth a certain day; saying in David, to day after so little time, as it is said, to day if you will hear his voice, harden not your hearts.* p. 8

Sermon III.

Gal. 6. 3, 4. *For if a man think himself to be something, when he is nothing, he deceiveth himself: but let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another,* p. 16

Sermon IV.

Ephes. 2. 1, 2, 3. *And you hath he quickned who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the Prince that ruleth in the Air; the spirit that worketh in the Children of disobedience. Among whom also we all had our conversation in times past; in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the Children of wrath, even as others,* p. 24

Sermon V.

Gal. 3. 22. *But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe,* p. 32

Sermon VI.

Lament. 5. 16. *Woe unto us, that we have sinned,* p. 40

Sermon VII.

Rom. 6. 23. *The wages of sin is death,* p. 48

Sermon VIII.

Rev. 21. 8. *But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death.* p. 55

Sermon IX.

Phil. 2. 5, 6, 7, 8. *Let this mind be in you, which also was in Jesus Christ who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion of a man, he humbled himself unto the death, even the death of the Cross.* p. 65

Sermon X.

Phil. 2. 8. *And being found in fashion as*

as a man, he humbled himself and became Obedient unto the Death, even the Death of the Cross. p. 92

Sermon XI.

John 1. 12. But to as many as received him, to them gave he power to become the Sons of God even to them that believe on his Name. p. 82

Sermon XII.

Ephes. 1. 13. In whom ye also trusted after that ye heard the words of truth, the Gospel of your Salvation; in whom also after you believed, you were sealed with the holy Spirit of promise. p. 90

Sermon XIII.

I Cor. 11. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. p. 99

Sermon XIV.

Heb. 4. 16. Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find grace to help in time of need, p. 108

Sermon XV.

Rom. 5. 1. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. p. 117

Sermon XVI.

Rom. 5. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, p. 127

Sermon XVII.

Rom. 5. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. p. 136

Sermon XVIII.

Rom. 5. 1. 2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God, p. 145

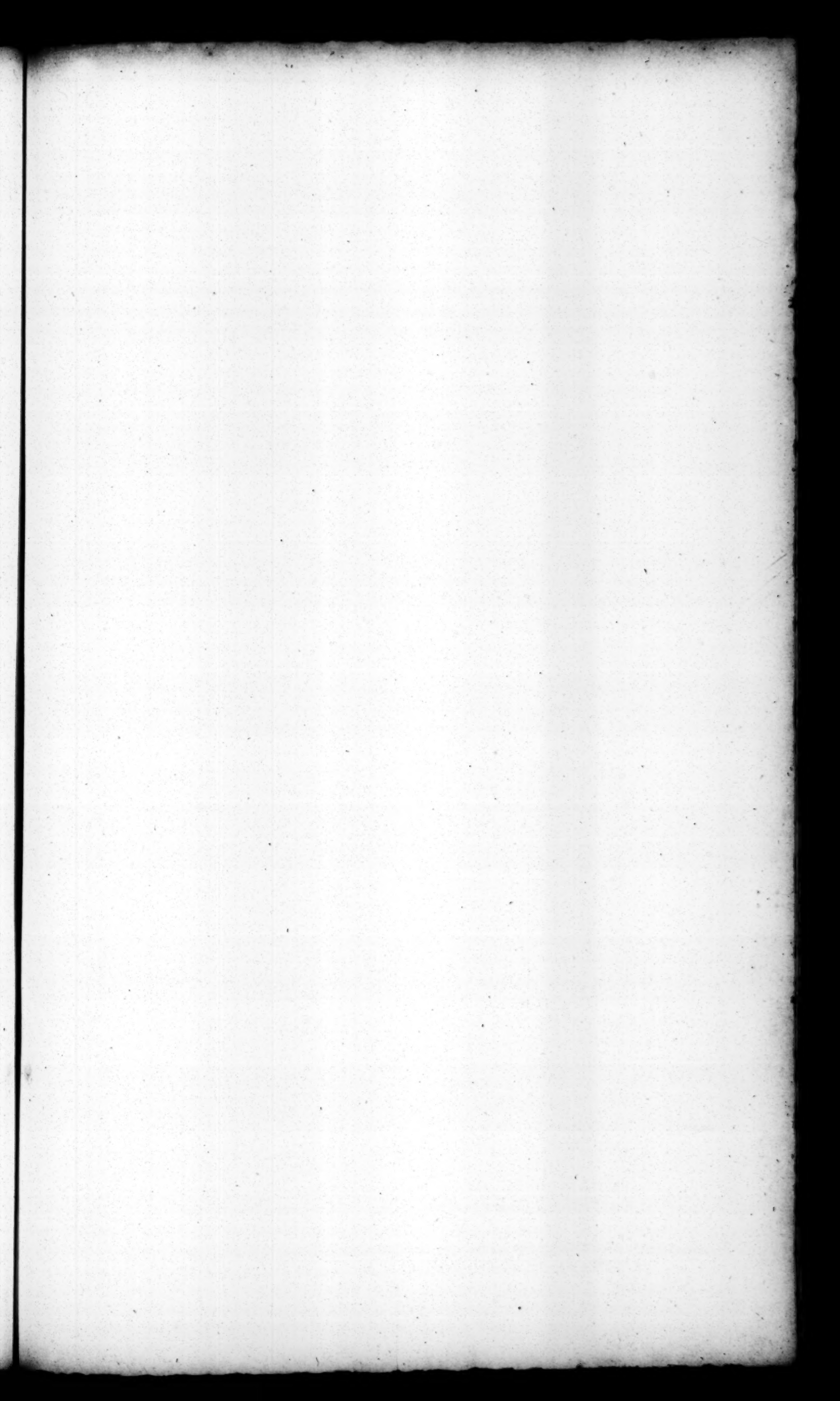
Sermon XIX.

Rom. 8. 15, 16. For ye have not received the spirit of Bondage again to fear, but ye have received the spirit of Adoption, whereby we cry Abba Father. The spirit it self beareth witness with our spirit, that we are the Children of God. p. 157

Sermon XX.

Rom. 8. 16. The spirit it self beareth witness with our spirit, that we are the Children of God, p. 167

Speedy





Speedy Conversion

The only Means to prevent

IMMINENT DESTRUCTION.

HEBREWS 4. 7.

Again he limiteth a certain Day, saying in David, to day after so long a time, as it is said, to day if you will hear his Voyce harden not your hearts.



Have entered on these Words in the other *University* on a day of Publick Humiliation, as being suitable to the *occasion*, the chief matter of them being the Doctrine of the *Conversion* of a sinner.

For as much as *God's Judgments* are abroad upon the *Earth*, and hang over our heads, the only means to prevent and remove both temporal and eternal, is our speedy conversion and return unto God, *Else he will whet his sword, bend his bow, and make it ready to our destruction, Psal. 7. 12.* God did bear a deadly hatred against sin in the time of the Psalmist, and so he doth still, for his nature cannot be changed, *If we return not, we are but dead men.* The eternal weight of *God's wrath* will be our portion, both *here*, and in the *world to come*, if we repent not.

In the Words there are three observable Points, though not expressly named, yet if we weigh the Context, sufficiently implied.

1. Continuance in sin brings certain death, it hinders us from entering in- *Observation.*
to God's rest, and out of it there is nothing but death: Or,

For sin God's Judgments are on particular Nations, and Persons.

2. If particular Nations, or Persons turn away from their evil courses, no *Observation.*
hurt shall come near them, or if temporal calamities surprize them, they shall be made beneficial unto them.

God takes no delight in the death of a sinner, nor that he should despair of his mercy: but would have us turn out of the *broad way*, which leads to destruction.

3. It behooves every one speedily to set about the work of conversion. *Observation.*
Esteem not this therefore a vain word. I bring you those things, where-

on your life depends. Obeying it, you are *made* for ever, neglecting it, you are *undone* for ever. Unless you embrace this Message, God will bend his bow, and make ready his arrow against you, or rather the arrows which he hath drawn to the head, he will let fly upon you. Know therefore 1. *That continuance in sin brings certain death*, There will be no way of escaping, but by repentance, by coming in speedily unto God.

The words of this Text are taken from *Psal. 95. Harden not your hearts, as in the Provocation, and as in the Temptation in the Wilderneß*. If when God calls us, either to the doing of this, or leaving that undone, yet we are not moved, but continue in our evil ways. What's the reason of it? It's because we *harden our hearts* against him. The Word of God; which is the power of God to salvation, and a two-edged sword to sever between the joints and the Marrow, The strength of the Almighty encounters with our *hard hearts*, and yet they remain like the *stony and rockie ground*: whereon though the Word be plentifully sown, yet it fastens no root there, and though for a season it spring, yet suddenly it *fades and comes to nothing*. We may, haply have a *little motion* by the Word yet there's a *rock* in our souls, a *stone* in our hearts, and though we may sometimes seem to receive it with some *affection*, and be made as it were *sermon-sick*, yet it holds but a while, it betters us not: Why? because it's not received as an *ingrafted word*. Therefore saith St. James, *Receive with meekneß the ingrafted word*, James 1. 21. Let the word be *ingrafted* in thee; one sprig of it is able to make thee grow up to everlasting life. Be not content with the *hearing* of it, but pray God it may be firmly *rooted* in your hearts; this will cause a *softning*. *To day if you will hear his voyce, harden not your hearts* against Almighty God. If you do, expect him also to come against you in indignation. Harken what he saith by his Prophet. *I will search Jerusalem with candles, and punish the men that are settled on their lees, that say in their heart the Lord will not do good, neither will he do evil*, Zeph. 1. 12. Mark, *I will search Jerusalem with candles, and punish those that are settled on their lees*. When a man is thus settled and resolved to go on in his sins, to put the matter to the hazard come what will come, there's a kind of *Atheism* in the soul. For what do's he but in a manner reply, when God tells him by his Minister that he is preparing the *instruments of death* against him, do you think us such fools to *believe it*? What does this but provoke God to *swear that we shall never enter into his rest*. What's the reason of this? It's because men are not *shifited*, they have no change, they are settled on their lees. *Moab hath been at ease from his youth, he hath been settled, and hath not been emptied from vessel to vessel, neither hath he gone into captivity*, Jer. 48. 11. Consider we whether our *security* comes not from the *same cause*: We have not been emptied from *vessel to vessel*, we have always been at rest. Why have we so little *conversion*? There are two things hinder it: the *hardning* of a mans heart against the Word: and our *setting* our selves on our *lees*. When we have no change in our condition, we are *secure*, we never see an evil day. That makes us say, with the Sensualists in the Prophet, *To morrow shall be as this day, and much more abundant*, Isa. 56. 12. And this is that, which *slays the foolish person*. *Wo to them that are at ease*. It were better for thee to be *emptied from vessel to vessel, to go into captivity*. For as long as a man continues thus in an *unregenerate condition*, he can look for nothing but *troubles*; certain Judgments must necessarily follow, and as sure as God is in *Heaven*, so sure may they expect misery on *Earth*: and they shall receive the eternal weight of God's wrath, treasured up against the day of wrath: Therefore there is a necessity of our *conversion*, if we will keep off either *temporal*, or eternal *wrath*. Our Saviour makes it the case of all impenitent sinners, to be liable to *wrath*: One Judgment befel the *Galileans*, another those on whom the *Tower of Siloam*

Siloam fell: But what saith our Saviour, *Suppose you that these were greater sinners above all the men of Jerusalem? I tell you nay, but except you repent you shall all likewise perish*, Luke 13. 3. All, every Mother's Son here present, if you turn not from your sinful courses, God will meet with you one time or other, if you harden your hearts against him, be sure. *Who ever hardned his heart against God and prospered?* Job 9. 4. As long as a man is in this condition, his state is woful. As many as are in the state of unregeneracy, are under the power of Satan, 2 Tim. 2. 25, 26. Mark the Apostles words, *In meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will.* The state then of the hardned and settled on their lees, is as of a bird in a cage, taken alive, at the will of the Fowler. So it is here, as long as we continue obstinate, and hardned, we are taken alive at Satan's will, we are at his disposing. While we are at liberty, we are way-laid by his nets and traps, and taken, we are at his pleasure: As long as we are hardned in heart, we are in the Devil's cage: true repentance is that, whereby alone we purchase our freedom, whereby we recover our selves; and therefore in Rom. 2. 5. *Hardness of heart and impenitency* signifie the same thing. *After thy hardned and impenitent heart thou treasurest up unto thy self wrath against the day of wrath.* Mark then: what's a hard heart? It's an impenitent heart. Dost thou harden thy heart? Then know that for the present thou art a dead man. If notwithstanding all God's threats out of his word, thou art not a jot moved, thou art dead whilst alive, as *the woman that lived in pleasure*. And if thou continuest so, thou treasurest up wrath against the day of wrath, and the just revelation of God's Judgments. God's word is the especial means to recover thee. A man that is in a swoon, they rub him to recover him, because there's life in him; but if dead, strong-waters, or any thing else cannot restore him. Examine thy self then, does the working of the Word rub, and gall thee? It's a sign there is life in thee; but if it make no impression, it moves thee not, it's a sign of a dead heart. Consider then the danger of this condition for a man to resolve on his evil courses, never purposing to alter matters. It exceedingly hastens God's Judgments.

But leaving this, I proceed to the second Point, which is to direct us how to work our escape. Though God threatens us, yet if we have but the grace to look about us, and remember our selves: If God do but cause us to consider we have to deal with a merciful Father, and make us meet him by humiliation, then though our sins were as scarlet, yet submitting our selves to our Judge, living as obedient Subjects the storm shall pass from us: So that this is the Second Point.

2. *Notwithstanding God threatens us, yet if he gives us but grace to repent, and bethink our selves, let our sins be never so great, we may be sure of mercy.*

O that we could see with what a gracious God, we have to deal! Canst thou but humble thy self? All these things shall speak peace unto thee. As an impenitent sinner is under the power of Satan, and liable to all misery: So contrariwise who ever returns and seeks the Lord, is sure to be under his wings, and free from all evil. Thinkst thou that God makes use of threatnings for thy hurt? No, he deals not with us as an angry Judge, but as a compassionate Father; men will take an enemy always at an advantage, when they may do him most hurt. God's terrors overtake us, he threatens us, that he will do this and this, that we may prevent it. He knows that unless his terrors awake us, we will rest secure. Before he smites us, he tells us. *He will whet his sword: He hath bent his bow, and made it ready: He hath prepared his instruments of death*, Psalm 7. 12, 13. He could shoot thee presently, and instantly run thee through, but he

threatens thee, that so he may not strike thee. *Non te vult percutere qui tibi clamat, Observa*, He that saith: *Look to your self* hath no intention to strike thee. See what the Prophet *Amos* denounces from the Lord, *Cap. 11, 12. I have given you cleanness of teeth, I have with-holden rain, v. 6, 7, 8. I have smitten you with blasting and mildew, v. 9. I have sent amongst you the Pestilence, v. 10. yet have you not returned unto me. Therefore thus will I do unto thee O Israel, and because I will do thus unto thee, prepare to meet thy God, O Israel, v. 12.* What Judgments have befallen us, have befallen us for our own use, if so be we will be warned by them. The reason why God saith, he will overthrow us, is not because he means to do it, but that we may prevent him by repentance. Look into *Jer. 3. 1.* and see what wonderful passages are to this purpose: There's a Law-case. *If a man put away his Wife, and she go from him, shall he return unto her again? Shall not that Land be greatly polluted? But thou hast plaid the Harlot with many Lovers. And in the 20. v. As a Wife treacherously departeth from her Husband, so have you dealt treacherously with me, O house of Israel. And yet see God's unspeakable mercy. Return again unto me. And 23. v. Return ye back-sliding Children, and I will heal your back-sliding: turn to me, and I'll not cause mine anger to fall upon you. Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God, v. 13.* See God supporteth us the worst and vilest of all, and yet as it were intreats us to return. See then the Conclusion of the second Point; how, if God give us but grace to repent, let our former evils be what they will, the danger is past, the terror I mean of eternal destruction; so that you may say, and not in *Agag's* delusion, the bitterness of death, the second death is past, *1 Sam. 15. 32.*

But I leave this and come to the Third, for which I chiefly chose this Text. You have seen how dangerous a thing hardness of heart is, how it brings certain death: and that if we have the heart to repent, we are safe. As to make it appear in an instance. It's not the falling into water, but the lying under it that drowns a man. Art thou fallen into sin? only lift up thy head: if thou canst be but thus happy, the promise of salvation belongs to thee. The main thing then is this.

3. *It behooves us to set about the work of conversion and repentance presently.*

God is angry with us, and we know not whether God will execute his Judgments on us this day or no, therefore go about it presently. God will remove all our adulteries, and put away all our sins, if we will come to him within a day. Now what madness is it to neglect it? *After a certain time* (saith the Apostle) according to that in the Psalmist, *Psalms 95. God hath limited a certain day: Thou hast provoked the Holy Ghost, and now he limits thee a day, Heb. 3. 7. Wherefore* (saith the Holy Ghost) *to day if you will hear his voice.* Now is it safe think you to pass this day? A hard heart is a provoking heart, and as long as it continues hard, it continues provoking God, and despising the Holy Ghost. *To day therefore hear his voice, that is, this present day.* But which is that day? It's this very time, wherein you stand before God, and in which you hear me. If you embrace the opportunity, happy are you; if not, you shall give as dear an account, as for any thing you ever heard in your life. There is no dallying with God, take his proffer, take him at his word, in a matter of salvation. He calls to thee to day, peradventure he will speak no more, therefore *Heb. 4. 7.* we shall find it's a limited day. *Exhort one another to day, whilst it's called to day, lest any of you be hardened through the deceitfulness of sin, Heb. 3. 13.* While it is called to day, that is, stay not till to morrow, but embrace the present opportunity. This day God holds out the golden Scepter, and *my life for yours*, if you accept it you shall

shall be saved. If you take it not to day, your heart will be more hardened to morrow; and so it may be you will never touch it; your hearts will be like stones, and you'll be incapable of yielding. *God is angry with us*, Psal. 7. 11. Why? He is our adversary, because we bear arms against him, and will try the mastery with him. We oppose him in hostile manner as long as we continue sinful against him. What's the best counsel in this case? *Agree with thine adversary quickly while thou art in the way with him*. It's wisdom to do that soon, which must of necessity be done. If it be not, we perish for ever. *Kiss the Son, lest he be angry, and thou perish from the right way*, Psal. 2. ult.

Obj. But what needs such haste, I may do it hereafter, when I come to *Obj.* my journeys end?

Sol. There needs haste. The day is limited. A thousand to one, if *Sol.* God be angry, but we perish from the way. *I have heard thee in an accepted time, and in the day of salvation have I succoured thee, behold now is the day of salvation*, 2 Cor. 6. 2. It's a day of salvation, and would not we be glad to know this time? Behold this is the accepted time. *Seek the Lord while he may be found, call on him, while he is near*. This is the accepted time, this is the day of salvation, *Esa.* 49. 8. Embrace this time, for now he may be found; this instant is the time, the *תּוֹכֵן*, the present now. God at this time stirs the Waters, if now thou wilt step in and close with God, casting down thy weapons, then this will be the day of thy salvation; this is called, as Gods day, so our day: *O Jerusalem, Jerusalem, if thou hadst known in this thy day, the things that belong unto thy peace, but now they are hidden from thine eyes*, Luke 19. 42. Mark, *If thou hadst known in this thy day*: So that if we pass by in this acceptable time those things which belong to our peace, they will be hidden from our eyes. Therefore should the enemies of *Jerusalem* lay her even with the ground, because she had neglected this opportunity, the day of Gods visitation. Wilt thou be so hard-hearted, as to put from thee Gods grace? If thou findest now that Satan hides this from thee, and persuades thee to do it to morrow, and to take a day of thine own, neglecting Gods day, Know and remember that he is a *lyar* from the beginning.

Give me leave to press this to you, for nothing more brings destruction, then this putting from us the proffers of Gods grace; unless we return to the Almighty, humbling our selves there will be *bitterness in the end*. There's the matter, whether God must wait on us, or we on him? This is the day of salvation, saith God, and we must take time to think of it, whether it be seasonable or no. Alas

1. By this means we incur the highest presumption: And this is no light thing inconsiderately to be passed over. Shall God offer you such a proffer, and you be so presumptuous, as to think such a one more seasonable? It's high presumption for thee to make thy self wiser then God, to neglect that he prescribes, and that with a promise too, as if thou hadst God at command. If thou resolve to take to morrow, it is requisite that thou have.

1. Space to repent, and
2. Grace to do it. Now neither of these are in thine own hands, if they were, thou hadst ground for a farther delay. If thou hadst power to say, I will live so long, or couldest by thine own might prolong thy life, it were something, but it's otherwise. In refusing Gods proffer, thou refusest him, that hath thy life in his hand. What high presumption is this? See it in *Jesabel*, Rev. 2. 21. *I gave her space to repent, but she repented not*. As if God should have said, it's I gave it her, I gave her time to live, I might have cut her off in the midst of her Whoredomes. Observe here by the way the reason why God gives us this space; it is to repent. What presumption must that be, when we will go quite contrary to

to God? And because we have space, therefore we will not repent. Why does not God smite thee from heaven, when thou thus audaciously settest thy self against him? Why do's he not strike thee with a thunderbolt? Sure he gives thee this space not to spend idly, but to another end; not to follow our lusts, neglecting Gods call, but that thou mayst remember thy self, and return with all thy heart. Remember those words of the Prophet, *My times are in thy hand*. Psal. 31. 15. He said not, my times are in mine own hands; for he knew it was grand presumption. Why then should any challenge that to himself, which belongs to God, as if he were the Lord of his own life, supposing Gods call unseasonable, and that he may think on it better hereafter? May not a young man die soon? Now an old man cannot live long. Many strong and lusty men are brought to the Grave as well as the weak and feeble. And why should we suffer Satan to abuse us thus? Thy space then is preserved in Gods hand, and therefore thou mayst not be Lord and Master of it. But admit God grant thee space, yet thou mayst not have the grace to do it. What was *Jezabels* case, *Rev.* 2. 21. *Though God gave her space, yet she repented not*. What canst thou tell, what may then become of thee? perchance thou mayst live long, yet mayst thou never find as much as thy thoughts on repentance, much less the grace to do it: Thou mayst not have a desire that way, much less perform it. Repentance is not a thing at our own command. *In meekness* (saith the Apostle) *instruct them that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth*, 2 Tim. 2. 25. *If God will give it them*. It's a thing then (it should seem) in Gods hand, it's his proper gift. Mark, the Apostle would have Gods Ministers to be humble and meek; but how many are of other spirits? If anothers opinion be contrary to theirs, they are in a heat presently, as if a man were master of himself and of his own heart, to believe what he would. No, no, Repentance is a grace out of our reach, it's not in a mans own power. Be meek therefore in instructing. What needs passion? That helps not the matter. The opening of the eyes of the blind is in Gods hands; thank him for what thou seest, and know that 'tis his gift, *Acts* 5. 31. The Apostle speaking of our Saviour Christ, saith, *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins*. The grace of repentance then is no Herb growing in our own Garden, it's a gift of Gods bestowing. And to this purpose is *Acts* 11. 18. *When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life*. As God grants life, so repentance unto life. *I have heard Ephraim bemoaning himself thus*, saith the Lord, *Thou hast chastised me, and I am chastised as a bullock unaccustomed to the yoke, turn thou me, and I shall be turned*, Jer. 31. 18. And to the same purpose, *Lam.* 5. 21. *Turn thou us unto thee, O Lord, and we shall be turned*. As if Zion should have said, we are no more able to turn our selves then a dead man. After that (saith *Ephraim*) *I was turned, I repented, and after I was instructed, I smote upon my thigh: I was ashamed, yea even confounded*. See then what an high presumption it is for a man to presume he hath this grace of God at command: But as it is high presumption, so

2. It's the highest contempt and despising of the grace of God. *Rom.* 2. 4. *Despiseest thou the riches of his goodness, and forbearance, and long-suffering?* Thus is it here. God gives thee space: Thou hast it, but imployest it not in what God gave it thee for. Thou deferrest the main business; and the Apostle accounts it no better then despising the proffers of Gods grace and goodness. Dost thou think God will take this at thy hands? Wilt thou despise him, and think he'll not despise thee? *With the froward he will shew himself froward*. God will come on a suddain, if thou makest not use

use of thine opportunity, and take all away from thee. The threatening is plainly laid down, *Rev. 3. 3. If thou shalt not watch, I will come on thee.* It's spoken to us all, and therefore concerns us all: *Whosoever hath an ear to hear let him hear.* They are God's words, I have spoken to you this day, and you shall be accountable for them: let not the Devil steal this from you, hold it fast, this is your day: *If thou shalt not watch, I'll come on thee suddenly as a Thief.* It's the heaviest Judgment can come on unconverted persons, irregenerate souls, not to awake till God comes on them, never to bestir themselves till hell rouze them up. Thus will it be with us, unless we awake by repentance, God will come stealing on us as a thief by suddain death, and speedily cut us off.

To pray against suddain death, and not to fit thy self for it, is to add contempt to thy presumption and rebellion. The wise man tells us, *That man knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them, Ecclef. 9. 12.* Mark, when it falls suddenly, at unawares, here's the wisdom then to provide that thou mayst not be taken suddenly. *If the good Man of the house knew at what time the Thief would come, he would have watched, and not have suffered his house to have been broken up, Matth. 24. 43.* And therefore Christ counsels us to watch, *since we know not the day nor hour when the Son of man cometh,* Here's the difference then between wisdom and folly. Hereby may we know whether we are wise men or fools, if we foresee this day, and provide for it, it's an argument of wisdom, if we watch, so as that when it falls, it may not fall on a suddain on us. If we are negligent of this day, and suffer our hearts to be dead as *Nabal's like a stone, 1 Sam. 25. 37.* He had a great time of repentance, ten days, yet repented not, for his heart was dead, and like a stone; and this may be the case, if thou despisest the day of thy salvation, God's day, and thine own day too, thou mayst be a *Nabal*, no more moved than a Pillar in the Church, as I have found some by sad experience.

But you may reply, I suppose God will not take me at an advantage, I trust I shall have life and space, and not *Nabal's* condition; I hope I shall have my wits about me to be able to cry, *Lord have mercy upon me.*

But suppose God gave thee a tender heart, and thou art sensible of thy danger, that so thou call and cry earnestly to God for mercy, yet this is a miserable condition. Thou shalt find it will not be enough to cry, *Lord be merciful to me.* If thou neglectest him here, he will cry *quittance* with thee on thy death bed: Nor do I speak this of my self; No: Look what *Wisdom* saith, *Because I have called and you refused, I have stretched out mine hand, and no man regarded, but set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, I will mock when your fear cometh, Prov. 1. 24, 25, 26.* As if he had said, you refused me on my day I called and cried unto you, but you set at nought my words, and rejected my counsel, and were wiser than I, therefore *will I laugh at your destruction*: when you are in misery I will mock and deride, in stead of succouring. A terrible thing will it be, when in stead of hearing outcries to answer them, he shall deride us, and laugh at our folly and madness, And in the 28 verse, *Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me.* See what folly then it is to let slip this time. This is the acceptable day, *Esay 55. 6. Seek the Lord while he may be found, call on him while he is near.* When a man refuses God's day, God will not hear his prayer, all his sighs and sobs, his groans and cries, shall not prevail, *Esay 66. I will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear.* When men will needs be choosers of what
God

God would not have, God will have his choice too, and it shall be that which will be displeasing to them. *I will choose their delusions, and will bring their fears upon them.*

HEBREWS 4. 7.

Again he limiteth a certain day, saying in David, to day after so long a time, as it is said, to day if you will hear his voyce, harden not your hearts.

THe last day I entred on the opening of this place, and shewed; How the Lord had proposed a limited time for our conversion unto him, in which we should hear and obey his voyce.

We shewed farther how it was Satan's policy to make men seem wiser than God, that when God proposes a certain time, and limits us a day, wherein he will be found, we will not have *his*, but our *own*. True, say we, God calls on us, and it's *fit* and convenient to hearken unto him; but yet I'll stay for a more seasonable opportunity. There is nothing provokes God so much against us, as when we will thus scorn that acceptable time he hath proposed: Nor can there be a greater hinderance to repentance, then to stop our ears at his counsels, and to suffer him to call and cry unto us so long, and yet to abuse his patience by a foolish neglect. It accuses us of Rebellion, and high presumption, on such infirm grounds, to put from us the day of salvation. Folly it is in the highest degree to trust on the future, when as in our own hands we have neither *space*, nor *grace* for such a business. God is the Lord, and owner of them both, and will not part with his Prerogative. *Go to, you that say, to day or to morrow we will return unto the Lord,* You add to presumption both *folly* and *Rebellion*. Jezebel had space to repent, yet she repented not, for she had not the grace, *that*, without *this*, will not benefit.

Seeing then these are not in your power, *harden not your hearts, as in the provocation*: nor offer despite unto the Holy Ghost, *by whom you are sealed to the day of redemption*, Ephes. 4. 3. If we embrace not God's day, we despise the riches of his goodness, long suffering, and patience. Rom. 2. 4. *Despiseest thou the riches of God's grace, not knowing that the long-suffering of God leadeth to repentance?* There can be no higher presumption then this, to bid defiance to the Spirit of God: Nor can there be greater contempt of mercy, then to set light of the time of our repentance, and returning unto God, making that the greatest argument of our delay, which God uses to draw us to him. God gives us *space*, that we may repent, and we repent not, because he gives us *space*: He gives us life, that with *fear* and *trembling* we may set about the business of salvation, and we (through strong delusions) put from us the proffers of his grace, as if they were unseasonably offered. What madness is it to frustrate the Almighty of his ends and purposes? *The Lord is not slack touching his promise*, 2 Pet. 3. 9. It's a great stop and hinderance to our progress in goodness and the work of repentance, when we distrust God, and take him not at his word. He sends abroad his Embassadors, who proclaim, *This is the accepted time, this is the day of salvation, to day if you will hear his voyce, harden not your hearts*; 2 Cor. 6. 2. Psalm 95. 7, 8. yet we put this day from us, and say hereafter is a more acceptable time. I have this *delight*, this

this *Pleasure* to take first in the World, I am not so weaned from it, as I would be. As if God would take it well from our hands, that we should then return to him, when there is no remedy. He first use all the pleasure the World affords me, and then, *Lord have mercy on me*, will serve the turn. This is the very stifling of the beginning and proceedings of Christianity. Let this be well and speedily weigh'd, as we tender our good and comfort.

Obj. But may some say, what needs this haste, may we not use leisure? *Obj.* *Soft and Fair*, goes far.

Sol. True, *Soft and Fair* goes fairly in the way. In this case, though *Sol.* thou go but softly, thou mayst come to thy journeys end; but the doubt remains still, there is a question whether thou art in the way, or not. Happy are we if we are, although we can but halt and limp on, in this way: although this should be no ground for us to content our selves therewith. We must not trifle in the wayes of holiness. It's that concerns our life, and must be seriously thought on, and that speedily too. Mat. 3. 25. *Agree with thine Adversary quickly while thou art in the way with him.* God is thine Adversary, unless thou agree with him speedily, his patience will break forth into his fury. Psal. 2. 12. *Kiss the Son lest he be angry, and thou perish from the right way.* Thou hast no assurance of thy life, thou mayst be snapt off, whilst thou thinkest it time enough to repent and return. As long as we go out of the way of repentance, we are in the way to Hell, and the farther a man goes in a wrong way, the nearer is he to Hell, and the greater ado to return back: and in this regard *Soft and Fair* may go far; but 'tis far out of the way, far in the way to perdition and destruction. As long as we are out of the right way to Heaven and happiness, we are in the path, that leads directly to the Chambers of death.

But let me in this particular rip up the heart of a natural man. What's the reason, that when God gives men a day, and cries out, *This is the day of salvation, this is the accepted time*, what in the name of God, or the Devils name rather (for he is the adversary, who maligns our Salvation) should cause them, to put salvation from them? To defer and desire a longer time? Thus a natural man reasons with himself, I cannot so soon be taken off from the Profits, and pleasures of the World; I hope to have a time, when I shall with more ease and a greater composedness of mind, bring my self to it: or if it be not with so much ease, yet, I trust, in a sufficient manner, I shall do it: Wherefore, for the present, He enjoy the Profits, and Delights of the State, and Condition, where I am; I will solace my self with the pleasures of sin for a season, I hope, *true repentance* will never be too late.

This is well weighed; but consider, whether these thoughts which poise down our hearts, be not groundless; see, whether they will hold water at the last; and whether in making such excuses, to great presumption, we add not the height of folly. To pretend for our delay, the Profits and Pleasures of sin, and yet hope for Heaven at the last, as well as the generation of the righteous; it's but a meer fallacy, and delusion of Satan, to fill our hearts with such Vanities. Can it be expected, that we should have our good in *this World*, and in the *World to come* too? This is well, if it might be.

But let us try the matter, and begin with your first branch.

You are loth to part with your Profits, and Pleasures.

But consider, what a grand iniquity this is. Can you offer God a greater wrong and indignity? *Do you thus requite the Lord you foolish and unwise?* Dost thou think this the way to make thy peace with God, whom thou hast offended, as long as thou mayst to be a *Rebel* against him? What a high dishonour is it to him, that thou shouldst give him thy feeble and
C doting

doting old age; and the Devil thy lively and vigorous youth, thy strength and spirits? Dost thou think he will drink the Dregs, and eat the Orts? Will he accept thee in the next World, when thou thus scornest him in this? If you offer the Blind for sacrifice, is it not an evil? If you offer the Lame and Sick, is it not evil? Offer it now unto thy governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts? Mal. 1. 8. But mark how he goes on, v. 14. *Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing.* Mark, God accounts such service a corrupt thing, and the Person that offers it a mere Cheat, a Deceiver. Never look for a blessing from God in Heaven, when thou sacrificest to him such corrupt things. No, thou art Cursed of God, as long as thou continuest in this Hypocrisy. We are to offer and present our selves a living sacrifice, holy and acceptable unto God, Rom. 12. 1. Now judge whether they offer God the living, who say, when my doting days come, my lame days, that I cannot go, my blind dayes, that I cannot see, Ile offer my self a sacrifice to God, Will this be acceptable to him? Is not this Evil, saith the Lord, to offer me such a corrupt thing? Nay more, he's accursed that offers such an offering, such a polluted sacrifice. God will not like with it; when we serve our selves first with the best and choise? Do you thus requite the Lord? Do you think he will accept it at your hands? Go offer such a gift to thy Ruler, to thy Prince, will he accept it, or be pleased with it? No, a Landlord will have the best, and the choice; and it must needs provoke God, when we give him the refuse. I am King of Kings, saith the Lord, my name is dreadful, and I will look to be served after another manner. Let no man then thus delude himself with vain hopes, but let him consider, how dishonourable a thing it will be to God.

2. And how unprofitable to him, whoever thou art. Indeed, we cannot be profitable unto Him Properly as he that is wise may be profitable to himself. Job. 22. 2. But he is so gracious a master, that he esteems our sincere and seasonable service, to be his own gain, and our sloth and neglect to be his detriment, he accompts our destruction to be his own loss. Now is the ready way.

1. Its the ready way to thy Destruction. Heaven, and happiness, and eternal life, are laid up for those that embrace the acceptable time; death, horror, and eternal misery for those that refuse it; and wilt thou hazard Soul and Body on this? Moses, on this ground, did rather choose to suffer affliction in this World with the people of God, then to enjoy the pleasures of sin for a season. Hebr. 11. 25. When these things are past, what profit will you have of those things, whereof then you will be ashamed? Nay, whereof (were thine eyes open) thou wouldst now be ashamed; and happy wouldst thou be, if thou wert (as the converted Romans were) even now ashamed. Rom. 6. 21. Shame accompanies Sin so constantly and unavoidably, that even repentance it self removes it not. The Romans, now Christians, were ashamed, for what they had done, before they knew Christ. When a man comes to see truly and thoroughly into himself, he will find no profit of such things as these: Death will certainly follow us, not only Temporal but Eternal; also if we Repent not the more speedily, that's all the profit we shall find.

2. But suppose thou prevent everlasting death by repentance, yet what profit is there of those things whereof we are now for the present ashamed? The best can come is shame.

3. Thou art loth to part with the Pleasures of sin for a Season, and hereafter thou thinkest thou canst amend all. But consider the particulars, and then shall you see how you are befool'd in your hearts and souls. Believe it for an undoubted truth, there's nothing in the World, by which Satan
more

more deludes a man, then by this perswading him to neglect his day, and that he may repent well enough hereafter. That you may expel this suggestion out of your *Souls*, pray unto God that he would go along with his *Word*, and cause you to lay this to heart, that by his *Spirit* your understanding may be *enlightened* to see the *truth*. Though I make this as clear as the Sun, that it is a false supposition, and mere folly, on which we build, in deferring our return to God, yet God from Heaven must teach you, or you will be never the wiser. Know therefore that this very day God reaches out the *Golden Scepter* to thee, and what folly were it no neglect it, since thou knowest not whether he will ever proffer it thee again? And assure thy self, that he is a *Liar* that tels thee, thou mayst as well repent hereafter, as now: and this will appear, whether we consider, *the order of outward things in the World, or the nature of sin.*

1. For external things, every Age after a man comes into the World (if he embrace not the present opportunity for repentance) is worse than other, and are each of them as so many *Clogs* which come one after another to hinder it. As for thy *Childish Age*, that's mere *Vanitie*, and thy riper Age will bring many *Impediments* and *Hinderances*, that youth never thought of. Thou art then troubled about many things, and perplexed, how to provide for maintenance; in the midst whereof know, that thou hast not a body of *Brass*, but a *Corruptible* and *Fading* body: and yet such is the *Folly* of the heart of man, that the less *Ground* he hath to go, the fewer *Dayes* to spend, the more he often provides, and is the more covetous. Consider that the wisest of men gave thee this counsel, *Remember thy Creator in the day of thy youth, before the evil dayes come, wherein thou shalt say, thou hast no pleasure in them.* Eccles. 12.1. Here we find it's a youthful thing, and should be a young mans Practice: Not according to that devilish saying, *a young Saint and an old Devil*: But *Remember thy Creator in the dayes of thy youth.* The more sin thou committest, the more unapt thou art to *Repent*. Custome in sinning makes thee a *Lot*; The elder thou growest, the more loth to go out of *Sodom*. Besides,

1. Order of outward things.

2. Consider, what sin is in its nature. It is a weight, Heb. 12.1. *Let us lay aside every weight, and the sin which doth so easily beset us.* Sin is then a weight, and so an *Heavy* thing; but add sin to sin, a weight to a weight, and it becomes *Heavier* and *Heavier*. A man that is in the state of impenitency, hath this weight laid on him, and is subject to the Devil, in a state of *Rebellion* against God. A man now in this estate is weighed down, what will he be, six, seven, or ten years hence, going on in his impenitency? How will he then shake that off, which now he cannot free himself of? He must hereafter *Buckle* against it with a great deal of disadvantage, and *Wrestle* with more difficulty. One sayes well, that if we consider of sin aright, it's like the rising of water, over which a man being to pass, and finding it *Higher* then it was wont to be, he stayes a while, and then tryes again, and finds it *Higher* then before: he stayes yet longer, till it become unpassable, so that he may not adventure without great disadvantage. Thus it is with sin: Now peradventure the *Waters* of iniquity are *Passable*, if thou wilt, thou mayst go over, but if thou delayest the adventure, the streams of sin will run together into one Channel, and be more difficultly passed. Thou shalt find them like the Waters in *Ezek.* rising from the ankles to the *Knees*, from the knees to the *Loyns*, till they become Water, in this indeed unlike them, not to *swim* in, as they were, but to *sink* in, like the Waters of the Red Sea returning in their force in which *Pharoah*, and his Host sank down as a Stone, nay as Lead when the Wind of the Lord blew upon them. *Exod.* 15. 5, 10.

2. The nature of sin.

Sin is compared to cords.

Take another Metaphor from the Scripture: The Scripture compares sin to *Cords*, which are instruments of binding, and the mystery of the Gospel is expressed by *binding and loosing*; *Whose soever sins you shall bind on Earth, they are bound in Heaven, but whose sins ye remit, they are remitted.* Mat. 18. 18. Joh. 10. 23. Every sin thou committest is a bond, and binds thee hand and foot, against the *Judgment* of the great day. Therefore it's said, *His own iniquity shall take the wicked, and he shall be bound and holden with the cords of his sins.* 23. Prov. 5. 22. Now consider what folly it is, when a man shall say, though my sins are so many *Cords* difficult to be broken, yet I'll not trouble my self about it in my younger days, but I'll stay till my old age, and then I hope I shall be the better able to break these *Bonds*, and cast all these *Cords* from me; when as every iniquity I commit is as a new cord, which binds me *faster and faster*. Is not this *Madness* it self to think so, that in our *younger Years* being scarce able to break one of them, in our *Dotage* we shall be able to break ten thousand together? And certainly this is the disposition and nature of sin.

To defer repentance hardens the more

3. But add hereunto the Argument in the Text: *To day if ye will hear his voice, harden not your heart*; But repent while it is called to day. Shewing that if we pass this *Day*, we shall be *Harder and Harder*. Wherefore, saith the Apostle, *Exhort every one another daily while it is called to day, lest any of you be hardened through the deceitfulness of sin,* Heb. 3. 13. As if he had said, if thy heart be *Hard* to day, it will be *Harder* to morrow. Custom in sin hardens the heart, and takes away the sense of it. Wherefore saith the Apostle, *I speak after the manner of men, because of the infirmities of your flesh, For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness, unto holiness;* Rom. 6. 19. So that we see if a man once give himself up to sin, he will not be satisfied therewith, but will give himself up to *iniquity unto iniquity*. What's the meaning of that? It's as if he had said, if we give our selves up to iniquity, we will not rest there, but we'll add *iniquity*, unto *iniquity*, *Sin* unto *Sin*: we will be brought to such a custom in evil, as that it will be *easier for a black-moor to change his skin, and a Leopard his spots, then for those that have been accustomed to do evil, to learn to do well,* Jer. 13. 23. It will be to as much purpose to wash an *Æthiopian*, as to go to put off that ill custom, and shake off that second Nature. Sin is a *Hammer*, and sin is a *Nail* too. Every sin strikes the former sin home to the *Head*, that whereas before it might easily have been drawn out, it roots it in so fast, as that it can very hardly be plucked out. Mark how the Apostle describes this cursed nature of sin: *Having eyes full of Adultery, and that cannot cease from sin, beguiling unstable souls, a heart they have exercised with covetous practices,* 2 Pet. 2. 14. What makes a man prompt in any thing but *Exercise*? When a man is exercised in sin, see the event of it: it brings him to that vicious habit, as that at length he cannot *cease from sin*. If a man deal with a young twig, it will bend, and break at his pleasure; but when it comes to full growth, it's past his strength. So fares it with sin: if thou dealest with it whilst thou art *Young*, and it in thee, before it hath taken *Root*, thou mayst easily wield it, at least with more facility, then otherwise thou couldst; but if thou let it run on to *Confirmed Habits*, it becomes *immovable*. Wherefore saith the Apostle, Heb. 12. 1. *Let us lay aside the sin which doth so easily beset us.* The reason is evident, because, else we shall be so *hardened*, as that we shall not be able. A man that hath a *green wound*, if he'll seek for his cure betimes, it may be quickly, and easily remedied; but through *delay*, it begins to fester, and must be lanced to the quick, not without great *Pain* and *Anguish* to the *Patient*. Sin is such a wound; if it be let alone, it corrupts; and *Proud flesh* the more grows up, the longer the

the cure is *delayed*. This therefore should be a chief thing we should take heed of, how we put from us *Gods time*, and the *Proffers* of Mercy, till another day.

2. But there are another sort, as greatly *besool'd*, as these, *yea more*, if more may be : and those are they who put it off till the *Hour* of their *Death*, till the last *gasp*, as if they desired to give God, as little of their service, as possibly they might, who think if they can but cry *Pecuni*, and *Lord have mercy on me*, when their breath departs their bodies, they shew a good *Disposition*, and perform such *Acceptable service*, as that God cannot chuse, but grant them a pardon : But think not all will be surely well, because thou hastest to *shake hands* with God, at thy *Journeys end*, when thou hast not walked with him all the way.

The folly of those that defer their repentance till death.

Obj. But did not the *Thief* repent at the last on the *Cross*, and why not *Obj.* I on my *Death bed*.

Sol. This is no good *Warrant* for thy delay, for Christ might work This *Sol.* miraculously, for the *Glory* of his *Passion*. Dost thou think when in thy *Health*, and *Strength*, thou hast (for several *Years*) despised the *Riches* of Gods goodness, and *Forbearance*, and *Long-suffering* that leads thee to *Repentance*, that also as thou art cast on thy *Death-bed*, and ready to breath out thy *Soul*, the *Rocks* shall be *Rent* again, and the *Graves* opened, to quicken thy *Repentance* and beget in thee a *Saving Faith* ? Trust not therefore on this, nor content thy self with good *Intentions*, but set about the business in good earnest and presently. Our *Death-beds* will bring so many disadvantages, as will make that time very *Unseasonable* : Whether we respect.

1. External hinderances, such as are pangs and pains in thy body, which must be undergone : and thou shalt find it will be as much, as thou well canst do, to support thy self under them. Every noise will then offend thee ; yea thou will not be able to endure the speech of thy best friends. When *Moses* came to the Children of *Israel*, and told them God had sent him to deliver them, what *acceptation* found this *comfortable message* ? The Text saith, *Exod. 9. 6. They hearkned not through anguish of their spirits.* See here the effects of *Anguish* and *Grief* : *Moses* spake comfortably, but by reason of their pains, they hearkned not unto him ; they were indisposed to give attendance. So shall it be with us on our *death-beds*, through the *Anguish* of our *Spirits*, we shall be unfit to meddle with ought else ; especially, when the the *Pains* of *Death* are upon us, the *Dread* whereof is terrible : How will it make us *tremble*, when death shall come with that *Errand*, to divide our *Souls* from our *Bodies*, and put them into possession of *Hell*, unless we *repent* the sooner. Now thou art in thy best strength, consider what a *Terror* it will be, what a sad *Message* it will bring, when it comes not to cut off an *Arm*, or *Leg*, but *Soul* from *Body*. Now then make thy *Peace* with God : but that these men are *Fools*, they would through fear of death be all their life-time in bondage. It's the Apostles expression, *Heb. 2. 15.* The consideration hereof should never let us be at rest, till we had made our *Peace* with God ; it should make us break our *Recreations* and *Sports*. The considerations of what will become of us, should put us in an *Extasie*. Nor are these all our *Troubles* ; for besides these, outward *Troubles* will then even overwhelm us, when a man is to dispose of his *Wife* and *Children*, *House* and *Lands*, he must needs be very unfit at this time, for the *Work* of *Repentance*. These things will cast so great a damp on his heart, as that he shall be even cold in his seeking after *Peace* with God.

Trust not to death-bed repentance.

It will be
hard to
prove death-
bed repent-
ance to be
sound.

2. But suppose these outward hinderances are removed, that neither *Pain of Body*, nor *Fear of Death* seize on thee, neither *Care of Wife* nor *Children*, *Houses*, nor *Lands* distract thee, but that thou mightst then set about it withal thy might, though thou wert in the most penitent condition, that might be to mans seeming, yet where's the *Change* or *new nature* should follow thy *Contrition*, unless we see this in *Truth*, we can have but little *Comfort*. Shall I see a sinner run on in his ill courses, till the day of *Death*, and then set on this work, I could not conclude therefore the safety of his soul, because it's the *Change* of the *Affections*, not of the *Actions*, that God looks after; for the *Fear of Death* may *Extort* this *Repentance*, where the *Nature* is not *Changed*. Take an example of a *Covetous Man*, which dotes on his *Wealth* more then any thing else in the *World*; suppose him in a ship with all his riches about him, a tempest comes and puts him in danger of losing all, both *Life* and *Goods*, in this strait he sticks not to cast out all his *Wealth*, so he may preserve his *Life*; and shall we therefore say he is not covetous? No, we will account him nevertheless *Covetous* for all this, nor that he loved his *Goods* the *less*, but his *Life* the *more*. It's so in this case, when an impenitent person is brought upon his *Death-bed*; he's apt to cry out in the *Bitterness* of his Soul, If God will but grant me *Life*, and spare me *now*, Ile never be a *Drunkard*, *Swearer*, or *Covetous Person*, *more*. Whence comes this? Not from any change of his *Nature*, and loathing of what he formerly loved, but because he cannot keep *these* and *Life* together: Fear alters his disposition, the *Terrors* of the Almighty lying upon him. I have my self seen many at such a time as this, that have been so exceeding full of *Sorrow*, and penitent *Expressions*, that the standers by have even wished their *Souls* to have been in the other *Souls* cases, and yet when God hath restored them, they have fallen into their former Courses again; And why is this? But because when Repentance comes this way, it alters only the *outward actions* for the *Present*, not the *sinful dispositions*, things that are extracted from a man, alter the *outward appearance*, not the *Nature*. Therefore saith the Lord, *Ile go and return to my place, till they acknowledge their offence, and seek my face: In their affliction they will seek me early*, Hos. 5. last. Mark, when Gods hand is on them, they will seek him: And as in the 6. Chap. 1. v. say one to another, *Come let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up*: How penitent were they, when Gods hand was on them: but let it once be removed, and hear how God presently complains of them: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a Morning Cloud, and as the early dew it goeth away*. Mark, thy goodness is as a Morning Cloud, such a Goodness as is Extorted, that is as Temporary as Earthly Dew! Another considerable place we have in the Psal. 78. 34. *When he slew them, then they sought him, and they returned, and enquired early after God*. Was not this a great Conversion? When they were in this dismal Condition, they were not troubled with Cares, for *Wife* or *Children*, *Houses* or *Lands*, how can we think but that these men died in Peace, that were in so good a *Humour*; yet see what follows, verse 36. *Nevertheless they did flatter him with their mouths, and lied unto him with their tongues*.

Besides, consider the *Unworthiness* of it; Ile Forsake Sin, when Sin Forsakes me: We leave it when we can keep it no longer: *Thank you for nothing*, may God say, if you could, you would sin longer, this is that *Folly*, which deferring our Repentance brings us to.

But to draw to a conclusion: God hath set us a *Certain Day*, and if we pass the time, wo be to us. For though he is full of *Mercy*, and *Patience* yet *Patience* hurt, oftentimes *harms*, and provokes the Almighty to *Fury*.

God

God will not alwaies strive with man, but his daies shall be an hundred and twenty years, if he convert in that space, and return, well, if not, he shall be swept away. And to this purpose is that parable, Luke 13. 6. *A certain man had a fig-tree planted in his Vineyard, and he came and sought Fruit thereon and found none, Then said he unto the dresser of his Vineyard, behold these three years I came seeking fruit on this fig-tree, and find none: Cut it down, why combereth it the ground?* There is an appointed time, then fore-ordained by God, wherein he offers us Grace. Let it alone, saith the dresser, one year more: It may be seven years, or ten, it may be but two hours (for ought thou knowest) that God may offer thee, longer, this space. No man knows the time, and its continuance, but he that hath appointed it to this purpose: Which is a point I thought not to speak of, but now I will.

You hear much talk of Gods eternal and everlasting election, and we are to apt to rest on this, that if we are elected to salvation we shall be saved, and if not, we shall be damned, troubling our selves with Gods work of *Prædestination*, whereas this works no *Change* in the party elected, until it come unto him in his own *Person*. What is *God's election* to me: Its nothing to my comfort, unless I my self am effectually called. We are to look to this *effectual calling*. The other is but Gods love to sever me from the *Corrupt mass* of Adams posterity. But what is my effectual calling? Its that, when God touches my heart, and translates me from the *Death* of sin, to the *life* of Grace. Before this *effectual calling*, even the elect *Ephesians* were without *Christ*, *Aliens from the Common-Wealth* of *Israel*, *Strangers from the Covenant of promise*, having no hope and without God in the World. *Ephes. 2. 12.* Now there are certain times which God appoints for this *effectual calling*, wherein he uses the means to work on us, and of which he can say, *what could I do more then I have done?* And mayst thou not fear an actual *rejection*, since thou hast lived thus long under the *means of Grace*; That God hath waited these, not only *three*, but *many years*, the dew of *Heaven*, continually falling on thee, and that yet thou shouldst remain unfruitful. Dost thou not fear, I say, that dismal sentence, *cut it down why combereth it the ground*; Gods grace is not to be dallied with, as wanton *Children* do with their meats, if we do thus slight him, he may justly deprive us of all. See a terrible place to this purpose, *Heb. 6. 7, 8.* *The earth which drinketh in the rain that cometh oft upon it, and bringeth Herbs meet for them by whom it is dressed, receiveth blessing from God, but that which beareth Thorns and Briers, is rejected, and is nigh unto cursing, whose end is to be burned.* Consider these places, God calls us, where the *droppings* of his Grace are distilled; consider then, do we bring forth that fruit which is meet for the dresser, answerable to those continual *distillings* and *droppings* on us? If our *consciences* witness for us, happy are we, but when there have been these *showers* of grace out of Gods word flowing down upon us, and yet we have received so much *Grace in vain*; O what can we expect, but a curse in this life, and eternal death in the World to come? What can we look for, but the *fig-trees* curse, which was barren? The Tree was not cut down, but withered: We are near the same curse, if we answer not Gods grace. When we have had so long a time, the Ministry of the Word, and yet suffer it to be lost through our *barrenness*, our condition is *sad*, and *woful*, we can look for nothing, but *withering*. *Heb. 6. 9.* *But beloved, I must hope better things of you, and such as accompany salvation:* Labour therefore to prevent, and arm your selves against this *suggestion* and *fallacy* of Satan, and resolve to hear God in this *acceptable time*, now to set to the work, which if we do, all will be well, God will be gracious to us. If otherwise, we are undone for ever. Till you have learned this lesson, accepted you time.

Its our wisdom to arm against Satans fallacy, and hearken to God in his accepted time.

you can no further. Wherefore let not Satan possess you with that madness, to cause you to pass and let slip this golden opportunity, through a false concept, that you may have a more *seasonable* day of your own, for repentance hereafter. I will not say, that a death-bed repentance is always fruitless; the Ancient Fathers, though they give no encouragement to defer it till then, yet in case it be so long put off, they injoin it even then. *ἕως ὅτι ἐμπνέεις, ἐν ἐσχάτῃ ἡμέρᾳ, ἐπ' αὐτῆς τῆς κλίνης, εἰάν τις κείμενος ψυχὰν ἑαγὰν μέλλον ἐξιέναι τῷ Θεᾷ τὸς ἑαυτοῦ καὶ τῷ βίῳ, τότε μετανοήσονται τῷ κυρίῳ· ἡ σπουδαία καὶ καλῶς τὴν τῷ Θεῷ φιλοανδρωπύαν, &c.* Chrysost. in Psal. 51. pag. 675; and 705. Edit. Savi-lian.

As long as thou breathest, even in the last day of thy life, upon thy bed, when thou art expiring, and about to depart from the Theatre of this life, then repent: the straitness of the time doth not exclude the Philanthropy of God, that love which he beareth to Mankind. Onely remember what I have said of the danger of this procrastination and how unfitting a season it is, for so great a work, and what reasons we have, to judge it seldome serious.

GAL. 6, 3, 4.

For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

HAVING entred on the Doctrine of the conversion of a sinner, in that Text, Heb. 4. 7. upon which depends our everlasting salvation. I laboured to perswade you of the necessity of taking the accepted time of embracing the proffers of Gods grace, and of the necessity of doing it speedily.

I shewed you that there is a certain time in which God will be found, and that this time was the present time.

I declared unto you the great danger that would follow, if we took not God at his word, but refused his day for a day of our own, as if we were wiser than he; If when God calls, and holds out the *Golden Scepter*, we refuse to draw neer, and touch it: Also what danger there is of being deluded by *Satan*, and our own hearts.

I shewed you farther, that the work was half done if this were done, if we could but learn this lesson.

And now all that I shall speak will be to little purpose, if this be not first wrought. If it be already wrought in us, blessed are we. Our condition were thrice happy, would God now strike in, and cause us to return to himself. It's not good to dally with God, the time may come when it will be too late, when we shall wish he had done otherwise, and taken the *accepted time*.

Now I will go on to a farther point, which is this, when Satan cannot prevail with a sinner, to say to his soul, or to think with himself, I will do it hereafter, or I will at the day of death, when he cannot prevail with him to defer it, and leave it quite undone for the present: then he will give way to his doing a little to it, but it shall be so superficial, and
on

on such false grounds, that he had as good leave it *undone*; For Satan makes him thus conclude with himself, well, since I see it is a duty so necessary, I will not defer, I will not put it off to an hour, but yet I see no such matter required in *conversion*, no such great need of being new moulded. But now in the point of *conversion*, there are *two* things to be thought on.

First what *estate* the sinner is in for the present, and then, when he hath made search, and found it to be *amiss*, then the next thing is, he must turn unto God, and resolve to *amend*.

I shall not now stand to speak of that common *asperision* cast upon Religion, and the waies of God (that men must sail to Heaven by the *Gates of Hell*) of which many are so much afraid: But yet we must not think that our Saviour came to *heal* those, which were *whole* already; he's a God of *Wisedome*, and the *Physician* of the Soul; he comes to find, that which is lost: So that we must be *lost* in our own apprehensions, if we will be found, as David was, *Pf. 119. ult.* He first saith, *I have gone astray like a sheep that is lost, then seek thy servant.* If now we are once *lost*, we are *lost* for ever, if he *seek* us not; therefore we should first consider with our selves, what *estate* we are in now, how the case stands with us at present, that if God should come and strike thee with *Death*, if thou wert how to come to *Judgment*, what would *trouble* thee most, what couldst thou then *answer* him? Therefore since it is uncertain how soon God may deal thus with thee, it is *wisedome* to be always ready. *Lam. 3. 40.* Let us search and try our wayes, and turn again unto the Lord. Let us first try how the matter stands with us, at the present, let us *examine* our selves and our wayes, and see if all be well, and then may we go on with *comfort* in the way wherein we are.

But when we have searched, and find things not to go as well as they ought, or that we are not in a *right way*, then after our searching we must,

Turn unto the Lord: Thus the Prophet did, *Psal. 129. 57.* *I thought upon my wayes, and turned my feet unto thy testimonies.* First he thought on his wayes, he considered, whither he was going, to *Heaven*, or *Hell*; then when he had thus thought, he made *hast*, and turned his feet unto Gods testimonies. Here are both put together: first he made *hast* and thought on his wayes, and then he turned.

I took this Text to shew that one of these is as dangerous as the other, and how men are apt to deceive themselves in their search and examination. 'Tis as dangerous not to prove our wayes, as to put off and defer our turning to God: This is a dangerous disease, that when men come to examine and try their spiritual estates, they have false weights and unequal balances to prove themselves by: they are very willing to save themselves the labour, though they be deceived. A man is loth to be *cozened* by another; but here is his folly, that he is willing enough to *deceive* and *betray* himself. Such Fools the Devil makes many men, because they take not right Glasses to look on themselves in, and so they *deceive* themselves. For if a man think himself to be something when he is nothing, he deceiveth himself; but let every man prove, &c.

In the words here are,

1. The Disease.

2. A Remedy.

1. The Disease is in the 3d. v. *if a man think himself to be something, when he is nothing, &c.* This is a common dangerous disease; and a disease which is both common and dangerous is the more to be feared; the more careful must the Physician be. This is the most common disease, for there is not a man but finds a *snatch* of it in his own heart. And it is the more

dangerous; for who is in more danger, than he that is blind and will be blind? that is *willing* to be cheated by *Satan*, and *himself*. This is the patient. Now what his disease is, and the dangerousness of it, the Apostle tells us: *He thinks himself to be something, and is nothing*. This is the Patient to be cured, and that is his *disease*, than which none more common: for there is not the worst of men, but will say, I thank God I am *something*, and I am not half so bad as the Preacher would make me, I have some good thing in me.

Now this his disease stands in two things.

1. That he is *nothing*.

2. That he thinks himself to be *something*.

1. He is *nothing*. And for a man to be brought before Gods Judgment-seat, and have nothing to answer, how will it fare with him then? But yet this man cannot but think, he is *something*: Well then, something he is, but *nothing to the purpose*: As we say of an Idol, *An Idol is nothing in the World*: that is, Nothing that can help, or succour those that bow to it, and adore it, nothing that can relieve the worshipper of it. An Idol is *something* indeed, for it is *Silver*, or *Gold*, or *Brass*, or *Stone*, &c. But it's *nothing*, that is, is nothing to the purpose, nothing that can plead for a man when he holds up his hand at Gods Bar.

2. He *thinks himself to be something though he be nothing*: He thinks he shall come to Heaven, though he be not in the way, as the foolish Virgins, that thought they should be let in, feared not the contrary, till they came to the Marriage Chamber door. *Matth. 25. 11.* So these men walk in their way all their life, and yet fear not entrance into Heaven, till they receive sentence to the contrary. If these men knew themselves to be *nothing*, they would seek *something* for themselves; but now they are *nothing*, though they think themselves *something*. This is the Disease.

2. The Remedy is in the next Verse, *Let him prove his own work*. Let him view himself in a true Glass, and that is the point we shall insist on. If then we provide, that Satan shall not delude us in deferring, and putting off our repentance; so let us also provide, that he deceive us not with a false conceit of our *ways* and *estate*; that we may not make our selves *something*, when we are *nothing*. Therefore let us see what false Glasses they are, that men get to themselves. If Satan bring us to have a good opinion of ourselves, and our condition, and persuade us, that it is not with us, as precise Preachers tell us; that it's no such matter to go to Heaven, but that it may be done with less pains and more ease: when, I say, Satan lulls a man asleep with such plausible things as these, he hath him where he would have him. Why then no marvel, if this man like his ways, when he looks upon them with false Glasses.

1 Glass.
Self-love.

1. The first false glass is *Self-love*, and the property of love is to make the good things in the party it loves very great, and the vices very little, *Self-love* represents nothing in it's true shape. The Apostle speaking of the latter dayes, *2 Tim. 3.* saith, *There shall be perilous times*: And where lieth the peril? *Men shall be lovers of their own selves*. As if he had said, that is one of the worst perils, for a man to have a great conceit of himself. If one be sick of this disease, it will so blind him, that he shall never see a thing in its right place: we may see it by the contrary in the want of love. Suppose it in the case of a malignant neighbour, for example: he that is full of *malice* and *envy* towards his neighbour, (consider what a false glass this is) will never want matter of quarrel against him. The man that wants love, see how the good and bad deeds of his neighbour shew themselves to him: when he looks on the good *actions* of his neighbour, they appear but very small, he is alwayes abridg-
ing

ing and contracting his *vertues* and *good things*, making them seem less then indeed they are. On the other side, all things he sees *amiss* in him, this want of love makes them far greater, then they are. Love breeds the contrary; when a man loves himself, his good things seem very great, and his evil things very small, those he abridges and contracts; and hereupon is that instance brought of the *Jews*, Rom. 2. 3. *Thinkest thou O man that judgest them that do such things, that thou shalt escape, &c.* When such a man looks upon his own sins, they appear *small* to him; but when on the infirmities of others, they seem very great. With one eye he looks on himself, with another on his neighbour. This man perchance is a *Drunkard* as well as his neighbour, *covetous*, as well as him, yet he concludes them great evils in his neighbour, but extenuates them within himself: Self-love causes this difference. As long as this sways us, that we love things, because they are our own, we shall never be able to guess at our own condition. If another man should look on you both, would he not account thee partial? If a man hath a *Son* or *Daughter*, though they be not so wise or beautiful, as another mans, yet he delights in them as much as if they were, he loves them because they are his *own*. Let a man be born in a *barren* Countrey, he will praise it most, not because there is none so good, but because he loves it best, it is his *own* Countrey. Thou wilt never be a good *Judge* of thine own estate if thou viewest thy self in this *false glass*, for it will easily deceive a man.

True, I know *self-love* is a deceitful glass, and looking therein, a man will be favourable to himself, and so deceive himself, for it renders things in a bigger shape, then in truth and reality they are. But

2. I thank God, my *neighbours* also, and all others that know me, speak well of me. I have not only a good conceit of my self, but every man about me can speak well of me, cannot say, *black is mine eye*. I have a good report of all men. But if this were enough and sufficient to assure thee of the goodness of thy *estate*, it were well, but it is not enough. True it is, a good report from men for *fair and honest dealing* is not to be despised; yet it will do no good, unless thou have it from God. It was one of the happineses of our Saviour, that he was in favour with God and men; it was with God too as well as men. When both meet together, it's well indeed. *Demetrius* in *John* 3. 12. we read, *had a good report of all men, and of the truth it self*. To have a good report from men, and also from the truth, is an happy thing: but having it not from the truth, *Woe to us, when all men speak well of us*. What folly is it to rest upon a good report from men, when I have it not from the truth? The like madness it is, as for a man to trust in the absolution of his *fellow-prisoners*, when the *Law* of the Land *condemns* him. Shall a sick man be so mad, as to say he is well, because others say so? As if we should seek our selves *out* of our selves, No, Let every man prove his own work, and then shall he have rejoicing in himself, and not in another. Rom. 2. ult. *He is a Jew, which is one inwardly, whose praise is not of men but of God*. Not as if this did *discommen*, or turn out the praise of men; but it is *comparatively* spoken, and it's meant, whose praise is not so much of men as of God. So that this is the second false glass, when a man concludes himself to be in a good estate because men praise him, thinks it well with him, because others think so, and say so. He hath a good *opinion* of himself, but that's not all, other men give him a good report too. And this follows the former: for a man needs never fear *flattery* from others, that doth not *flatter himself*.

But these are not my only grounds that I have so good opinion of my self, and that others speak well of me, but when I compare my self with my self, I find wherein I may *rejoyce*. So that this is the

2 *Glass.*
Others good
opinion.

3. *Glass.*
When a man
compares
himself with
others.

3. Third Glass, when a man compares himself with others, and himself.

1. When he compares himself with others. I thank God, saith he, I am better then *twenty* of my neighbours; I know this man follows such courses, and another lives in such a foul sin. Sure, saith he, I am not such a sinner as these, therefore I am happy, and I doubt not room in Heaven. This is the cause that the Pharisee went home unjustified, because looking on other men, he justified himself. God I thank thee I am not as other men, no extortioner, &c. This fellow is so far from begging any thing of God, that he fills up his time with thanksgiving, he thinks he wants nothing, and that is his error; he looks on other men, and compares himself with them, and thence concludes he is well enough, because he is not so bad as this or that man. This is the common deceit, when men take this for a rule, that because they are not so bad as the off-scouring of the World, but are better then the ordinary sort of men, therefore they suppose they are very well, or as well, as they need to be: As if a sick man should say, I am not so sick, as such a man, who is at the point of death, therefore I am very well. I would desire such men, that as they look on those that are under them, so they would a little cast up their eyes on those that are above them. When you look on the Publican, this and that man, and bless your selves, because you are not so bad as these, who perchance are before you in points of morality: If you stand on comparisons, look on those that are above you, that go beyond you in grace and zeal, and look not so much on the sins of others, as your own: Another mans sins may condemn him, they cannot save thee. When a Thief and a Murderer are both arraigned at the Bar for their lives, will the Thief say to the Murderer thy sin is greater, thy fault is of an higher nature, therefore I shall be saved, because mine is not hainous, when they both are punishable with death? The fault of another will not make thy case the better. It's no point of Justification, thus to deceive thy self, and to conclude because another is worse then thee, that therefore thy estate is blessed. So we see the degrees of false glasses. Self-love: or self conceit: Then a good opinion of men: and conferring a mans self with some others. He's better then they, therefore his estate is good. An absurd conclusion; the Devil will mightily insult over such as he can so easily deceive.

But this man goes farther; I not only compare my self with others, but with my self too, and find good ground to conclude the safeness of my condition. I remember a time, when I was vain and idle, when I ran in a way contrary to God. But now I have sowed my wild-oats; and whereas before I was loose and dissolute, I have care to do my duty, to serve God, &c. I am not so profligate as formerly, my estate must needs be good. This is a very dangerous thing to say, that because I am not as bad, as I was, I am therefore good: It is as if a man had a debtor, a slack paymaster, to whom the Creditor calls earnestly to pay the debt, the best answer the debtor gives is this, I am sure there are many worse paymasters in the World then I am, and I my self have been a worse, and more slow paymaster heretofore then I am now. Well, because there are worse paymasters, and he himself hath been a worse, doth this make him a better now? And shall this serve to excuse thee, by comparing thy self with others that are worse? And with thy self, that because thou hast mended thy self in some particulars, therefore thou art in the way to Heaven? It is a false and foolish Conclusion.

4. *Glass.*
Partial Obedience.

4. Now we come to the main thing, another false glass, which we call Partial obedience, when a man goes further, looking upon the letter of the Commandment only, saying, I thank God I forbear many sins, and do many duties, I am not a Thief, nor a Murderer, Swearer, Drunkard, or covetous

covetous person : I do not take Gods name in vain ; I have not broken the *Sabbath*, though I doubt whether it be *moral* or no. I have served God in coming to his house, given obedience to my Parents, &c. And looking on this he concludes, doubtless all is well with him : As when I have a thousand *thorns* in my feet, and have three or four taken out, will this help me ? because I have not the *Stone* or the *Gout*, shall I conclude I am well, as if I could not be sick without this or that disease. Because I do something that God *requires*, shall I think I do as much as I *need* ? No, we must take heed of that, God will not be contented with *Partial* Obedience, He will have the *whole* heart or *none*.

Obj. But mine is not *Partial* obedience, I do my endeavour, as far as I *Obj.* am able to do, what God requires : Here comes in *natural* reason, and faith, I thank God I do what I can, and I see no reason, why more should be required. I conform my self, as I am able, and I see it needful, to the greatest duties of Christianity ; I lead such a *blameless* life, that no man can tax me in any particular what God hath enabled me to do ; and according to moral Philosophy, I know not how more can be required : I go as far as *Seneca's* rules, and somewhat farther, and sure this is not *Partial* obedience.

Sol. I speak not against *Morality*. But yet let me tell thee, if thou hast *Sol.* no more then *Morality*, it will not bring thee to Heaven. Not but that a *moral* man is an excellent *stock*, whereon to *graft* grace and virtue, it's a good help to Heaven, yet it comes far short of bringing him thither. *Natural* reason was once a full and fair glass, till it was broken by the fall : but now it is insufficient. The *Tables* in *Moses* hands were excellent things, God made the first *Tables* with his own hand, and perchance they may be therein *typical*, when these were broken, *Moses* makes the *second*, these not so excellent as the former, though I should esteem a piece of these, more excellent, then all the reliques of the *Papists*, for there was something of the first in them, God writes them with his own *finger*. This glass which then was so *perfect*, is now *broken*, and is not so perfect as it was, though there be something yet remaining in it ; We may see something of its ancient lustre in the *Gentiles*, for these having not a *Law*, are a *Law unto themselves*. There are *practical* principles, yet remaining in the *Tables* of our hearts, so that they that care not for the *Law*, shall be judged by that *natural* light, which is in them. We have a conscience to difference between *good* and *evil*. This is the truth. It's a part of the *Image* of God implanted in us, which we are not to despise lest we be judged with those that *bold the truth in unrighteousness* : The truth is the principle of difference betwixt good and bad : The soul was to have a seat as a *Queen* to rule all our actions : But now this *Queen* is taken captive, and all is lost : *Morality* and inward *principles* are to be much esteemed, as things which God at first planted, yet do they come short of bringing a man to Heaven. The young man in the Gospel had a good esteem of himself, and was doubtless well esteemed of others, and did many things : but yet our Saviour tells him, *how hard a thing it was for one no better qualified than at that time he was, or rather impossible* (for he preferred his wealth before the blessed society of Christ) *to come to Heaven* : Although he thinks himself well enough, though he were rich not onely in great outward possessions, but in his moral Vertues too, so that when our Saviour tells him of the *Commandments*, he replies : *all these, have I kept from my youth*, which evidenced him to have bin a good moral man indeed in that he had done so much, yet this was not enough *one thing lacked* : *go and sell all that thou hast, &c.* However because there was so much in him, we read *Mark. 10. 21.* *Jesus loved him* : he sheweth that his cause was heavy, that going so far he should not attain his end.

But

But this was not to be despised, for this Jesus loved him. So 1 Kings 14. 13. *He onely of Jeroboam shall come to the grave, because in him there is found some good things towards the Lord.* If there are but some good things in a man, the remains of Gods work, God loveth his own work; Here's the point then, though Morality be good, and natural reason be good: And what through the providence of God remains in us, since the state of our first creation; (For this state was a pure and a full glass, made by God himself, but since the fall, is much darkned: If we consult with natural reason and Moral Philosophy, they will discover many things;) yet this comes short. There are abundance of things that it cannot discover, manifold defects which it cannot discern. The Apostle saith in the Romans c. 7. v. 7. *I had not known sin but by the Law. I had not known lust to have been a sin, had not the Law said, thou shalt not lust.* We have many sins we cannot know, but by the Law, yea such secret sins, as must be repented of. Our Saviour overthrew the Tables of the Money Changers, and would not suffer them to carry Burthens through the Temple, though for the use of those that sacrificed, a thing which had some shew of Religion in it. He whipt both out, not only those that had residence there, but those that passed through: He would suffer none but those that could justify what they did by the Law. Now, as God would not have sin lodge and make its abode in the Soul, so he would not have it made a thorow fare for sin: he would not have vain thoughts come up and down in the hearts. Now, *By the Law comes the knowledge of these secret sins.* Reason is a glass much to be esteemed for what it can shew; but it is not a perfect glass; sometimes it shews a sin, but many times diminishes it, that we cannot see it in full proportion. The Apostle makes this use of the Law, that by it *sin becomes exceeding sinful.* Thou mayst see sin to be sin by natural reason, but to see it exceeding sinful, this morality comes short of, thou must have this from the Law of God.

Another false
Glass.
The Devil
transforms
himself into
an Angel of
light.

5. There is another false glass, when the Devil transforms himself into an Angel of light, when he preacheth Gospel to a man. Beware of the Doctrine when the deceiver preacheth. This may be his Doctrine, *He that believeth and is Baptized shall be saved.* From this, by Satans cunning delusion the natural man thus concludes: A meer Heathen shall be shut out of Heaven-gates, but I believe in the Father, the Son, and the Holy Ghost, therefore I am in a good condition. Why then should I trouble my self any further? There is no man can accuse me, and my own good works will testify unto me, that I do enough. *Strictness* in Religion is troubleness, and it is an unreasonable thing to do more: But this is but a meer delusion of Satan, for there is nothing more quiet, and satisfies a man, then Religion; there's nothing in the World more reasonable, then the service of God. First then know thy disease, and then apply those sweet and soveraign Cures. It is no easie matter for a man to believe: We block up the strait wayes of God, if we think it an easie matter to believe of our selves. It must be done by the mighty power of God: It's as great a work of God, as the Creation of the World, to make a man believe: It's the mighty power of God to salvation. Such a one must not receive Christ as a Saviour, but as a Lord too. He must renounce all to have him, he must take him on his own terms. He must deny the World and all, looking before hand what it will cost him. Now for a man to take Christ, as his Lord, denying himself, the World, and all, to resolve to pluck out his right eye, cut off his right hand rather then to part with him, and account nothing so dear to him as Christ, is no small matter. Thou canst not be Christs Spouse, unless thou forsake all for him. Thou must account all things as Dung and Dross in comparison of him: And is not this a difficult thing? Is this an easie task? Easily spoken indeed, not as easily done:

done: it must be here as in the case of *marriage*; a man must forsake all others, yea the *whole World*, else Christ will not own him. Observe the speech of the Apostle, *Eph. 1. 19. What is the exceeding greatness of his power to usward that believe, &c.* Mark, is to believe so easie a matter think you? Why, unless the mighty *Power* of God be engaged for it, with that strength as it was engaged in raising Christ from the dead, it cannot be. When thou art to believe, and united unto Christ, the agreement is not that thou shalt take him as thy *Wife*, and thou shalt be his *Husband*: No, he must be thy *Husband*, and thou his *Wife*, and according to the Obligation of that relation, thou must be in subjection to him, and must obey him. Now for a man to be brought out of his natural *condition*, and to take Christ on any *terms*, so he may be saved by him in the end, is not so easie. Canst thou think there is no more required but onely the outward Baptism, or that there is no more in Baptism but the outward washing of the flesh? No, *He's not a Jew that is one outwardly, neither is that circumcision which is in the flesh; but he's a Jew that is so inwardly, and circumcision is that of the heart.* *Rom. 2. 29.* Thou then entrest into Gods livery. Mark this, for by it I strive onely to bring thee back to thy self. Thou entrest into covenant with him; thou bindest thy self to forsake the *World*, the *Flesh*, and the *Devil*; and we should make this use of Baptism, as now to put it in practice. When we promised, there were two things in the Indenture; *one*, that God will give Christ to us, the *other*, that we must forsake all the sinful *lusts* of the flesh: This is that which makes *Baptism* to be *Baptism* indeed to us. The other thing required is, that we forsake all, *Rom. 6. 2.* It is not confined to the very act, but it hath a perpetual effect all the dayes of thy life. I add, it never hath its *full effect* till the day of our death, the abolition of the whole *body of sin*. That which we seal, is not compleat till then, till we have final grace. The water of Baptism quenches the fire of Purgatory; for it is not accomplished till final grace is received. We are now under the Physicians hands, then shall we be cured. Baptism is not done onely at the Font, which is a thing deceives many; for it runs through our whole life: nor hath it consummation till our dying day, till we receive *final grace*: The force and efficacy of Baptism is for the washing away of sin to morrow, as well as the day past: the death of sin is not, till the death of the body, and therefore its said *we must be buried with him by Baptism into his death*. Now at our death we receive *final grace*; till when, this *washing* and the vertue thereof hath not its *consummation*.

Let no man therefore *deceive* you with *vain words*; take heed of looking on your selves in these *false glasses*, think it not an easie thing to get Heaven, the way is *strait*, and the passage *narrow*. There must be a striving to enter; there must be an ascending into Heaven, a motion contrary to nature: And therefore it's folly to think we shall drop into Heaven; there must be a going upward, if ever we will come thither.

E P H. 2. 1, 2, 3.

And you hath he quickned who were dead in trespasses and sins, where in times past you walked according to the course of this World, according to the Prince that ruleth in the Air, the Spirit that worketh in the Children of disobedience. Amongst whom also, &c.

Superficial
repentance
will not
change the
nature of a
man.
No morality,
nor external
change of life
will do, with-
out quickning
grace and a
new life
wrought.

THE last time I declared unto you the duty that was necessarily required of us if we look to be saved, that we must not onely take the matter speedily into consideration, and not be deluded by our own hearts and the wiles of Satan; but that we must not do it *superficially* or *perfunctorily*, but must bring our selves to the true *touchstone*, and not look upon our selves with *false glasses*, because there is naturally in every one *self-love*; and in these last and worst times men are apt to think better of themselves then they deserve. If there be any beginning of goodness in them, they think all is well, when there is no greater danger in the World then being but *half-Christians*. He thinks (the half-Christian I mean,) that if he hath escaped the outward *pollutions* of the world, through lust, and be not so bad as formerly he hath been, and not so bad as many men in the World are, therefore he is well enough: Whereas his end proves worse then his beginning. This superficial repentance is but like the washing of a *Hog*, the outside is onely wash't, the *swinish* nature is not taken away. There may be in this man some outward abstaining from the common *gross* sins of the World, or those which he himself was subject unto; but his disposition to sin is the same, his nature is nothing changed: there is no *renovation*, no casting in a *new mould*, which must be in us. For it is not a little reforming will serve the turn, no, nor all the *morality* in the World, nor all the *common graces* of Gods Spirit, nor the *outward change* of the life: they will not do, unless we are *quickned*, and have a *new life* wrought in us; unless there be a *supernatural* working of Gods Spirit we can never enter into Heaven. Therefore in this case it behoves every man to prove his *own work*, Gal. 6. 4. A thing men are hardly drawn unto, to be exact examiners of themselves *Cælo descendit γινώσκει σαυτὸν*, a Heathen himself could say, to know a mans self is a heavenly saying; and it's an *heavenly* thing indeed, if we have an *Heavenly Master* to teach us. The Devil taught *Socrates* a lesson that brought him from the study of natural to moral Philosophy, whereby he knew himself; yet the Devil knew *morality* could never teach him the lesson indeed. All the *morality* in the World cannot teach a man to escape Hell: We must have a better instructor herein than the Devil, or our selves; the Lord of Heaven must do it, if ever we will be brought to *know our selves* aright. St. Paul was brought up at the feet of *Gamaliel*, one of the learnedst Doctors of the Pharisees, and yet he could not teach him this. When he studied the law, he thought himself *unblameable*, but coming to an higher and better Master; he knows that in him, that is, in his flesh dwells no good thing, Rom. 7. By self-examination

examination a man may find many faults in himself, but to find that which the Apostle afterwards found in himself, to see the flesh a rottenness, the sink of iniquity that is within him, and to find himself so bad as indeed he is, unless it please the Lord to open his eyes, and to teach him, he can never attain it.

Now we come to this place of the Apostle, wherein we see the true glass of our selves, the Spirit knows what we are, better then our selves and the Spirit shews us that every man of us either was, or is such as we are here set down to be. We are first natural before we can be spiritual, there is not a man, but hath been, or is yet, a *natural* man, and therefore see we the large description of a natural man before he is quickned, before God, which is *rich in mercy*, enlivens him *being dead in sins*, and saves him by grace in Christ. Thus is it with us all, and thus must it be; and we shall never be fit for grace till we know our selves thus far, till we know our selves as far out of *frame*, as the Spirit of *truth* declares us to be. In this place of Scripture consider we

1. Who this *carnal man* is; what they are which the Apostle speaks of, to be *dead in sins*: and that walk after the course of the World, led by the Devil, and have their conversation after the flesh, *Children of wrath*. These are big words and heavy things: Consider first the *subject*, of whom this is spoken.

Then follows the Prædicate, or

2. What that ill news is, which he delivers of them. We begin with the first.

1. Who they are of whom this is spoken: and that is (you) *Thou hath he quickned who were dead*: and (ye) (in the words following) *that in times past walked after the course of the world*: and in the third verse more particularly: *Among whom also we all had our conversation in times past*. He speaks now in the first person, as before in the second, so that the subject is *we all* and *ye all*. Not a man in this Congregation, but is or was as bad as the holy Ghost here makes him. But

2. To come to that, which is delivered of him: he is one *not quickned, dead in sins*: no better then *nature* made him, that *corrupt nature* which he hath from *Adam*, till he is thus spiritually enlivened.

Now he's described.

1. By the quality of his person.

2. By his company. *Even as others*. Thou mayst think thy self better then another man, but thou art no better; never a *barrel the better berring* (as we say:) *Even as others*, thou art not so alone, but as bad as the worst, not a man more evil in his nature then thou art. When thou goest to Hell, perhaps some difference there may be in your several punishments, according to your several acts of Rebellion: but yet you shall *all come short of the Glory of God*, And for matter of quickning you are all alike.

1. First concerning their quality: And this is declared.

1. By their general disposition, *they are dead in trespasses and sins*. *Dead*, and therefore unable and indisposed to the works of a *spiritual living man*: Besides, not onely indisposed and unable thereto, but *dead in trespasses and sins*. For the separation of the Soul from God, is a more dangerous death, than the separation of the Soul from the Body, and this is the reason, why St. John calls, *damnation* the second death. Rev. 20. 14. reckoning (in comparison) the naturall death for none. Accordingly also speaketh the learned Patriarch of *Alexandria*, St. Cyril. Tom. 6. p. 415. *θάνατος κυρίως, ὅτι ὁ χωρίζων τὴν ψυχὴν ἀπὸ τοῦ σωμάτων, ἀλλ' ὁ χωρίζων τὴν ψυχὴν ἀπὸ τοῦ Θεοῦ. Ὁ Θεὸς ζωὴ ἐστίν· ὁ δὲ τῆς ζωῆς χωριζόμενος, τέθνηκε, τὴν περὶ αὐτὸν παρρησίαν*.

παρρησίαν, ὡς τὴν ζῶν ἀποθάν. That is not properly death, which separateth Soul from the body, but that which separateth God from the Soul. God is the life of the Soul, but he that is separated from life, is dead, being deprived of alacrity and cheerfulness, as of life. He lies rotting in his own filth, like a rotten carcase, and stinking carrion in the nostrils of the Almighty, so loathsome is he: all which is drawn from Original sin. Not onely dis-enabled to any good, but prone to all sin and iniquity.

2. By his particular conversation: And that appears in the verse following. *Where in times past ye walked.* How? Not according to the word and will of God, not according to his rule, but they walked after three other wicked rules. A dead man then hath his walk you see: a strange thing in the dead, but who directs him in his course? These three, the World, the Flesh, and the Devil, the worst guides that may be; yet if we look to the conversation of a natural man, we see these are his Pilots, which are here set down.

1. The World. *Wherein times past ye walked after the course of the World.* He swims along with the stream of the World. Nor will he be singular, not such a precise one as some few are, but do as the World doth, run amain whither that carries him. See the state of a natural man. He's apt to be brought into the slavery of the World. This is his first guide. Then follows

2. The Second, which is the Devil. The Devil leads him as well as the World: According to the Prince of the power of the Air, the Spirit that now worketh in the Children of disobedience. In stead of having the Spirit of God to be led by, he's posted by the Spirit of Satan, and the lusts of his Father the Devil he will do, He hath not an heart to resist the vilest lusts, the Devil shall perswade him to. When Satan once fills his heart, he hath no heart to any thing else, then to follow him.

3. There remains the Flesh, his guide too, and that's not left out, v. 3. *Amongst whom we had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.* So that you see the three guides of a natural man; and he is as bad as these three can make him: and till the stronger man comes and pulls him out, in this condition he remains, and in this natural estate, he is a son of disobedience. We see then the state of disobedience described to be wretchedness.

3. This further appears by that which must follow, which is cursedness. Rebellion and wretchedness going before, cursedness will follow. For God will not be abused, nor suffer a Rebel to go unpunished: Therefore saith the Apostle, *We are by nature the Children of wrath.* Being the natural sons of disobedience, we may well conclude we are the Children of wrath. If we can well learn these two things of our selves, how deep we are in sin, and how the wrath of God is due to us for our sins, then we may see what we are by Nature. Thus much concerning the quality of a natural man. Next follows

2. His company. *Even as others.* By nature we are the Children of wrath even as others. That is to say, we go in that broad wide way that leads to damnation, that way we all naturally rush into: though we may think it otherwise, and think our selves better, yet we are deceived. For it is with us even as with others. Naturally we are in the same state that the worst men in the World are; so that we see the glass of a natural man, or of a man that hath made some beginnings, till Christ come and quicken him.

2. See we then who it is spoken of to be *dead men*, that are *rotten and stinking*, as bad as the *World*, the *Flesh*, and the *Devil* can make them? *Quest.*
Who should these be?

A. I answer, it's *you*: you hath he quickned. And ye, wherein ye walked, &c. But who are they? *Ans.*

The *Ephesians* perhaps that were in times past *Heathens*: I hope it belongs not to us. They were *Gentiles* and *Pagans* that knew not Christ, v. 12. *Aliens to the Commonweal of Israel*, *strangers to the covenant of promise*, having no hope, without God in the *World*. & Sept. as the Text renders it, *Atheists*, and therefore they might well be so. But I hope it's not thus with me, I was never a *Pagan* or *Heathen*, I was born of *Christian* Parents, and am of the Church.

But put away these conceits. Look on the 3d. v. *Amongst whom we also had our conversation*: and wherein ye your selves, &c. It's not onely spoken of you *Gentiles*, but verified of us also: As if he had said here as Gal. 2. *We who are Jews by nature, and not sinners of the Gentiles*. He paints out not onely you the *Gentiles* in such ugly colours, but we *Jews* also, we of the Common wealth of *Israel*. We, before we were quickned, were in the same *state* that you are described to be in.

Obj. Oh but the Apostle may do this out of *fellowship*, and to avoid envy, as it were making himself a party with them, as *Ezra* did cap. 9. that included himself in the number of the offenders, though he had no hand in the offence: O our God (saith he) what shall we say? Our evil deeds, &c. and how shall we stand before thee because of this? Making a particular confession, whereas he was not accessory to the fault, but to sweeten it to them. *Obj.*

Sol. But here the Apostle doth not so, he was not thus minded, but it's we all, he puts universality to it: So that it's clear, that before conversion and quickning by grace from Christ, we all, all of us are in as foul and filthy a condition, as this which is here described and set down: So that this is the point, that it is not spoken of some desperate sinners, but that it is the common state and condition of all the sons of Adam. *Sol.*

Doct. All men, every man and woman in this place, either is or hath been in the state that here the Apostle describeth the natural man to be in. *Doct.*

Therefore we have all need to examine our selves, whether we yet remain in that condition or not. The Apostle brings this description to testify the truth of the point, Gal. 3. 22. *The Scripture hath concluded all under sin*. The whole current and course of the Scripture shews the universality of it, that it's true of all. See, the Apostle speaking of himself and the rest, Tit. 3. 3. saith, *We our selves also*, not onely you of the *Gentiles*, but we our selves also were foolish, disobedient, &c. But after the kindness of God towards man appeared, &c. That is, before the day-star of grace did arise in our hearts, there's not the best of us all but have been thus and thus.

Rom. 3. 19. There the Apostle insists on the point expressly, that every mouth might be stopped; to shew the state of all men naturally, having laid down a large beadrole of the iniquities of the Heathen, he cometh afterward to convince the *Jews*. What are we better then they; no in no wise: for we have proved before that all are under sin: there is none good, no not one.

Obj. But though you bring many places to prove that all are sinners, yet I hope the *Virgin Mary* was not. *Obj.*

Sol. An inch breaks no squares, but All are sinners: There is none righteous no not one. The drift of the Apostle in this, is to shew that these things are not spoken of some hainous sinners onely, but there's not one to be exempted; and therefore in his Conclusion, v. 19. he saith that *whatever* *Sol.*

whatever things the Law saith, it saith to them which are under the Law. *That every mouth may be stopped, and all the world become guilty before God: and that by the deeds of the Law no flesh can be justified from sin.*

Nonatural
man doth
judge himself
so bad as he is.

So that now having proved this so clearly to you, consider with your selves how needful it is to apply this to our own souls. Many men, when they read such things as these of the Scripture, read them but as *stories* from strange Countries. What, are we *dead* in sins, not able to stir one foot in Gods *ways*? *bad* we are indeed: but *dead, rotten, and stinking* in sins and trespasses? What as bad as the *World, the Devil, and Flesh*, can make us? What, Children of *wrath*? *Firebrands* of Hell? Few can perswade themselves that it is so bad with them. Therefore take this home to your selves; think no better of your selves then you are: for thus you are *naturally*. Therefore consider if thou wert now going out of the *world*, what state thou art in, a *child of wrath*, a *child of Belial*, or the like. Set about the work speedily, go to God, *pray*, and *cry* earnestly; give thy self no rest, till thou know this to be thy condition: Let not thy corrupt *nature* deceive thee, to make thee think better of thy self, then God saith thou art.

Now that we may the better know to whom these things belong, know it is *thou* and *I*, we all have been, or are in this estate, till we have supernatural grace; and therefore we are declared to be *Children of wrath*, and *Children of disobedience*, till regenerated. Why? It's because it's thy nature, it belongs to all. Now we know the common nature always appertains to the same kind: There's nothing natural, but is common with the kind. If then by nature we are Children, then certainly it belongs to every Mothers son of us, for we are all *Sons of Adam*. *In Adam we all die*, Rom. 5. That's the fountain whence all misery flows to us. As thou receivedst thy *nature* so the *corruption* of thy nature from him; *For he begat a son in his own likeness*. Genes. 5. 3. This therefore is the condition of every one. The Apostle in 1 Cor. 15. speaks of two men, *the first was from the earth, earthly, the second was the Lord from Heaven*. What were there not many millions and generations more? True, but there were not more men like *these men* of men, two *head-men*, two *Fathers* of all other men. There were but two, by whom all must *stand* or *fall*, but two such men. By the *fall* of the first man we all *fell*; and if we *rise* not by the second man, we are yet in our sins. If he *rise* not, we cannot be risen. We must *rise* or *fall* by him. He is the *Mediator* of the second *Covenant*. If he *rise* and we are in him, we shall *rise* with him; but if not, we are *dead* still. So it is in the first *Adam*, we all depend on him, he is the *root* of all *mankind*. It's said in *Esay* 53. *Our Saviour should rejoyce to see his seed. His seed*, that is to say, he is the common father of all mankind, I mean of all those that shall proceed from him by *spiritual generation*. He shall present them to his father, as when one is presented to the University: Heb. 2. 14. *Behold here am I, and the children thou hast given me*. So in *Adam* he being the *head* of the *Covenant* of nature or works that is, the Law, if he had *stood*, none of us had *fallen*; if he *fall*, none of us all can stand. He is the *peg*, on which all the *keyes* hang: if that stand, they hang *fast*; but if that *fall*, they fall with it. As we see in matter of *bondage*; if the father forfeit his *liberty*, and become a *bond-man*, all his Children are *bondmen* to a hundred generations, here is our case. We were all once free, but our father hath *forfeited* his *liberty*; and if he become a *Slave*, he cannot beget a *Free-man*. When our Saviour tells the *Jews* of being free-men: *We were never bond men*, say they, though it be false; for even *Cicero* himself could tell a *Jew* that he was a *slave*, *genus hominum ad servitium natum*, although they had a good opinion of themselves: But our Saviour saith, you are bond men unto *sin* and

and Satan. For till the Son make you free, you are all bond-men: But when he makes you free, then are you free indeed. So that we see our condition here set down.

1. We are dead in trespasses and sins; that is, there is an *indisposition* in us to all good works. A dead man cannot walk, or speak, or do any act of a living man; so these cannot do the actions of men that are *quickned* and *enlivened*, they cannot pray with the spirit, they cannot love God, &c. They cannot do those things that shall be done hereafter in Heaven. There's not one good duty, which this *natural* man can do. If it should be said unto him. Think but one good *thought*, and for it thou shalt go to Heaven, he could not *think* it. Till God raise him from the *snare* of sin, as he did Lazarus from the grave, he cannot do any thing that is well pleasing unto God. He may do the works of a *moral* man, but to do the works of a man *quickned* and *enlightned*, it's beyond his power. For if he could do so, he must then have some reward from God; for however we deny the *merit* of good works, yet we deny not the *reward* of good works to a man, that is in Christ. There's no proportionable merit in a cup of cold water and the Kingdome of Heaven, yet *he that gives a cup of cold water to a Disciple in the name of a Disciple, shall not lose his reward*. Here then is the point. The best that a *natural* man doth, cannot so relish with God, as that he should take delight in it, or reward it: whereas the least good thing that comes from another root, from a *quickned* spirit, is acceptable and well pleasing to him. Consider for this end that which is set down, Prov. 15. 8. Take the best works of a natural man, his prayers, or sacrifice, and see there what is said. *The sacrifice of the wicked is an abomination to the Lord*. Its said again, Prov. 21. 27. where there are additions, *The sacrifice of the wicked is an abomination to the Lord: How much more when he brings it with a wicked mind?* Suppose there should come upon this man a fit of devotion, where he hath or should have some good motions, is it then accepted? no, it is so far from being accepted, that it is an *Abomination to God*; how much more then, if he brings it with *wicked mind*? That is, if he brings it not with a wicked mind, it is an abomination, how much more with it? See the case set down in Haggai 2. 12. 13, 14. *If one bear holy flesh, &c. shall it be holy? And the Priest answered no. Then said Haggai, if an unclean person touch any of these, shall it be unclean? And he said, it shall be unclean. Then answered Haggai, so is this people, so is this nation before me, saith the Lord, and so is every work of their hands, it is unclean.* A man may not say, prayer is a sin, because it is so in them; no, it's a good duty, but spoil'd in the carriage. He *marrs* it in the carriage; and therefore instead of doing a good work, he *spoils* it; and so instead of a reward, must look for punishment, 1 Tim. 15. *The end of the Commandment is love out of a pure heart, a good conscience, and faith unfeigned*. Let the things thou dost be according to the Commandment: Look what thou dost be in the *middle*, *end*, and *beginning* according to the Commandment. If wrong in all these, then though the work be never so *materially* good, being faulty in the *original*, *middle*, or *end*, it's so far from being a good work, that God will not accept of it, and thou mayst rather expect a *plague* for spoiling it, then a *reward*, for doing it.

The best works of a natural man cannot please God.

See then the *beginning* of a good work, it must be from a *pure heart*. A man not ingrafted into Christ, is a defiled, polluted person, his very mind and conscience are defiled. The conscience is the purest thing a man hath, it holds out last, and taketh part with God, that as *Jobs* messenger said, *I only am escaped to tell thee*: Job. 1. 15. So conscience only remains to declare a mans faults to God, and to witness against the man; and yet this very light, the eye of the soul is *dehled*: therefore if thou have a *corrupt fountain*, if the heart be *naught*, the fountain *muddy*, whatever stream comes from it cannot be *pure*.

Look to the original of duties.

Again

Look to the
end of duty.

Again, the *end of it is love*. Consider when thou dost any duty, what puts thee on work. Is it love doth *constrain* thee? If love do not constrain thee, it is manifest that thou dost not seek God but thy self, and art *to every good work a Reprobate*, Tit. i. 16. that is, thou art not then able to do any thing that God will accept; the best thing thou dost, will not *relish with God*. A hard estate indeed, that when a man shall come to appear before God, he shall not have one good thing, that he hath done in all his life, that God will own. Some there be that take a great deal of pains in *coming to the word*, in *prayer publick and private*, in *charity and giving to the poor*: Alas, when thou shalt come to an account, and none of these things shall stand thee, not one of them shall speak for thee, but all shall be lost; How heavy will thy case be? 2 John 8. *Look to your selves, that you lose not the thing that you have wrought*: By being indisposed to do the works of a living man, we lose all; that is to say, God will never own nor accept them: we shall never have reward for them. So that here is the case, thou being *dead*, unable to perform the works of a *living man*, canst have no reward from heaven at all, until a man is quickned, and hath life from Christ, his works are *dead*, as well as his person. *Without me*, saith our Saviour, *you can do nothing*, Ja. 15. 5. St. Austin on this place observes that Christ saith not, *Without me ye can do no great matter*: No, but unless you be cut off from your own *stock*, taken from your own *root*, and be *ingrafted* into me, and have life from me, and be quickned by me, *you can do nothing at all*: Nothing, neither great nor small, all that you do is *lost*. So that if there were nothing but this being *dead*, you could do no good action. *I know that in me*, that is, *in my flesh* (saith St. Paul) *there dwelleth no good thing*, Rom. 7. 18. that is, nothing *spiritually* good, nothing for which I may look for a *reward* in heaven. The Lord will say of such a man, thou hast lived ten, twenty, forty, or it may be fifty years under the Ministry, and yet hast not done a good work, or thought a good thought that I can own. *Cut down this fruitless tree, why cumberst it the ground?* Luk. 13. 7. And this is the case of every man of us, while we continue in our *natural condition*, till we be ingrafted into Christ, and live by life, God will own nothing we do.

But now we are not only *dead*, and indisposed to the works of a living man, though this be a very woful case, and we need no more misery; for this will bring us to be *cut down and cast into the fire*, if we continue so: But this is not the only sad case of a natural man, but he's very *active* and *fruitful* in the works of darkness, the others were sins of *omission*. Here he is wholly set upon the *commission* of *sins and trespasses*, Heb. 6, 7. 7. He not only *brings not forth meet fruit, or good fruit, or no fruit*, but he *brings forth thorns and briars*; and is therefore *rejected, and nigh unto cursing, whose end is to be burnt*. Thou art not only found a *barren tree*, and so deservest to be cut down; but thou bringest forth *thorns and briars*, and deservest to be burnt; not only no good fruit, but *noxious, bad and poison'd fruit*; and this doth mightily aggravate the matter. Now for us that have lived so long under the *Ministry*, and the Lord hath *watered, and dressed, and hedged* us, do we think the Lord expects from us no *good fruit*? Had we lived among heathens, or where the Word is not taught, then so much would not be expected; but we have heard the Word often and powerfully taught, and therefore it is expected, that we should not only bring forth *fruit*, but *meet fruit*, answerable to the means. Where God affords greatest means, there he expects most fruit. If a man live thirty or forty years under powerful means, the Lord expects answerable *fruit*, which if he bring forth, he shall have a *blessing* from the Lord. But when a man hath lived long under the means, and brings forth no fruit pleasing to God, but all Gods cost is lost, when notwithstanding the *dew and the rain*

rain which falls oft upon him, he brings forth nothing but thorns and briars, he is rejected, and nigh unto cursing, whose end is to be burnt. The earth which drinketh in the former and the latter rain, &c. if it bring not forth fruit answerable to the labour of the dresser, it's nigh unto the curse.

Now if we consider but the particulars, and search into Gods Testimonies, we shall see how bad this man is.

But who should this man be?

We have Gods own word for it. It's men, generally all men, Gen. 6. 5. *God saw the wickedness of man was great in the earth, and that every thought and imagination of his heart was only evil continually.* Every word is as it were a thunder-bolt: and was it not time, when it was thus with them for God to bring a flood? The thoughts are the original, from which the words and actions do usually proceed. Now all their thoughts were evil: What was there no kind of goodness in their thoughts? No, they were only evil continually: and that was the reason the flood came. Well, but though it were so before the flood, yet I hope they were better after the flood. No, God said again after the flood, cap. 8. *The thoughts of the hearts of men are evil, &c.* Like will to like. Men are of one kind, till they receive grace from Christ. We are all one nature, and naturally all the thoughts and imaginations of our hearts are only evil continually.

See it in the understanding, 1 Cor. 3. 14. *The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are foolishness unto him, &c.*

Look upon his will, Rom. 8. *It is not subject to the will of God, neither indeed can it be.* Our Saviour, Mat. 15. 8. doth anatomize the heart of such a man. *Those things that come out of the mouth come from the heart, and they defile the man, for out of the heart proceed evil thoughts, murders, adulteries, &c. these are they which defile the man, because they come from his heart from within.* If a man go by a house, and seeing great flakes of fire come out of the chimney, though he see not the fire within, yet he cannot know but there is fire within, because he seeth the flakes without. I am not able to see the heart of any man, and to declare to you what I have seen with mine eyes; but yet if I see such to come forth, as murder, thefts, blasphemies, lying, and the like. I may say there is hell-fire in the heart; thy heart is a little hell within thee, these manifestations from without make it appear to be so. The words of this man are rotten words and stinking words, and his heart is much more. So, this is the point, we are utterly indispos'd, aliens to all good, and bent to all evil. *I am carnal* (saith the Apostle) *we are sold under sin, slaves unto it; sin is our Lord, and we its slaves.* We have generally forfeited our happy estate, and are servants to Satan, whom we obey. Therefore this is a thing not easily to be passed over; this is our condition, of which if we were once truly perswaded, we would never give our selves any rest, till we were got out of it.

If the party that goes to the Physician, could but know his disease, and cause the Physician to know it, and the causes of it, whether it came from a hot cause or a cold, it were easily cured, it were as good as half done: That is the chief reason why so many miscarry, because their disease is not perfectly known. That is the reason we are no better, because our disease is not perfectly known: That is the reason that we are no better, because we know not how bad we are. If we did once know our disease, and knew our selves to be heart-sick, and not like the Laodiceans, which thought themselves rich and wanted nothing, when they were poor, blind and naked, then we would seek out, and were in the way to be cured. So much for this time, but we will have another Lecture on this point.



GAL. 3. 22.

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

YOU see in this excellent portion of Scripture, the *two Covenants* of Almighty God: to wit, the *Covenant of Nature*, and the *Covenant of Grace*. The first of *Nature*, which was *written by God in mans heart*, and this is the holy Law of God, by vertue whereof a man was to continue in that *integrity, holiness and uprightness*, in which God had first created him, and to serve God according to that strength he first enabled him with, that so he might live thereby.

But now, when man had broken this *Covenant*, and enter'd into a state of *Rebellion* against God, he's shut up in misery, but not in misery for ever, as the Angels that fell were, being *reserved in chains till the judgement of the great day*, Jud. v. 6. No, the Lord hath shut him up in prison, only for a while, that so he may the better make a way for their *escape and deliverance*, and for their entrance into the second *Covenant of Grace*: that so making him see his own *misery*, wherein by nature he is, and cutting him off from his own *stock*, he may be *ingrafted in Christ*, draw sap and sweetness from him, and bring forth fruits to everlasting life. And this is the method the Scripture useth: *It concludes all under sin, that so the promise by faith of Jesus Christ might be given to them that believe*, Gal. 3. 22. It's no new Doctrine devised by us, but it's the *course and method* of the Scripture: for it begins in this great Work with *imprisoning and shutting up*. The Law is as a *Justice of Peace*, by his *Mittimus* commands us to prison: It's a *Serjeant* that arrests a man, and carries him to the *Gaol*: But why does the Scriptures do thus? It's not to destroy you with famine; the Law sends you not hither to starve you, or to kill you with the *stench* of the prison, but thereby to save and preserve you alive, and that you may *hunger and thirst* after deliverance. So that we find the reason added in the Text, *The Scripture concludes all under sin, why?* It's that *the promise by faith of Jesus Christ might be given to them that believe*. You are shut up as *prisoners and rebels*, that having found the *smart* of it, seen your misery, and learn'd what it is to be at enmity with God, and the folly to make your selves wiser and stronger than God, you may *submit* your selves, casting down your *plumes*, and desire after Christ with an hungry and thirsty appetite, for not only a *Priest* to sacrifice himself for you, and a *Prophet* to teach and instruct you, but a *King* to be swayd by him, earnestly craving from your soul to be his *subjects*, and to be admitted into the priviledge of his *subjects* in the Common-wealth of *Israel* and esteem it your greatest shame that ye have been aliens so long, so long excluded. *The Scripture then concluded you under sin, and shut up by it*, not to bring you to *despair*, but to bring you to *salvation*: As a *Physician*, which gives his Patient bitter pills, not to make him *sick*, but that so he may *restore* him to *health*: or as a *Chirurgion*, that lays sharp drawing plaisters, and cuts the flesh, not with an intent to *hurt*, but to *cure* the wound.

This

This is the Scriptures method, *it concludes all under sin*, συνέλειπεν, *bath shut up all*. The Text saith not τοὺς πάντας, but τὰ πάντα, not *all men* in the masculine gender, but *all things* in the neuter. And it is all one, as if the Apostle had said, *The Scripture arrests not only thy person but thine actions*: The Scripture lays *hold* not only of the man, but of every thing in him. This word (*all*) is a forcible word, and empties us clean of every thing, that we may truly confess with the Apostle, *In me*, that is, *in my flesh dwells no good thing*, Rom. 7. 18. It's impossible a man should by *nature* think thus of himself, that there is no *good* in him; or that he should by asking others find himself half so bad, as the Law makes him to be, by *shutting up* a man under sin, and all things in a man, yea all good whatsoever is in thee.

And this it doth *that thou mayst come to Christ*: as it is enlarged in the second verses following. *Before faith came* (saith the Apostle) *we were kept up under the Law*, shut up unto the faith, which should afterward be revealed: wherefore the Law was our School-master to bring us to Christ, that we might be justified by faith. Before the time then that thou hast faith, (which is the day wherein salvation comes to thine house) thou art kept under the Law. Thou art not assured of salvation, nor canst thou expect, till then, that God should shew thee mercy. We have a conceit, that though we are never transplanted, nor cut off from our own stock, yet God will shew us mercy: But we shall beguile our selves to hell therein; for we are kept under the Law till faith comes, that so we may know our selves. We are kept, &c. (Kept) It's a Metaphor drawn from Military affairs, when men are kept by a Garrison, and kept in order. Now the Law is Gods Garrison, which keeps men in good awe, and order. The Law doth this, not to terrifie you too much, or to break your minds with despair, but to fit you for the faith: It's a shutting up, till that faith comes, which should afterward be revealed. He's a miserable Preacher which ends with preaching of the Law; the Law is for another, it's to fit us for faith. It's our School-master to bring us to Christ. We thunder not the Law, to make men run away from God, but to bring them home unto him. The Schoolmaster by the smart of his rod makes the child weary of his bondage, and desire earnestly to be past his non-age; and this is his end, not that he delights to hear him cry. Thus are we beaten by the Law, not that God delights or loves to hear us sigh or sob, but that we may grow weary of our misery and cruel bondage, may desire to be justified by faith. The Law then is so a Schoolmaster, as that by making us smart, it might bring us home. We see then the course and method of the Scripture, it hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Now because men like not this kind of Doctrine, to begin with Preaching of the Law, and therefore think there may be a shorter and nearer way to preach Christ first, I will therefore make known unto you this method of the Scripture, and I will justify it unto you.

There must be this Preparative, else the Gospel will come unseasonably. If before we are sowed by the leaven of the Law Christ be preached, he well be but unfavoury and unpleasant to us.

2. Does God at the first Preaching of the Gospel begin with Adam by Preaching Christ, before he saw his sin and wickedness? No, he said not to him presently, as soon as he had sinned, Well, Adam, thou hast sinned, and broken my covenant, yet there is another covenant, thou shalt be saved by one that comes out of thy loyns: But God first summons him to appear, he brings him out of his shelters and hidings places, tells him of his sin, and saith, *Hast thou eaten of the tree which I forbade thee to eat of?* But the man shifts it off, and the woman also to the serpent: The serpent be-
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guiled

It's necessary to preach the Law before the Gospel.

This is the
1 Instance.

guiled me, and I did eat : Yet all this will not excuse him, Gods judgements are declared, his sin is made apparent, he sees it : Then being thus humbled, comes in the promise of the Gospel, *The seed of the woman shall break the serpents head. Be ye open then ye everlasting doors, and the King of glory shall come in.*

2 Instance.

2. John the Baptist, who was the Harbinger to prepare the way for Christ, Preaching to the Scribes and Pharisees, warned them, *O generation of vipers. He came to throw down every high hill, and to beat down every mountain : calls them serpents.* This was his office, to lay the Ax at the root of the Tree.

3 Instance.

3. And Christ himself coming into the World, and Preaching to Nicodemus, begins : *Unless a man be born again, he cannot enter into the Kingdom of God,* John 3. A man in his natural condition can never enter into Heaven, for he is carnal. *That that is born of the flesh is flesh, and that that is born of the Spirit is Spirit.* It's carnal, and must be born again. A little patching will not serve the turn. Thou must be *new born; new moulded*, a little mending is not sufficient : A man must be a new creature, and new made. So that this is the substance of this Doctrine of Christ, that if thou be no better than *moral* vertue, or *civil education* can make thee; if thou hast any thing less than *Regeneration*, believe me thou canst *never see heaven.* There's no hope of heaven till then, till thou art born again : till then our Saviour excludes all false fancies that way.

4. The Apostles begin to gather the first Church after Christs Resurrection, *Act. 2. 23.* They do not begin to preach Christ first, his Vertue and Efficacy ; but first they tell them of their great sin, in crucifying the Lord of Life, *viz. Whom with wicked hands you have taken and crucified.* But what was the end of their doing thus ? It's set down, *v. 37. They were pricked to the heart, and then they cried out, Men and brethren, what shall we do to be saved ?* See, this was the end of all, the *humbling* of them, that by declaring what they had done, they might be pricked at the heart ; so that now they see it, if it be no better with them, then for the present, it's like to go ill with them. This makes them cry out, *What shall we do ? Then* (saith Peter) *repent and be baptized, and you shall receive the gift of the holy Ghost.* After he had told them their own, & had brought them to their search, which is their first work, then comes the *promise* of Christ. Observe the Apostles method in the Epistle to the *Romans* : which Book is a perfect *Catechism* of the Church, which contains these three parts of Divinity, *Humiliation, Justification, and Sanctification.* See how the Apostle orders his method. From the *first Cap. to part of the third*, he treats all of *the Law*, and *convinces both Jew and Gentile, and all of sin.* Then *Cap. 3. 19.* mark his Conclusion : *that every mouth may be stopped.* When he had stopped every mouth, cast down every strong hold, which lifted it self up against God : when he had laid all at Gods feet, and left them bleeding, as it were, under the knife of God, then comes he to Christ, *Rom. 3. 21. The righteousness of God without the Law is manifest.* He had done his first business in humbling them, in shewing them their sins by the Law : and as soon as that was done, when every mouth was stopped, then comes he to the *promise by faith in Jesus Christ to all that believe.*

You see then the method of the Scripture is first to *conclude all under sin, and so to fit men for the promise of Jesus Christ.* Know therefore, that Law is the *high-way* to the Gospel, the path that leads to it, that way which must be trodden in : we are still out of our way, till we have begun our walks in this path : And if thou art not *terrified* by the Law, and the sight of thy sins, been at thy wits end, as it were, weary of thy condition and bondage, thou art not in the way yet. *Our sowing must be in tears,* Psal. 126.

5. And it is said, that in the Church Triumphant all tears shall be wiped away

away from our eyes. That's a promise: But is it possible that tears should be wiped from our eyes before we shed them? Shall we look to go to Heaven in a way that was never yet found out? Shall it be accounted a point of preciseness to walk in this way, or a soul-torturing doctrine to preach it? This is the way that all our Fore-Fathers have both preached, and gone. This is that time of sowing spoken of in *Psal. 126. 5, 6. They that sow in tears shall reap in joy.* It brings us joy in the end, to begin our sowing in tears. It waters that precious seed, and makes it bring forth joy unto us in abundance, yea such as no man can take from us.

So then having laid this point for a foundation, we now will come to the next.

That until we come to Christ, the Law layes hold of us. Till Christ come, we are shut up under the Law, kept under it. And if there were nothing else in the World to make a man weary of his condition, this were enough. Until a man hath given over himself to Christ, and renounced his own righteousness, he is subject to the Law, kept under it, not under grace. It brings a man only to the place, where grace is. Put this therefore close to your consciences, and jumble not these two together. First Nature cometh, and whilst you are under that, you are under the Law. Never think you are under the Covenant of Grace, till you believe (of which belief we shall speak more hereafter.) Whilst you are under the Law, you are held under it and by it made obnoxious to the wrath of God; *Whoever is under the Law, is under the curse.*

Now that I may unfold it, and shew what a fearful thing it is to be under the Law, to be held under it (although many think it no great matter) hearken what the Apostle saith of it: *Cursed be every one that continueth not in all things that are written in the book of the Law to doe them, Gal. 3. 10.* Well then, art thou under the Law? Then never think of being under grace at the same time; not but that we may hope to be under grace afterwards: By this Law we must be judged, and the Judgment of the Law is very severe: It requires not onely, that thou do this, or that good thing; but if thou continuest not in every thing, that is written therein, it condemns thee.

Strange conceits men have now adayes, and strange Divinity is brought forth into the World: That if a man does as much as lies in him, and what he is of himself able to do; nay farther, though he be a Heathen, that knows not Christ, yet if he doth the best he can; if he live honestly towards men, according to the conduct of his reason, and hath a good mind towards God, it's enough, he need not question his eternal welfare. A cursed and desperate Doctrine they conclude hence? Why (say they) may not this man be saved as well as the best? But if it be so, I ask such, What is the benefit and advantage of the Jew more then the Gentile? What is the benefit of Christ? of the Church? of Faith? of Baptism? of the Sacrament of the Lords Supper? This ground of Pelagianism, is that, for which the devout Spouse of Christ, the Church abhors us: when we shall undertake to bring a man to salvation without Christ: whereas, if he be not under grace, under Christ, he is accursed. If thou wilt be saved by the Law, it is not thy endeavour or doing, what lieth in thee; that will serve the turn; every jot and tittle that the Law requires, must be fulfilled. What would be thine estate, if thou shouldst be examined according to the strict rigour of the Law? Not the least word or thought, that is contrary to it, but thou must give an account for. If thou standest upon thine own bottom, or lookest to be saved by thine own deeds; not one vain word which thou speakest, but thou shalt be questioned for, cast, and condemned. Consider then the great difference of being under Christ and grace, and of being under the Law. When we are under Christ, we are freed

from a great deal of inconvenience : we are not liable to answer for those evil things, which we have committed ; as in that comfortable place of *Ezekiel*, *All his iniquities that he hath done shall not be mentioned unto him.* When a man is come to forsake his *old way*; his evils are cast out of mind ; a marvellous comfort to a Christian : whereas if a man be not in Christ, every idle word he must be accountable for ; if in *Christ*, the greatest sin he ever committed he shall not hear of. All they that stand on Gods right hand, hear onely of the good things they have done, you have fed, clothed, and visited me : But they on the left hand hear not a word mentioned concerning the good they have done, only their evil deeds are reckoned up.

Now that I may declare to you the difference between the Law and the Gospel : I will difference it in three particulars.

1. The Law rejects any kind of obedience besides that which is *thorough, sound, full, and perfect*, without any touch of the flesh. It rejects all cracked payment : it will take no clipt coyn. That obedience which hath any imperfection joyn'd with it, will not be accepted : But here I must not speak without book. See *Rom. 7. 14.* *We know that the Law is spiritual, but I am carnal.* And then concludes, *O wretched man, &c. The Law is spiritual, What's that ?* We may know the meaning of it by the particle (*but*) but *I am carnal. The Law is spiritual.* That is, it requires, that all our works be *spiritual*, without any carnality, or touch of the flesh. If in any point of our obedience there be a smell of the cask, it is rejected. If the beer be never so good, yet if it have an evil smatch, it will not relish. Let our services have this savour of the flesh, and they will not be pleasing to God, neither will they have a right savour in his nostrils. And thus *the Law is spiritual, but we are carnal.* Now it is otherwise here in the state of the Gospel : Alas ? We are carnal, it's true. The Apostle himself complains, *That there is a law in his members rebelling against the law of his mind, and leading him captive, &c.* Yet notwithstanding the Gospel accepts our obedience, though the Law will not. What's the reason of this ? Why, it's plain. When the Law comes, it looks for justice, it presents a strict rule to us ; it requires we should be compleat : But now the Gospel doth not so ; it requires not justification of our own, but looks that being justified by Gods free grace, we should shew forth our thankfulness, and express that we are so in heart, by our obedience to our utmost power. Here's all the strictness of the Gospel. *If there be a willing mind, it is accepted according to that a man hath, and not according to what a man hath not, 2 Cor. 8. 12.* God takes well the desires of our mind. This is then our blessed condition under the Gospel : it requires not perfect obedience, but thankfulness for mercies received, and a willing mind. Suppose we cannot do what we would, that's no matter. God looks to our affections, and the willingness of our minds ; if it be according to the strength that thou hast, it is received with acceptance. Here then arises the second point of difference, and that is.

2. The Law considers not what thou now hast, but what thou once hadst. If thou sayst, I have done my best ; and what, would you have a man do more then he can do ? The Law heeds not that : It considers not what thou doest, but what thou oughtst to do. It requires that thou shouldst perform obedience according to thy first strength, and that perfection once God gave thee, that all thou doest should have love for it's ground : that thou shouldst love the Lord thy God with all thine heart, and strength. *Mat. 22. 37.* Here the Law is very imperious, like those Task-masters in Egypt, that laid burthens on the Israelites too heavy for them to bear. They had at first materials, and then they delivered in the full tale of bricks : But when the straw was taken from them, they complain of the heaviness of their burthen.

But

But what's the answer? *You are idle, you are idle, you shall deliver the same tale of bricks as before, Exod. 5. 17.* So stands the case here. It's not enough to plead, *Alas! if I had strength, I would do it; but I have not strength, I cannot do it.* But the Law is *peremptory*, you must do it: you are *compell'd* by force, you shall do it. The *impossibility* of our fulfilling it, does not exempt us, as appears by comparing *Rom. 8. 3.* with *Rom. 7. 6.* although it be impossible, as the case stands, for the Law to be by us fulfilled, yet we are held under it, as appears plainly thus. If I deliver a man a *stock* of money whereby he may gain his own living, and be advantageous to me; and he *spend* it, and when I require mine own with increase, he tells me, *True Sir, I received such a sum of money of you for this purpose, but I have spent it, and am disabled to pay.* Will this serve the turn? will it satisfy the *Creditor*, or discharge the *debt*? No, no, the Law will have its own of him. If thou payest not thy *due*, thou must be shut up under it. It's otherwise under the Gospel: that accepts a man according to what he hath, not according to what he hath not. And here comes in the third point.

3. Under the Gospel, although I am *fallen*, yet if I repent, the greatest sin that is, cannot condemn me. By *repentance* I am safe. Let our sins be never so great, yet if we return by *repentance*, God accepts us. *Faith* and *Repentance* remove all. The Law knows no such thing. Look into the Laws of the Realm. If a man be indicted and convinced of *Treason, Murther* or *Felony*; though this man plead, *True, I have committed such an offence; but I beseech you Sir, pardon it, for I am heartily sorry for it: I never did the like before, nor never will again.* Though he thus *repent*, shall he escape? No, the rigour of the Law will execute Justice on him: there is no benefit had by *repentance*, the law will *seize* on him, he should have looked to it before. If thou committest *Murther* or *Burglary*, it's not enough to put one good deed for another; to say, *I have done thus and thus for the King; I kept such a Fort, or I won such a Town: this will not serve thy turn, it will not save thy neck: the law takes no knowledge of any good thing done, or of any repentance.* This is thy estate. Consider then what a case they are in, that are shut up under the Law: until a man hath faith, it admits no excuse, requires things far above thy power to perform; it will accept no repentance: And therefore we may well make this Conclusion in the *Galatians*, *As many as are under the law, are under the curse, as it is written, Cursed is every one that continues not in all things that are written in the book of the law to do them, Gal. 3. 10.*

But now, where are we thus shut up? It's under *sin*, as the Apostle tells us. For the Law discovers sin to be sin indeed: that sin by the commandment may become exceeding sinful, *Rom. 7. 13.* The Law makes us see more of it than we did, or possibly could come to have seen, *Rom. 3. 20.* By the Law cometh the knowledge of sin: *I had not known sin, but by the law.* Yes, peradventure I might have known *Murther, Adultery, &c.* to have been sins; but to have known them to have been exceeding sinful, I could not but by the law. To know what a kind of plague sin is in it self, so as not to make a game of it, or a small matter, as many usually make it; to see the ugliness of it, I cannot without the law. But that we may know what sin is, and that we may see it to be exceeding sinful, I here bring you a few Considerations, which I would have you ponder on, and enlarge them to your selves, when you come home.

1. Consider the baseness of him that offends, and the excellency of him that is offended: You shall never know what sin is without this twofold Considerations: lay them together, and it will make sin out of measure sinful. See in David, *The drunkards made songs and ballads of him.* He aggravates the indignity offered him, in that he was their King, yet that those wretched
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and filthy beasts *the drunkards made songs of him*. See it likewise in *Job*, *Cap. 29.* when he had declared unto them in what glory he once was, that he was a King and Prince in the Country. Then see *Cap. 20.* *They that are younger than me have me in derision, whose fathers I would have disdain'd to have set with the dogs of my flock.* He aggravates the offence. First, from the dignity of the persons wronged, *a King, and a Prince.* Then from the baseness and vileness of those, who derided him, *They were such as were younger than he, such as whose fathers he would have disdain'd to have set with the dogs of his flocks.* A great indignity, and mightily aggravated by these circumstances, that a King should be abased by such vile persons. Now some proportion there might be between *David* and *the drunkards*, *Job* and *these men*; but between *thee* and *God* what proportion can there be? Who art thou therefore that darest set thy self in opposition and rebellion against God? What a base worm that crawleth on the earth, dust and ashes, and yet darest thou thy Maker? Dost thou (saith God) lift thy self up against him, before whom all the powers of Heaven do tremble? whom the Angels do adore? Exaltest thou thy self against him who inhabiteth Eternity? What, oppose thy self, a base creature, to Almighty God thy Creator? Consider this, and let the baseness of the delinquent, and the Majesty and Glory of that God against whom he offends, be the first aggravation of sin, and thou shalt find sin out of measure sinful.

2. Consider the smallness of the Motives, and the littleness of the inducements that perswade thee so vile a creature, to set thy self against so glorious a God. If it were great matters set thee a work, as the saving of thy life, it were somewhat: But see how small and little a thing does usually draw thee to sin. A little profit it may be, or pleasure: It may be neither of these, or not so much. When thou breathest out oaths, and belchest out fearful blasphemies against God; when thou rendest and tearest his dreadful and terrible name: what makes such a base and vile villain as thou thus to fly in Gods face? Is there any profit or delight in breathing forth blasphemies? Profit thou canst take none, and if thou take pleasure in it, then the Devil is in thee: yea, then thou art worst than the Devil himself. This is the second Consideration which may make us to see the vileness of sin, and abhor our selves for it: to wit, the slenderness of the temptations, and smallness of the motives to it.

3. Add what strong helps and means God hath given thee to keep thee from sin. As, I say, thou shouldst consider the bitterness of the delinquent, the glory of the offended, the mean motives which cause so base a creature to do so vile an act; so also consider the great means God hath given thee to keep thee from sin.

He hath given thee his Word, and this will greatly aggravate thy sins, to sin against his Word, *Gen. 3. 11.* When God convinces *Adam*, he proceeds thus far with him: *Hast thou (saith he) eaten of the tree whereof I commanded thee that thou shouldst not eat?* What, hast thou done it, as if thou wouldst do it on purpose to cross God? God hath given thee an express command to the contrary, and yet hast thou done this? Hast thou so often heard the Law, and pray'd, *Lord have mercy on me, and incline my heart to keep this law*, and yet wilt thou lye, swear, commit adultery, and deal falsely, and that contrary to the command of God, obstinately disobey him?

Now God hath not only given this great means of his Word and Commandment, but great grace too. Where understand that there is not only final grace, but degrees of grace: else the Apostle would not have said, *receive not the grace of the Lord Jesus Christ in vain.* 2 Cor. 6. 1. Consider then how much grace thou hast received in vain. How many motions to good hast thou rejected? Perhaps thy heart is touched at this Sermon, though it is not

not my *tongue*, nor the *tongue* of the most elegant in the world, that can touch the heart, but the Spirit that comes along with his Word. Now when thou findest with the Word a Spirit to go with it, it is a *grace*. If thy conscience be enlightned, and thy duty revealed to thee, so that it tells thee *what* thou art, *what* thou oughtest to do, and *not* to do, it is a *grace*. Now if for all this, thou blindly runnest through, and art never the better, but obstinately settest thy self against God, and dost many things which others that have not received the same *grace* would not have done, know then that thou receivest this *grace* in vain, and thy case is lamentable.

4. Consider God's great goodness, which ought to restrain thee from sin upon a double account.

1. First, his goodness in himself should keep thee from offending him. There's nothing but goodness, infinite goodness in him, and canst thou find in thy heart to sin against so good a God? To offend, and wrong a good disposition'd person, one of a sweet nature and affection, it aggravates the fault, 'tis pity to wrong or hurt such a one, as injures no body. Now such a one is God, a good God, infinite in goodness, rich in mercy, very goodness it self; and therefore it must needs aggravate the foulness of sin to sin against him: But now he is not only thus in himself, but

2. Secondly, He's good to thee, *Rom. 2. Despisest thou the riches of his goodness and forbearance? &c.* What hast thou that thou hast not received from his bountiful hand? Consider of this, and let this be a means to draw thee off from thy sinfulness. When David had greatly sinned against God, and when God brings his murder home to him, he pleads thus with him: *When thou wert nothing in thine own eyes, I brought thee (saith God) to the Kingdom, I took thee from the sheep-fold, and exalted thee, and brought thee to a plentiful house, Vid. 2 Sam. 12. 7, 8.* And may not God say the like to us? and do you thus requite the Lord, O you foolish people and unwise, *Deut. 32. 6.* that the more his mercy and goodness is to you, the higher your sins should be against him.

5. Besides, consider more than all this, we have the examples of good men before our eyes. God commands us not, what we cannot do: If God had not set some before our eyes, that walk in his ways, and do his will, then we might say that these are precepts, that none can perform: But we have patterns, of whom we may say, such a man I never knew to lye, such a one never to swear, and this should be a means to preserve us from sinning, *Heb. 11. 7.* Noah was a good man, and being moved with fear, set not at nought the threatening of God, but built the Ark, and thereby condemned the world. His example condemned the world, in that they followed it not, although it were so good, but continued in their great sins. So, art thou a wicked debaucht person? there is no good man but shall condemn thee by his example. It's a great crime in the land of uprightness to do wickedly, *Isa. 26. 10.* to be profane, when the righteous by their blameless lives may teach thee otherwise.

6. And lastly, add to all the consideration of the multitude and weight of thy sins. Hadst thou but sinned once or twice, or in this or that, it were somewhat tolerable. But thy sins are great and many: They are heavy, and thou continually encreasest their weight, and addest to their number. *Jer. 5. 6.* A lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their Cities, and every one that goeth out thence shall be torn in pieces. Why? Because their transgressions are many, and their back-slidings are increased. If thou hadst committed but two, or three, or four sins, thou mightest have hope of pardon; but when thou shalt never have done with thy God, but wilt be still increasing, still multiplying thy sins, then mayst thou expect to hear from Gods mouth

mouth that dreadful expostulation in the Prophet, *Jer. 5. 7. How can I pardon thee?* Thus David sets out his own sins in their weight and number, *Psal. 38. 4. Mine iniquities are gone over my head, as an heavy burden they are too heavy for me.* The continual multiplying of them adds to their heap both in number and weight.

Thus I have shew'd you what the Law does in respect of sin, the benefit of being under the Law; that it makes sin appear in its own colours, and sets it forth to be, as indeed it is, *exceeding sinful.* But the Law does not yet leave sin, nor let it scape thus: But as the Law discovers our *sinfulness*, and *accursedness* by sin, its *wretchedness* and mans *misery* by it, till his *blessedness* comes, from the hand of his *Jesus*: so it lays down the miserable estate which befalls him for it. If he will not spare God with his *sins*, God will not spare him with his *plagues*. Let us consider of this *accursedness* sin brings on us: God will not let us go so, but as long as we are under the Law, we are under the *Curse*; and till we are in Christ, we can expect nothing, but that which should come from the hand of a *provoked* God. Assure thy self, thou that pleasest thy self in thy abominations, that God will not take this at thine hands, that by so *base* a creature as thou art, so *vile* a thing as *sin* is should be committed against him. But of the woful effects of sin, which is Gods wrath, we will speak the next time.

L A M. 5. 16.

Woe unto us that we have sinned.

I Declared unto you heretofore, what we are to consider in the state of a natural man, a man that is not new fashioned, new moulded, a man that is not cut off from his own stock, a man that is not ingrafted into Christ, he is the son of sin, he is the son of death. First I shew'd you his *sinfulness*, and now Secondly I shall shew you his *accursedness*, that which follows necessarily upon sin unrepented of. I declared before what the nature of sin is: And now I come to shew what the *dreadful effects* of sin are; I mean the *inevitable consequence* that follows upon sin, and that is, *woe and misery*, *Woe unto us, that we have sinned.* A *woe* is a short word, but there lieth much in it.

Doct. *Woe and anguish must follow him that continueth sinning against God.*

And when we hear this from the Ministers of God, it is as if we heard that Angel, *Rev. 8. 13. flying through the midst of Heaven, denouncing, Woe, woe, woe to the Inhabitants of the earth.* The Ministers of God are his *Angels*; and the same that I now deliver to you, if an Angel should now come from Heaven, he would deliver no other thing. Therefore consider that it is a voice from Heaven, that this *woe, woe, woe*, shall rest upon the heads, upon the bodies and souls of all them that will not yield unto God, that will not stoop to him, that will be their own masters, and stand it out against him: *woe, woe, woe* unto them all. *Woe unto us.* It's the voice of the Church in general, not of one man; but *but woe unto us, that we have sinned.*

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That I may now declare unto you, what these *woes* are; note by the way, that I speak not to any particular man, but to every man in general. It is not for me to make particular application, do you do that your selves: *We are all children of wrath by nature*: in our *natural* condition we are all alike, we are all of one *kind*, and every *kind* generates its own *kind*: 'Tis an hereditary condition, and *till the Son makes us free, we are all subject to this woe*. By nature we are all children of wrath, as well as others. Eph. 2. 3. Now that I may not speak of these woes in general, I have shew'd how *two woes are past and a third woe is coming*. God proceeds punctually with us. And are not our proceedings in *Judiciary Courts* after this manner? The *Judge* when he pronounceth sentence, doth particularize the matter; *Thou shalt return to the place, from whence thou camest, thou shalt have thy bolts knockt off, thou shalt be drawn to the place of execution, thou shalt be hanged, thou shalt be cut down, and quartered*; and so he goes on. And this is that, which is the witness of Justice. Thus is it here, the Spirit of God thinks it not enough to say barely, the state of a sinner is a woful estate; but the *woes* are punctually number'd, and this shall be my practice. Now

1. The first thing that followeth after sin is this: After the committing of sin, there cometh such a condition into the soul that it is *defiled, polluted, and becometh abominable*. And this is the first woe.

2. The soul being thus defiled and abominable, *God loaths it*; for God cannot endure to dwell in a *filthy and stinking carrion-soul*, he startles as it were, and seems afraid to come near it, he *forsakes it*, and cannot endure it. And that's the second woe: First sin defiles it, then God departs from it, there must be a *divorce*.

3. When God is departed from the soul, then *the Devil enters in*, he presently comes in, and takes up the room, there will be no *emptiness or vacuum*. And this is a fearful woe indeed: for as soon as God is departed from a man, he is left to the guidance of the *Devil*, his own *flesh*, and the *World*. There will be no emptiness in the heart: no sooner God departs, but these step in, and take Gods place.

4. Then in the fourth place, after all this is done, comes *sin and cries for its wages, which is death*. The terrible death which comprehends in it all that beadrill of curses, which are written in the Book of God; and not onely those, but the curses also which are not written, *Deut. 28*. which are so many that they cannot be written. Though the Book of God be a *complete Book*, and the Law of God a *perfect Law*, yet here they come *short*, and are *imperfect*: For the curses not written shall light upon him, which are so many, as pen and ink cannot set down, nay, the very pen of God cannot express them; so many are the calamities, and sorrows, that shall light upon the soul of every sinful man.

Now let us take these woes in pieces one after another.

1. The first woe is *the polluting and defiling of the soul by sin*. A thing (*it may be*) that we little think of; but if God once open our eyes, and shew us what a black soul we have within us, and that every *sin*, every *lustful thought*, every *covetous act*, every sin sets a new *spot and stain* upon the soul, and tumbles it into a new *puddle of filth*, then we shall see it, and not till then; for our eyes are *carnal*, and we cannot see this. If once we did but see our *hateful and abominable spots*, that every sin *tumbles us afresh* into the *mire*: did we see what a black Devil we have within us, we would *hate and abhor* our selves, as *Job* did. It would be so foul a sight, that it would make us out of our wits, as it were, to behold it. A man that is but *natural*, cannot imagine, what a *black Devil* there is within him: But though he seeth it not, yet *he that hath eyes, like a flame of fire*, Rev. 1. 14. seeth our *stains, and spots*.

Our Saviour shews the filthiness of the heart, by that which proceeds out of the mouth, *Mat. 15. 18. Those things which proceed out of the mouth, come from the heart.* And *v. 19. Out of the heart proceed evil thoughts, &c.* Observe. Of all evils we account evil *thoughts* the least. This we think strange, what, *thoughts* defile a man? what, so light a matter as a thought? Can they make any *impression*? Yes, and defile a man too, leaving such a spot behind them, which nothing but the *hot blood* of Christ can wash away. So many evil *thoughts*, so many *blasphemies*, so many *filthy things* come from the heart, every one being a new *defilement* and *pollution* that a man is made so *nasty* by it and *filthy*, that he cannot believe that it is so bad with him, as indeed it is. the Apostle having shewn the *Corinthians* their former life, and exhorted them against it, *1 Cor. 6. goes on cap. 7. v. 1. Let us cleanse our selves from all filthiness of the flesh, and spirit.* Mark then, there is a double filthiness, a *filthiness of the flesh*, and a *filthiness of the spirit*. The filthiness of the flesh, that every one acknowledgeth to be filthy carnality, Fornication, and Adultery, &c. These *bestial lusts* every one knows to be *unclean*. But then there is a *filth* of the *Spirit* too, and such are evil *thoughts*. They are the filth of the Spirit. *Corruptio optimi est pessima. The corruption which cleaves to the best thing is worst.* The Soul is the Best thing, the most noble thing; the filthiness, which cleaves to it therefore must needs be the greatest. *Fleshly filthiness*, as Adultery, is *filthy*; but *Contemplative Adultery*, to dwell thereon, is worse: however such a man may be pure from the filth of the flesh, yet if he *delight* himself in *filthy thoughts*, his *spirit* is *abominable* in the sight of God: There is a stain by every one of thy *impure thoughts* left behind. However an actual sin be far greater then the sin of a thought, yet if that be but once committed, and these are frequently in thee; if thou alway lie rumbling in the *juds* of thy *filthy thoughts*, thy continuing therein makes thy sin more *abominable*, then *David's* outward act, which he but once committed. So that we see there is a *filthiness of the spirit*, as well as the *flesh*. In *James 1. 21.* we have a word sets out the filthiness of it, which is (*Superfluity*.) *Lay apart* (saith he) *all filthiness and superfluity of naughtiness.*

First, it's expressed by the name of *filthiness*, shewing there's nothing so defiles a man as sin.

Then 'tis called *superfluity of naughtiness*; But what, is there any naughtiness to be born with? And what exceeds that, it is *superfluity*? No, that's not the meaning of the place. By *superfluity*, is meant the *excrements of sin*. Excrements are the refuse of meat, when the good nourishment is taken away from it. And 'tis as if he had said, *Lay aside filthy, nasty, or excrementitious sin*. The word was used in the Ceremonies of the *Jews*, and thereby we may see what was taught concerning sin, *Deut. 23. 12, 13. Thou shalt have a place without the camp whither thou shalt goe, &c.* Though the comparison be homely, yet it shews the filthiness of the sin, that it is a very excrement. *Thou shalt have a paddle, and it shall be that when thou wilt ease thy self, thou shalt dig therewith, &c. And thou shalt cover that which cometh from thee.* But what, did God care for these things? No, it was to teach them a higher matter: As the reason following implies. *For the Lord thy God walketh in the midst of the Camp.* God would thereby shew them, that those things at which every man stoppeth his nose, are not so *filthy* to man, as a sin is unto God. So that you see how the case stands with a sinful man: Sin *defiles* him, it *pollutes* him.

2. And then in the next place, *It makes Gods soul to hate and abhor him.* It's true, some sins there are that every man imagineth to be *shameful* and *filthy*; but we see all sin is so to God, 'tis *filthiness of Flesh and Spirit*. A
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man may hate carnality, fleshy filthiness; peradventure also he may hate covetousness, but pride and prodigality that he may get (as he thinks) credit by, that he cannot maintain the reputation of a Gentleman without them. A miserable thing, that a man should account that a garnish of the soul, which doth defile and pollute it. If a man should take the excrements of a beast to adorn himself, would not we think him an Ass? Well, when we thus defile our selves by sin, God cannot endure us, he is forced to turn from us, he abhors us; And that's the next woe.

2. When thou hast made thy self such a *Black Soul*, such a *Dunghil*, such a *Sty*, then God must be gone, he cannot endure to dwell there: It stands not with his honour, and with the purity of his nature to dwell in such a polluted heart, there must now be a divorce: Holiness becomes his House for ever. His delight is in the Saints, Psal. 93. 5. Psal. 16. 3. Rev. 15. 3. He is King of the Saints, he will not be in a *Sty*: When thou hast thus polluted and defiled thy soul, God and thou must presently part: God puts thee off, and thou puttest God off too, We read in that place before alledged, Eph. 2. 12. that before they knew Christ, they were without God in the world, &c. Atheists, ἄθεοι. And in cap. 4. v. 18. Having their understanding darkned, and being alienated from the life of God through the ignorance that is in them. The presence of God is the life of our souls; and we having through sin and ignorance banisht God, we become strangers until the time of our ingrafting into Christ; we are aliens from the life of God: whereupon comes a mutual kind of abhorring one another. God abhors us, and we vile and filthy wretches abhor God again. There is enmity betwixt God and us, and between all that belongs to God, and all that belongs to us. There's an enmity betwixt God and us, and observe the expression of it, Levit. 26. 15. If you shall despise my statutes, or if your souls shall abhor my judgments, so that you will not do my commandments, &c. See here how we begin to abhor God, and then for judgment on such persons, v. 30. My soul shall abhor you. We are not behind hand with God in this abhorring, Zach. 11. 8. My soul loathed them, and their soul abhorred me. When we begin to abhor God, Gods soul also abhors us. When a man hath such a polluted soul, he becomes *θεοσυγῆς*, a hater of God, and hated of him. When thou hast such a stinking soul, God must needs loath it as a most loathsome thing; and so thou art not behind God neither. Thy filthiness makes God abhor thee, and thou abhorrest him. *θεοσυγῆς*, haters of God is one of the titles of natural men drenched in sin, Rom. 1. 30. And this is thy case, by hating thou art hated of God.

Nor is this all the enmity. There is enmity also betwixt all that belongs to God, and all that belongs to us. Gods children and the wicked have ever an enmity betwixt them, such an enmity as will never be reconciled. It's set down in Prov. 29. 27. An unjust man is an abomination to the just, and he that is upright in his way, is an abomination to the wicked. Just as it is between God and the seed of the Serpent, so it is between both the seeds. A wicked man is an abomination to the just, and an upright man is an abomination to the wicked. There is a pale of abomination set between them: so that this is the second woe. We come now to the third.

3. And the third woe is that which immediately follows, Gods leaving of us. When we have polluted our selves with sin, and God by reason thereof abhors us, and turns from us, then are there others ready presently to take up the room; so soon as God departs, the Devil steps in and becomes thy God. He was thy God by Creation, this by usurpation: He was thy Father that would have given thee every good thing; but now thou art Fatherless, or rather worse, thou hast the Devil for thy Father, and better is it to be without one. When the Devil is thy Father, his works thou must do. When the Spirit of God departed from Saul, presently the evil spi-

rit entred into him, 1 Sam. 16. 14. If the good Spirit be gone out, the evil Spirit soon comes in : he comes and takes possession, and is therefore called *The God of this world* : And while we are in that state, *we walk after the course of him that worketh in the children of disobedience, Eph. 2. 2.* We would account it a terrible thing, for our selves or any of our children to be possessed of a *Devil* ; but what it is to be possessed of this Devil thou knowest not. It's not half so bad to have a *Legion* possess thy *Body*, as to have but one to possess thy *Soul*. He becomes thy God and thou must do his work ; he will tyrannize over thee. What a fearful thing therefore is this, that as soon as God departs from us and forsakes us, and we him, that the Devil should presently come in his room, and take up the heart ? Mark that place in *Eph. 2. 2. Where in times past ye walked according to the course of the world, according &c.* As soon as God leaves a man, what a fearful company assail him ? They all concur together, the *World*, the *Flesh*, and the *Devil* : These take Gods place.

The world is like the *tide*, when a man hath the *tide* with him, he hath great advantage of him that rows against the *tide*.

But here is the Devil too. The world is as a swift current, and besides this comes the Devil and fills the heart, the *Prince of the Power of the Air*. While thou wert carried with the world, thou went'st with the Stream, and hadst the *tide* with thee ; but now the Devil being come, thou hast both *wind* and *tide* ; and how can he chuse but *run, whom the Devil drives* ?

But this is not all : There must be something in thine own disposition too, that it may be completely filled : Though there be *wind* and *tide*, yet if the Ship be a *slug*, it will not make that hast that another light ship will : Therefore here is the *flesh* too, and the *fulfilling* the desires thereof, which is a *quick* and *nimble* vessel, and this makes up the matter. So that if we consider the *wind* and *tide*, and *lightness* of the Ship, it will appear how the room is filled : And how woful must the state of that man be ? It is a fearful thing to be delivered up unto Satan, but not so fearful as to be delivered up to *ones own lusts*. But by the way observe this for a ground : God never gives us up, God *never forsakes us till we first forsake him*. He is still before hand with us in doing us good ; but in point of *hurt* we our selves are first, in the point of forsaking we are always before hand with God. If it should be proposed to thee, whether thou wilt forsake God or the Devil, and thou dost forsake God and chusest the Devil, thou deservest that he should take possession of thee. When a man shall obstinately renew his *gross sins*, doth he not deserve to be given up ? Observe the case in our first Parents. God told the woman one thing, the Devil perswades her another ; she hearkens to the Devil, and believes *him* rather than God ; and when we shall desire to serve the *Devil* rather than God, the God that made us, and that made heaven for us, do we not deserve to be given up to him ? For his *Servants we are whom we obey Rom. 6. 16.* And thus we see how fearful a thing it is, to be delivered up to our selves and to the Devil, *Psal. 81. 11.* First they forsake God : God comes and offers himself unto them, *I will be thy God, thy Father, thou shalt want nothing* : yet notwithstanding *Israel would not hear, they would have none of me*. And then if thou wilt have none of me, *I will have none of thee saith God*. Then see what follows, *v. 12.* God commits the Prisoner to himself : *I gave them up to their own hearts lusts, &c.* And there's no case so desperate as this, when God shall say, *If thou wilt be thine own Master be thine own Master*. Thus to be given up to a mans self, is worse than to be given up unto *Satan* : To be given up unto Satan may be for thy safety ; but there's not a mountain of Gods wrath, greater, than to give a man up unto himself. We would fain go over the hedges ; but when God loves us *he hedges up our ways, Hos. 2. 6.* If God love us he will not leave us to our selves, though we desire it. But when God shall

shall say, go thy wayes, if thou wilt not be kept in, be thy own Master, this is a most fearful thing: And this is the third woe. First *the soul is polluted with sin*; it forsakes God, and God forsakes it: Then *the World, the Flesh, and the Devil, these fill up the room*; and then what follows, when these three rule within? But all kinds of sin: And so all kinds of punishment, which is the next *Woe*.

4. And this woe brings in all the curses of Almighty God, an *Iliad* of evils. Sin calls for its wages, viz. *Death, Death*. That's the payment of all: *The wages of sin is death*. And this is the next thing; which I shall open and explain.

Now in handling hereof, I will first shew how death in general must of necessity follow sin, that thou who hast forsaken the *fountain of life*, art liable to everlasting death. And for this see some places of Scripture, *Rom. 6. 2, 3. The wages of sin is death*. Consider then, first what this *wages* is. Wages is a thing which must be paid: If you have an hireling, and your hireling receive not his wages, you are sure to hear of it, and God will hear of it too, *James 5. 4. He which keeps back the wages of the labourer, or the hireling, their cry will come into the ears of the Lord of Sabbath*. As long as hirelings wages are unpaid, Gods ears are filled with their cries, *Pay me my wages, pay me my wages*. So sin cries, and it is a *dead voice*, *Pay me my wages, pay me my wages, the wages of sin is death*. And sin never leaves crying, never lets God alone, never gives him rest, till this wages be paid. When *Cain* had slain *Abel*, he thought he should never have heard any more on't; but sin hath a voice, *The voice of thy Brothers blood cries unto me from the ground*. So *Gen. 18. 20*. the Lord saith concerning *Sodom*, *Because the cry of Sodom is great, and their sin very grievous, therefore I will go down and see, whether they have done according to the cry that is come up into mine ears*. As if the Lord had said, It's a loud cry, I can have no rest for it, *therefore I will go down and see, &c*. If man had his ears open, he would continually hear sin crying unto God, *Pay me my wages, pay me my wages, kill this sinful soul*: And though we do not hear it, yet so it is. The *dead and doleful sound* thereof fills Heaven: It makes God say, *I will go down and see, &c*. Till sin receive its wages, God hath no rest. Again, see *Rom. 7. 11. Sin taking occasion by the Commandment, deceived me, and by it slew me*. I thought sin not to have been so great a matter, as it is. We think on a matter of profit or pleasure, and thereupon are inticed to sin; but here's the mischief, *sin deceives us*. It is a *weight*, it presses down, it deceives men, it's more then they deemed it to be. The committing of sin, is as it were running thy self upon the point of Gods blade. Sin at first may flatter thee, but it will deceive thee: It's like *Joabs* kiss to *Amasa*. *Amasa was not aware of the sword that was in Joabs hand, till he smote it into his ribs that he died*. *2 Sam. 2. 26*. When sin entices thee on by profits, and pleasures, thou art not aware, that it will slay thee: But thou shalt find it will be bitterness in the end. A sinner that acts a tragedy in sin, shall have a bloody Catastrophe. *Rom. 6. What fruit had you then in those things whereof you are now ashamed? Blood, and death is the end of the Tragedy. The end of those things is death. The sting of death is sin, 1 Cor. 15. What is sin? It's the sting of death: Death would not be death, unless sin were in it. Sin is more deadly then death it self; It's sin enableth death to sting; enableth it to hurt and wound us: So that we may look on sin, as the Barbarians looked on the viper on Pauls hand, they expected continually when he would have swollen and burst. Sin bites like a Snake, which is called a fiery Serpent; not that the Serpent is fiery, but because it puts a man into such a flaming heat, by their poyson: And such is the sting of sin, which carries poyson in it, that had we but eyes to see our ugliness by it, and how it inflames us, we should continually,*

ly, every day look, when we should *burst* with it. The Apostle, *James* 1. 15. useth another metaphor: *Sin when it is accomplished bringeth forth death.* ἀποθνήσκει, saith the Original, sin goeth as it were *with child*, with death. The word is proper to Women in *labour*, who are in *torment* till they are *delivered*. Now as if sin were this Woman, he useth it in the *fæminine* gender. Ἀμαρτία. So it is with *sin*, *sin is in pain*, cries out, hath no rest till it be delivered of this dead birth, till it have brought forth *death*: That is, sin grows *great with child* with death, and then it not only *deserves* death, but it *produceth* and actually *brings forth*: This is generally so.

Now consider with your selves, death is a *fearful thing*. When we come to talk of *death*, how doth it *amaze* us? The Priests of *Nob* are brought before *Saul* for relieving *David*, and he saith, *Thou shalt surely die Ahimelech.* And this is your case, you shall surely die: death is terrible even to a good man. As appears in *Hezekiah*, who though he were a good man, yet with how sad a heart doth he entertain the message of death? The news of it *affrighted* him; it went to his heart, it made him *turn to the wall and weep*. How cometh it to pass that we are so careless of *death*? That we are so full of *infidelity*, that when the word of God saith, *Thou shalt die Ahimelech*, we are not at all moved by it? What, can we think these are *Fables*? Do we think God is not in earnest with us? And by this means we fall into the *temptation* of *Eve*, a *questioning*, whether Gods *threats* are *true*, or not? That which was the *deceit* of our first *Parents*, is *ours*. Satan disputes not whether sin be lawful, or not: Whether eating the fruit were unlawful: Whether *Drunkenness*, &c. Be lawful; he'll not deny, but it is unlawful. But when God saith, *If thou dost eat, &c. Thou shalt die*: he denies it, and saith, *ye shall not die*: He would hide our eyes from the *punishment* of sin. Thus we lost our selves at the first, and the *Floods* of sin came on in this manner: When we believed not God, when he said, *If thou dost eat thou shalt surely die*: And shall we renew that *Capital* sin of our *Parents*, and think, if we do sin, we shall not die? If any thing in the *World* will move God to shew us no mercy, it's this when we *sleight* his *Judgments*, or not *believe* them. This adds to the height of all our sins, that when God saith, if thou dost live in sin, thou shalt die, and yet we will not believe him: That when she shall come, and *threaten* us, as he doth, *Deut. 29. v. 19.* When he shall *curse*, and we shall *bless* our selves in our hearts, and say, *we shall have peace though we go on, &c. v. 20.* The Lord will not spare that man, but the anger of the Lord and his jealousy shall *smoke* against him. It is no small sin, when we will not *believe* God: This is as being *thirsty* before, we now add *Drunkenness* to our *thirst*: That is, when God shall thus pronounce curses, he shall yet *bless* himself, and say, *I hope I shall do well enough for all that.* There are two words to that bargain. Then see what follows, *The anger of the Lord and his jealousy shall smoke against that man, &c.* We are but now entred into the point; but it would make your hearts *ake* and *throb* within you, if you should hear the particulars of it. All that I have done, is to perswade you to make a right *choice*, to take heed of Satans *delusions*. *Why will ye die?* Ezek. 33. 11. *Therefore cast away your sins, and make you a new heart and a new spirit, for why will you die?* Ezek. 18. 31. Where the *Golded Candlestick* stands, there *Christ* walks, there he saith *I am with you.* Where the *Word* and *Sacraments* are, there *Christ* is, and when the *Word* shakes thy heart, take that time, now choose life. *Why will you die?* Consider of the matter: *Moses* put before the people *life* and *death*, *blessing* and *curse*: *Deut. 30. 15, 19.* We put life and death before you in a better manner: He was a *Minister of the letter*, we of the *spirit*. 2 Cor. 3. 6. Now choose life. But if you will not hearken, but will needs try

conclusions

conclusions with God, therefore because you will choose your own conclusions, and will not hearken unto God, because you will needs try conclusions with him, will not obey him when he calls, therefore he will turn his deaf ear unto you, and when you call and cry, he will not answer, Prov. i. 28. I press this the more, to move you to make a right choice.

But now to turn to the other side, as there is nothing but death for the wages of sin, and as I have shewed you where death is: So give me leave to direct you to the Fountain of life: There is life in our blessed Saviour; if we have but an hand of faith to touch him, we shall draw vertue from him to raise us up from the death of sin, to the life of righteousness, 1 John. 5. 12. He that hath the Son hath life, he that hath not the Son hath not life. You have heard of a death that comes by the first Adam, and sin, and to that stock of Original sin we had from him, we have added a great heap of our own actual sins, and so have treasured up unto our selves wrath against the day of wrath. Rom. 2. 5. Now here is a great treasure of happiness on the other side in Christ; have the Son, and have life. The question is now, whether you will choose Christ, and life, or sin, and death? Consider now the Minister stands in Gods stead, and beseeches you in his name, he speaks not of himself, but from Christ. When he draws near to thee, with Christs broken body, and his blood shed, and thou receivest Christ; then, as thy natural life and strength is preserved and encreased by these Elements, so hast thou also spiritual life by Christ. If a man be kept from nourishment a while, we know what death he must die: If we receive not Christ, we cannot have life, we know that there is life to be had from Christ, and he that shall by a true, and lively faith receive Christ, shall have life by him. There is as it were a pair of Indentures drawn up between God and a mans soul: There is blood shed, and by it pardon of sin, and life convey'd unto thee on Christs part. Now if there be faith and repentance on thy part, and thou accept of Christ, as he is offered, then thou mayst say, I have the Son, and as certainly as I have the bread in my hand, I shall have life by him. This I speak but by the way, that the sun might not set in a cloud, that I might not end only in death, but that I might shew, that there is a way to recover out of that death, into which we have all naturally precipitated our selves, by our apostacy from God.

R O M.

R O M. 6. 23.

The wages of Sin is death.

THe last day I entred on the Declaration of the *curst effects* and *consequents* of sin, and in general shewed that it is the wrath of God; that where sin is there wrath must follow. As the Apostle in the Epistle to the *Galathians*, *As many as are under the works of the Law, are under the curse.* Now all that may be expected from a God highly offended, is comprehended in Scripture by this term, *Death*. Where-soever sin enters, death must follow, *Rom. 5. 12. Death passed over all men, forasmuch as all had sinned:* If we are children of sin, we must be children of wrath, *Eph. 1. 3. We are then children of wrath even as others.* Now concerning death in general, I shewed you the last time that the state of an unconverted man, is a *dead and desperate* estate: He is a *slave*, it would affright him, if he did but know his own slavery, and what it is that hangs over his head; that there's but a *span* betwixt him and death, he could never breath any free air, he could never be at any rest, he could never be free from fear. *Heb. 2. 15. the Apostle saith, that Christ came to deliver them that through fear of death were all their life time subject to bondage.* This *bondage* is a *deadly bondage*, that when we have done all that we can do, what's the payment of the service? *Death:* And the fear of this deadly bondage, if we were once sensible, if God did open our eyes, and shew us as he did *Belshazar*, our doom written, did we but see it, it would make *our joynts loose, and our knees knock one against another.* Every day thou livest thou approachest nearer to this death, to the accomplishment and consummation of it: *Death without and Death within; Death in this World and in the World to come.*

Not only death thus in gross and in general, but in particular also.

Now to unfold the particulars of death, and to shew you the ingredients of this bitter Cup, that we may be weary of our estates, that we may be drawn out of this death, and be made to fly to the Son, that we may be free indeed; observe: that *Death* is not here to be understood of a separation of the Soul from the Body only, but a greater death than that, the death of the Soul and Body. We have mention made of a *first Resurrection*, *Rev. 20. 6. Blessed and happy is he that hath his part in the first Resurrection, for on such the second death hath no power.* What is the first resurrection? It is a rising from sin: And what is the second death? It is everlasting damnation. The first *Death* is a *Death* in sin, and the first *Resurrection* is a rising from sin.

And so again for all things, the judgments or troubles that appertain to this death, all a man suffers before. It is not, as fools think, the last blow that *falls* the Tree, but every *blow* helps forward. 'Tis not the last blow that kills the man, but every blow that goes before makes way unto it. Every trouble of mind, every anguish, every sickness; all these are as so many strokes that shorten our life, and hasten our end, and are as it were so many deaths: Therefore however it is said by the Apostle, *It is appointed for all men once to dye*, yet we see the Apostle to the *Corinthians* of the great conflicts that he had, in *2 Cor. 11. 23.* saith, *that he was in labours abundant, in stripes*

stripes above measure, in prisons frequent, in deaths oft. In deaths often, what's that? That is, however he could dye but once; yet these harbingers of death, these stripes, bonds, imprisonments, sicknesses, &c. all of them were as so many deaths, all these were comprehended under this curse, and are parts of death; in as much as he underwent that which was a furtherance to death, he is said to die. So we read Exod. 10. 17. Pharaoh could say, Pray unto your God that he would forgive my sins this once, and intreat the Lord that he will take away from me but this death only. Not that the Locusts were death; but are said to be so because they prepared and made way for a natural death. Therefore the great judgments of God are usually in Scripture comprised under this name Death. All things that may be expressions of a wrath of an highly provoked God, are comprehended under this name: All the judgments of God that come upon us in this life, or that to come; whether they be spiritual and ghostly, or temporal, are under the Name of Death.

Now to come to particulars, look particularly on *Death*, and you shall see death begun in this world, and seconded by a death following, the separation of body and soul from God in the world to come.

I. First, in this life he is always a dying man: *Man that is born of a woman*, what is he? He is ever spending upon the stock, he is ever wasting like a *Candle*, burning still and spending it self as soon as lighted, till it come to its utter consumption: So he is born to be a dying man, death seizeth upon him as soon as ever it findeth sin in him, *Gen. 2. 1. In the day that thou eatest thereof thou shalt dye*, saith God to *Adam*, though he lived many years after. How then could this threatening hold true? Yes it did, in regard that presently he fell into a *languishing estate*, subject and obnoxious to *miseries and calamities*, the hastners of it. If a man be condemn'd to dye, suppose he be reprieved, and kept prisoner three or four years after, yet we account him but a dead man: And if this mans mind shall be taken up with *worldly matters, earthly contentments, purchases* or the like, would we not account him a *Fool* or a *stupid* man, seeing he lightly esteems his *condemnation*, because the same hour he is not executed? Such is our case, we are while in our natural condition in this life dead men, ever tending toward the Grave, towards corruption, as the *gourd of Jonah*, *so soon as ever it begins to sprout forth, there is a worm within*, that bites it and causes it to wither. The day that we are born, there is within us the seed of *corruption*, and that waits us away with a secret and incurable *consumption*, that certainly brings death in the end: So that in our very birth begins our progress unto death, *A time, a way* we have, but it leads unto death. There is a way from the *Tower to Tyburn*, but it is a way to death: Until thou comest to be reconciled unto Christ, every hour tends unto thy death; there's not a day that thou canst truly say thou livest in, thou art ever posting on to death, death in this world, and eternal death in the world to come.

And as it is thus with us at our coming into the world, so we are to understand it of that little time we have above ground, our days are full of sorrow. But mark when I speak of sorrows here, we must not take them for such afflictions and sorrows as befall Gods children, for theirs are blessings unto them: Chastisements are tokens of Gods love, *For as many as I love, I rebuke and chasten*: (saith Christ.) *Revel. 3. 19. Affliction* to them is like the Dove with an *Olive-branch* in her mouth, to shew that all is well; but take a man that is under the Law, and then every cross whether it be loss of friends, loss of goods, diseases on his body, all things, every thing to him is a token of Gods wrath, not a token of Gods love, as it is to Gods children; but it is as his *impress money*, as part of payment of a greater sum, an earnest of the wrath of God, the first part of the payment thereof.

It's the Apostles direction, that among the other Armour, we should get

our feet shod, that so we might be able to go through the afflictions we shall meet withal in this life, *Eph. 6. 15. Let your feet be shod with the preparation of the Gospel of peace.* What is the shooing of the feet a part of the Armour? Yes: For in the *Roman* discipline there were things they called Galltraps, which were cast in the way before the Army, before the horse and men; they had three points, so that which way soever they threw them, there was a point upwards. Now to meet with and prevent this mischief, they had brazen shooes that they might tread upon these Galltraps and not be hurt: As we read of *Goliath*, amongst other Armour he had boots of Brass. To this it seems the Apostle had reference in this metaphorical speech: The meaning is that as we should get the *shield of faith* and *sword of the spirit*, so we should have our feet shod, that we might be prepared against all those outward troubles, that we should meet with in the world, which are all of them as so many stings and pricks; all outward crosses I say are so: And what is it that makes all these hurt us? what is it that makes all these as so many deaths unto us but *sin*? If *sin* reign in thee and bear rule, that puts a sting into them. It is *sin* that arms death against us, and it is *sin* that arms all that goes before death against us. Hast thou been crossed in the loss of thy *Wife, Children, good friends, &c.* why the sting of all is from *sin*, *sin* it is which makes us feel sorrow. What shall we then do? Why, get thy feet shod with the preparation of the Gospel of peace. Prepare thy self, get God at peace with thee; and then whatsoever affliction cometh, howsoever it may be a warning piece to another that Gods wrath is coming, yet to thee it is a messenger of peace. Now these outward troubles are the least part of a wicked mans payment, though all these are a part of his death, so long as he remains unreconciled, whatsoever comes upon him whereby he suffers either in himself or in any thing that belongs unto him, they are all tokens of Gods wrath, and are the beginnings of his death, in the 26th of *Levit.* and the 28th of *Deut.* the particulars of it are set down. But this is that I told you the last time, how that the law of God is a perfect law, and nothing is to be added to it, yet the variety of the curses belonging unto a man unreconciled are so many, that the ample book of God cannot contain them, *Deut. 28. 61. All the curses which are not written, &c.* we read *v. 27. The Lord shall smite thee with the botch of Ægypt, and with hemeroids, and with a scab, and with itch.* See the diversities of plagues, all these are made parts of the curse. The very itch and scab is a part of the payment of Gods wrath in hell, *Lev. 26. 26. I will send a sword amongst you, which shall avenge the quarrel of my Covenant,* the sword that shall destroy you, that when you shall hear of war, of the coming of the sword, (which the children of God need not fear, ail is alike unto them) it shall be to avenge the quarrel of Gods Covenant. The Book of God comprehends not all the curses that are to light on the wicked. And therefore we find in *Zachary*, a Book, a great Folio Book, every side whereof was full of curses, *Cap. 5. 2.* He said unto me, *what seest thou?* And I said *I see a flying roll, the length thereof is 20 cubits; and the breadth thereof is 10 cubits.* Here's a big book indeed; but mark what is in it: Sure it is not for nought that the Holy Ghost sets down the dimensions of it: there is something questionless in it, the length thereof is 20 cubits, and the breadth 10 cubits: a huge volume. Nor is it a Book but a Roll, so that the craftitude goeth into the compass, and this is written thick within and without, and is full of curses against sin. Now for the dimension of it, compare this place with *1 Kings 6. 3.* and you shall find them the very dimensions of *Solomons Porch*: A great place where the people were wont to come for the hearing of the Word, and not only in that time, but it was continued to the time of Christ and the Apostles: For we read how our Saviour walked in *Solomons Porch*, and the Apostles were in *Solomons Porch*, *Acts 5.* So large then was this Roll, that it agreed in length and breadth

breadth with *Solomons* Porch, and so many curses were written in it as were able to come in at the Church door. It is as if we should see a huge book now, coming in at the Church door, that should fill it up. Such a thing was presented unto him, and it was a *Roll* full of *curses*, and all these curses shall come on those that obey not all the *Commandments*, all shall come upon them and overtake them. *Curst shalt thou be in the City, and curst shalt thou be in the field, curst in thy basket and in thy store, curst when thou comest in, and when thou goest forth*, Deut. 28. 16. Till a man come to receive the *Promises*, till he come to be a son of blessing, till he be in *Christ*, he is beset so with *curses*, that if he lie down to sleep there is a curse on his *pillow*; if he put his *Money* in his *cofer*, he lays up a curse with it, which as *rust* eats it out and *cankers* it; if he beget a child, he is *accursed*, there's a curse against his *person*, and his *goods*, and all that belongs unto him, there's still a *curse* over his head.

The creditor in this World by the Laws of the Realm may choose, whether he will have his *debtors* person seized on, or his *goods*, and *chattels*: But not so here, this writ is executed against his *person*, and *goods*, and all that belongs unto him. So that it is a fearful thing to fall into the hands of the living God. If this be the condition of a wicked man, that his *very blessings* be *curses*, what a *woful* case is it! There's nothing till he be reconciled to *Christ*, but hath a curse at the end of it.

Consider that one place in the Prophecie of *Malachy*, where the very blessings are accursed: not onely when God sends on him the *itch*, or *botch*, or *scab*, or *sword*, but in *blessings*, cap. 2. 2. he's accursed. *If you will not hear, and if you will not lay it to heart to give glory to my name, saith the Lord, I will even send a curse upon you.* But how? See how this curse is threatned: *I will curse your very blessings, yea I have cursed them already, because you do not lay it to heart.* Mark, is it not a great blessing that God yet affords the *Word*, that we yet enjoy it; but if we come to hear but *formally*, to hear it onely, and lay it not to heart, God *curseth* this blessing, yea *I have cursed it already, saith the Lord.* When thou prayest in *hypocrisie*, thy prayer is a curse to thee. If thou receive the *Sacrament* unworthily, the cup of blessing is a cup of *poison*, a cup of *cursting* to thee. Stay not therefore one hour longer quietly in this cursed condition, but fly unto *Christ* for life and blessing: run to this City of refuge, for otherwise there is a curse at the end of every *outward thing*, that thou enjoyest. *I have cursed these blessings already.* It is as sure, as if already pass't on thee. What a *woful thing* then is it (think you) to be liable to the curse of God!

2. But what's become of the *soul* now? Why, if thou didst but see the cursed soul, that thou carriest in thy body, it would *amaze* thee. These *outward curses*, are but flea bitings to the blow that is given to the *soul* of an unregenerate man, that deadness of spirit, that is within: didst thou but see the curse of God that rests upon the soul of this man, even while he is above ground, it would even *astonish* thee.

1. Consider there are two kinds of *blows* that God gives unto the soul of an unregenerate man. The one is a *terrible blow*. The other, which is the worst of the two, is an *insensible blow*. The sensible blow is when God lets the conscience out, and makes it fly into the face of a man, when the conscience shall come, and terribly accuse a man for what he hath done. This blow is not so usual as the insensible blow; but this insensible is far more heavy. But as it falls out, that as in this World, sometimes before the glory in Heaen, the *Saints* of God have here a *glimpse* of Heaven, and certain communion with God and *Christ*, certain love tokens, a *white stone*, a *new name* ingraven, which no man knoweth, but he that receiveth it: And this is the testimony of a good conscience, which is *hidden joyes*: *Privy in-*

tercourse is between Christ and them, *secret kisses*: And as Gods Children do, as it were, meet with a Heaven upon Earth sometimes, and are, as we read of Paul, *caught up into the third Heaven*, which to them is more than all the things in the World besides: So the wicked have sometimes *flashes of Hell* in their consciences. If you had but seen men in the *case* that I have seen them in, you would say they had an *Hell* within them; they would desire rather, and they have expressed it, to be torn in pieces by *wild horses*, so they might be freed from the *horrors* in their consciences. When the conscience *recoyls* and *beats back* upon it self, as a *musket* or *e charged*, it turns a man over and over: And this is a terrible thing. This sometimes God gives men in this World: And mark, where the word is most powerfully preacht, there is this froth most rail'd, which is the cause many desire not to come where the word is taught, because it *galls* their consciences, and desire the Mass rather, because they say, *the Mass bites not*: They desire a *dead Minister*, that would not *rub up* their consciences, they would not be *tormented before the time*: They would so, but it shall not be at their choice, God will make them feel here the *fire of Hell*, which they must endure for ever hereafter. This is the sensible Blow, when God lets loose the conscience of a wicked man; and he needs no other *fire*, no other worm to torment, nothing else to *plague* him: he hath a *weapon* within him, his own conscience, which if God lets loose, it will be *Hell enough*.

But now besides this blow which is not so frequent, there is another more common and more insensible blow. God saith, he is a dead man, and a slave to sin and Satan, and he thinks himself the freest man in the World. God *cursets* and *strikes*, and he feels it not. This is an *insensible blow*, and like unto a *dead palse*: Thou art *dead*, and yet *walkest about*, and art *merry*, though every one that hath his eyes open *seeth death in thy face*. O this *deadness*, this *senselesness* of heart is the heaviest thing that can befall a *sinner* in this life. It is the cause the Apostle speaks of in the *Rom*: when God delivers up a man *eis vsu adokimion*, to a *reprobate mind*: And so in the Epistle to the *Ephes*. 4. 19. declares such a man to be *past feeling*: *Who being past feeling, have given themselves over to lasciviousness to work all uncleanness even with greediness*. Although every sin, (as I told you before) is as it were the running a mans self on the point of Gods sword, yet these men being *past feeling*, run on, on, on, to commit sin with greediness, till they come to the very pit of destruction, they run amain to their confusion. When this insensibleness is come upon them, it is not Gods goodness that can work upon them. Who art thou that *despisest the riches of Gods goodness*, not knowing that the goodness of God leadeth thee unto repentance. *Rom*. 2. 4. It is not Gods judgments that will move them, they leave no impression, as *Rev*. 9. 20. *And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship Devils, &c. brass, nor stone and wood, which neither can see, nor hear, nor walk*. They repented not though they were spared, but worshipped Gods which cannot see, nor hear, nor speak, so brutish were they to be led away by *stocks* and *stones*? I think the Papist Gods cannot do it unless it be by couzenage, yet such is their senselessness, that though Gods fury be revealed from Heaven against *Papists*, such as worship *false Gods*; yet are they so *brutish* that they will worship things which can neither hear, nor see, nor walk. *They that made them are like unto them, and so are all they that worship them*, as brutish as the *stocks* themselves: They have no heart to God, but will follow after their puppets and their Idols, and such are they also that follow after their *drunkenness*, *covetousness*, &c. *Who live in lasciviousness, lusts, excess of riot*, 1 *Pet*. 4. 2. *that run into all kind of excess*; and marvel that you do not so too. They marvel (that ye that fear God) can live as ye do; and speak evil of you that be good; call such *Hypocrites*, *Dissemblers*, and I know not what nick-names.

names. This, I say, is a most woful condition; it's that dead blow. When men are not sensible of *Mercies*, of *Judgments*, but run into all excess of sin with *greediness*: And this is a death begun in this life, even while they are above ground.

But then comes another death, God doth not intend sin shall grow to an infinite weight, *His Spirit shall not alwayes strive with man*, but at length God comes and crops him off, and now cometh the consummation of the death begun in this life: Now cometh an accursed death.

3. After thou hast lived an *accursed life*, then cometh an *accomplishment of curses*.

First, a *curst separation between body and soul, and then of both from God for ever*, and this is the last payment, This is that great death which the Apostle speaks of, *Who delivered us from that great death*. 2 Cor. 1. 10. So terrible is that death. This death is but the severing of the body from the Soul: This is but the Lords *Harbinger*, the Lords *Serjeant* to lay his *Mace* on thee, to bring thee out of this World into a place of everlasting misery, from whence thou shalt never come, till all be satisfied, and this is never.

First, Consider the nature of this death, which though every man knoweth, yet few *lay to heart*. This death, what doth it?

First, *it takes the things which thou spentst thy whole life in getting*. It robs thee of all the things thou ever hadst: Thou hast taken pains to *heap and treasure up goods for many years*, presently when this blow is given, all is gone: For *honour*, and *preferment*, it takes thee from that; pleasure in idle *company-keeping*, it bars thee of that. Mark, this is the first thing that death doth, it takes not onely away a part of that thou hast, but all, it leaves thee quite *naked*, as *naked*, as when thou camest into the World: Thou thoughtst it was thy happiness to get this and that. Death now begins to *unbewitch* thee, thou wast *bewitched* before, when thou didst run after all worldly things: Thou wast *deceived* before, and now it *undeceives* thee; it makes thee see what a notorious *fool* thou wast, it *unbefools* thee. Thou hadst many plots, and many projects, but when thy breath is gone, then without any delay in that very day saith the *Psalmist*, *all thy thoughts perish*, Psal. 146. 4. all thy *plottings*, and *projections* go away with thy breath: A strange thing, to see a man with *Job*, the richest man in the *East*, and yet in the evening (we say) *as poor as Job*: He hath nothing left him now. Now though death takes not all things from thee, yet it takes thee from them all; and so in effect them also from thee; though they remain in thy house, and grounds, yet they are as far removed from thee, is ahou from them. All thy *goods*, all thy *books*, all thy *wealth*, all thy *friends* thou mayst now bid farewel: now adieu for ever, never to see them again. And that is the first thing.

2. Now death rests not there, but cometh to *seize upon thy body*. It hath bereaved thee of all that thou possessedst of all thy outward things, they are taken away: Now it comes to touch the wicked mans person, and see what then. It toucheth him, it rents his soul from his body: those two loving companions that have so long dwelt together, are now separated. It takes thy soul from thy body: This man doth not *deliver up his spirit*, as we read of our Saviour, *Father, into thy hands I commit my spirit*, or deliver their spirits as *Stephen* did: But here it's taken from them; it's much against his mind, it's a *pulling* of himself from himself. This it doth.

3. But then again, when thou art thus pulled asunder, what becomes of the parts separated?

1. First, *The body as soon as the soul is taken from it, hastens to corruption*, that must see *corruption*; yea it becomes so full of corruption, that thy dearest friend cannot then endure to come near unto thee. When the soul is taken

taken from the body, it's observed that of all carcases that are, mans is the most loathsome, none so odious as that. *Abraham* loved *Sarah* well, but when he comes to buy a monument for her, see his expression, *Gen.* 23.8. *He communes with the men and saith, if it be your mind to sell me the field, that I might bury my dead out of my sight.* Though he loved her very well before, yet now she must be buried out of his sight. *It is sown in dishonour,* and it's the basest thing that can be: Therefore when our Saviour was going near to the place where *Lazarus* lay, *his Sister saith, Lord by this time he stinketh, Joh.* 11.39. *I have said to corruption thou art my Father* (saith *Job*) *and to the worm thou art my Mother and my Sister: Job.* 17. 14. As in the verse before, *The grave is my house, I have made my bed in the darkness.* Here then he hath a new kindred, and though before he had affinity with the greatest, yet here he gets new affinity: *He saith to corruption thou art my Father, and to the worm thou art my Mother and my Sister.* The worm is our best kindred here; the worm then is our best bed; yea worms thy best covering as *Esay.* 14. 11. Thus is it thy Father, thy Mother, and thy Bed: nay, it is thy consumption and destroyer also, *Job.* 26. Thus is it with thy body, it passeth to corruption, that thy best or dearest friend cannot behold it or endure it.

2. But alas! what becomes of thy soul then? Thy soul appears naked, there's no garment to defend it, no *Proctor* appears to plead for it: It is brought singly to the bar, and there it must answer. *It is appointed for all men once to dye,* but what then? *And after that to come to judgment,* *Heb.* 9. 27. *Eccles.* 12.7. *The body returns unto the earth from whence it was taken, but the Spirit to God who gave it.* All mens spirits as soon as their bodies and souls are parted, go to God to be disposed of by him where they shall keep their everlasting residence. Consider when thou hearest the Bell rung out for a dead man, if thou hadst but the wings of a Dove to fly, and couldst fly after him, and appear with him before Gods Tribunal, to see the account that he must give unto God for all things done in the flesh: and when no account can be given, what a state of misery and horror wouldst thou see him in! and this is a silent kind of judging: The last day of judging shall be with great pomp and solemnity. This is a matter closely carried between God and thy self; but then thou must give an account of all that thou hast received, and then when thou canst not give a good account; then is thy talent taken from thee. Why, saith God, I gave thee learning, how didst thou use it? I gave thee other gifts of mind, how didst thou employ them? God hath given thee wisdom and wealth, Moral vertues, meekness, and patience, &c. These are good things, but mark whatsoever good things thou hadst in this world, is now taken from thee. If a man could but see the degrading of the Soul, he should see that those moral vertues in which his hope of comfort lay, even these, though they could never bring him to heaven, yet they shall be taken from him. As when a Knight is degraded; first his sword is taken from him, then comes one with a hatchet and chops off his golden spurs, and then go Sir Knave. This is the degrading of the soul before the judgment is received: the moral vertues are taken from him and then see what an ugly soul he hath, he had hope before, now he's without hope: he had some patience in this world, but he made no good use of it; and now his patience is taken from him: And when thou shalt come to a place of torment, and thy hope and patience be taken from thee, what case wilt thou be in then? Patience may stay a man up in trouble, and hope may comfort a man up in torment, but both these are taken away. This is a thing we very seldom think; but did we seriously consider of this first Act of the Judgment before the Sentence, we would not be idle in this world.

3. Then Lastly, he is put into an unchangeable estate: So soon as ever death

death lays Gods *Mace* upon him, he's put into an estate of *unchangeableness*. Such is the terribleness of it, that now, though he *yell* and *groan* and *pour out Rivers of Tears*, there is no *hope* of change.

Consider now what a woful case this is, if some friend of this mans should now come to him, would he not tell him we have often been very merry together, but didst thou know the misery that I am in, thou wouldst be troubled for me: Half those tears that I now pour forth would have put me into another place, had I taken the *season*, but now it is too late. Oh! therefore do thou make use of *tears*, a little may do it now, hereafter it will be too late.

That's the thing we should now come to speak of, the *Second death*: But think not that I am able to speak of it now: No, that which is everlasting deserves an hour at least in *speaking*, and an Age in *thinking* of it. Therefore that everlasting *torment*, *horror*, and *anguish*, which God hath reserved for those that make not their peace with him (which is easily done God knows) I shall speak of the next time.

REV. 21. 8.

But the Fearful, and Unbelieving, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, shall have their part in the Lake which burneth with fire and brimstone, which is the second death.

THe last day I entred, you know, upon the miserable estate of an *unreconciled sinner*, at the time of his *dissolution*, when his soul shall be taken from him, and be presented naked before *Christs Tribunal*, there to receive according to the works which he hath done in the flesh: And I shew'd that the *wofulness* of that estate consisted in two acts done upon him: The one before he comes to his place, before he is thrust away from Gods presence into hell fire; which I shew'd you the last day, and did then promise to shew you the other: To wit, the *wofulness* of his estate, being once come into his place. The act done to the sinners soul before he is sent to hell, is the *deprivation* of his *light*, the taking away of his *talent*. For whilst a man is in this world, he hath many *good things* in him, too good to accompany him to *Hell*: Now all these excellent *gifts* and *natural endowments* which did adorn a wicked mans soul, before the soul is hurled into hell, must be taken away from him. There is a kind of *degradation* of the soul, it is depriest as it were, and becomes like a *degraded Knight* that hath his honour taken from him. All the *rich talents*, and all the *rich prizes* that were put into the fools hand, shall be taken from him. Is there any moral virtue? Are there any *common graces* and *natural endowments* in the miserable soul? it shall be stript of all and packt to *Hell*. You that have abused your *learning* and gifts that God haah given you, do you think that they shall go with you to *Hell*? No such matter, you shall be very *Sots and Dunces* there. All your *learning* shall be taken from you, and

and you shall go to Hell arrant *Block-heads*. He that had *fortitude* in this World, shall not carry one *drachm* of it to Hell: All his courage shall then be abased, and his *cowardly* heart shall faint for fear. Fortitude is a great advantage to a man in distress, but let not the damned soul expect the least advantage: His *fortitude* which he had whilst he was in the way shall be taken from him. It may be he had *patience* in this World: Now patience is a vertue unfit for Hell, therefore shall that be taken from him. A man if he were in most exquisite torment, yet if he had patience it would bear it up with *head and shoulders* (as we say) but this shall add to his torments, that he shall not have any *patience* left him, to allay it. A man hath perhaps *hope* in this World, and as the Proverb is, were it not for *hope* the heart would burst; yet even this too shall be taken away from him, he shall have no *hope* left him of ever seeing Gods face again, or of ever having any more *tasts* of his favour: And so what hath been said of some, may be said of all his graces and endowments: He shall clean be stript of all ere he be sent to Hell.

I come now to speak of the place of torment it self, wherein the sinner is to be cast eternally, which is the second act. But think not that I am able to discover the thousandth part of it, no nor any man else: God grant that no soul here present ever come to find by experience what it is. What a woful thing is it; that many men should take *more pains* to come to this place of *torment*, then would cost them to go to heaven, that men should wilfully run themselves upon the *pikes*, not considering how painful it is, nor how sharp those *pikes* are: And this I shall endeavour to my power to set forth unto you. This Text declares unto us two things.

1. Who they are for whom this place is provided.

2. The place it self, and the nature of it.

1. For whom the place is provided. The Text contains a Catalogue of that black Roll (though there are many more then are expressed) but here are the *grand crimes*, the *ring-leaders* to destruction, the *mother sins*. And here we have in the first place the *Fearful*: whereby is not meant those that are of a timorous nature (for fear simply is not a sin) those that are simply fearful; but *such as place their fear on a wrong object, not where it should be*: That fear not God, but other things more then God. Such as if *affliction* and *iniquity* were put to their choice, will rather choose *iniquity* then *affliction*: Rather then they will have any cross betide them, rather then they will incur the *indignation* of a man, rather then they will part with their *life and goods* for Gods cause, will adventure on any thing, choosing *iniquity* rather then *affliction*; Job. 36. 21. being afraid of what they should not fear, never hearing the great and mighty God: This is the fearful here meant. See how *Elihu* in Job expresses it. Job. 36. 21. *This hast thou chosen. This (that is) iniquity rather then affliction, to sin rather then to suffer.* Christ biddeth us not fear poor vain man, but the omnipotent God, that is able both to kill, and to cast into Hell. The man that feareth his Landlord, who is able to turn him out of his house, and doth not fear God, who is able to turn him into Hell, this dastardly spirit is one of the Captains of those that go to hell, those timorous and cowardly persons, that tremble at the wrath or frowns of men, more then of God. But what's the reason men should thus stand more in fear of men, then of God? Why, it is because they are sensible of what men can do unto their bodies, but they cannot with *Moses* by faith see what that is that is invisible. They are full of unbelief; for had they faith, they would banish all false fears. See what the Lord saith, Esa. 41. 14. *Fear not thou worm Jacob, I will help thee, saith the Lord.* He saith not, *Fear not ye men, or thou man*, for then perhaps thou mightest be thought to have some power to resist, but *fear not thou worm*. A worm (you know) is a poor weak thing, apt to be crush-

ed by every foot; yet be this thy case, be thou a *worm*, unable to resist the least opposition, yet fear not thou *worm*. Fear not, why? *For I will help thee saith the Lord*. Couldst thou but *believe* in God, this would make thee *bold*; and hadst thou *faith* thou wouldst not fear. When word was brought to the house of *Jacob*, that *two Kings* were come up into the Land to invade it, *Esay* 7.2. it is said, *his heart was moved, as the trees of the wood are moved with the wind*. But what is the remedy of this fear? See *Esay* 8.12. *Fear not their fear, nor be afraid* (that was a false and a base fear) *sanctifie the Lord in your hearts, and let him be your dread*. *Esay* 51.12. there is an object of our faith and comfort, and a remedy against fear proposed: *I, even I, am he that comforteth thee, who art thou that shouldst be afraid of a man that shall dye, and the son of man that is as grass?* What, art thou one that hast *God* on thy side? how unworthy art thou of that high favour, if thou fear man? The greatest man that lives cannot shield himself from death, and from a covering of worms, and wilt thou *be afraid of a man, and forget the Lord thy Maker?* The more thou art taken up with the *fear of man*, the less thou *fearst God*; and the more thou remembrest man, the more thou forgettest thy Maker.

You have seen the Main, the Ring-Leaders, which are these *fearful, faithless, dastardly, unbelieving men*.

Now see what the filthy rabble is that followeth after, and they are *Abominable, Murtherers, &c.* *Abominable*, that is, *unnatural*, such as pollute themselves with things not fit to be named, but to be abhorred whether it be by *themselves* or with *others*. They are the *abominable* here meant, such as *Sodom* and *Gomorrhah*, who were *set forth to such as an example, suffering the vengeance of eternal fire*, *Jude* v.7. *βδελυγμένοι*, such are *abominable*, being given up to *unnatural* lust. Let them carry it never so *secretly*, yet are they here ranked amongst the rest, and shall have their *portion* in the *burning Lake*.

After these come *Sorcerers, Idolaters, Lyars*: Though these may be spoken fairly of by men, yet cannot that shelter them from the wrath of God; they shall likewise have their part in that *lake*, when they come to a *reckoning*. If there be, I say, a generation of people that worship these, say what you will of them, when they come to receive their wages, they *shall receive their portion in that burning lake with hypocrites*: Those that make so fair a shew before men, and yet nourish *hypocrisie* in their hearts, these men, though in regard of the outward man, they so behave themselves that none can say to them, *black is their eye*, though they cannot be charged with those notorious things before mentioned; yet if there be nothing but *hypocrisie* in their hearts, let it be *spun* with never so fair a *web*, never so *fine* a *thread*, yet they shall have their portion in the *lake*, they shall have their part, their portion, &c. Then it seems these of this *black guard* have a peculiar interest unto this place. And as it is said of *Judas*, *Acts* i.25. *that he was gone εις τον ιδιον τόπον, to his proper place*. So long as a man that is an enemy to Christ, and yields him not obedience is out of *Hell*, so long is he out of his place. *Hell* is the place assigned to him, and prepared for him; he hath a share there, and his part and portion he must have, till he is come thither he is but a wanderer. The *Evangelist* tells us, *Mat.* 23.15. that the *Scribes and Pharisees* went about to gain *Profelytes*, and when they had all done, they made them *seven times more the children of hell than themselves, filios Gehenne*: So that a *Father* hath not more right in his *Son*, than *Hell* hath in them: He is a vessel of wrath filled top full of iniquity, and a *child* of the *Devils*: So that as we say, *the Gallows will claim its right*, so *hell* will claim its due. But mistake me not, all this that I speak concerning *hell*, is not to terrifie and affright men, but by *forewarning* them to keep them thence. For after I have shewn you the *danger*, I shall shew a way to escape it, and how

the Lord Jesus was given to us to deliver us from this danger: But if you will not hear, but will *try conclusions* with God, then you must *to your proper place, to the lake that burneth with fire and brimstone.*

A Lake, 'tis a River, a flaming River, as Tophet is described to be a lake burning with fire and brimstone, a Metaphor taken from the judgment of God on Sodom and Gomorrah, as in that place of St. Jude before mentioned, as also in 2 Pet. 2.6. where 'tis said God turned the Cities of Sodom into ashes, making them an example to all them that should after live ungodly. Mark the judgment of God upon these abominable men, the place where they dwelt is destroyed with fire, and the situation is turn'd into a lake, full of filthy bituminous stuff called *Lacus Asphaltites*, which was made by their burnings. And this is made an instance of the vengeance of God, and an Emblem of eternal fire; therefore, said he, *you shall have your portion with Sodom.* Nay, shall I speak a greater word (with Christ) and tell you, that though they were so abominable, that the lake was denominated from them, yet it shall be easier for Sodom and Gomorrah than for you, if you repent not while you may, but go on to despise Gods grace. But can there be a greater sin than the sin of Sodom? I answer yes. For make the worst of the sin of Sodom, it is but a sin against nature; but thy impenitency is a sin against grace, and against the Gospel, and therefore deserves a hotter hell, and an higher measure of judgment in this burning pit.

But what is *this second death*?

2. Sure it hath reference to some first death or other going before. A man would (as it is commonly thought) think that this *second death*, is opposed to that *first death*, which is the harbinger to the second, and separates the soul from the body, but it's far otherwise. That, alas, is but a petty thing, and deserves not to be put in the number of deaths. The second death in the Text hath relation to the first Resurrection, Rev. 20.6. *Blessed and holy is he that hath his portion in the first Resurrection, on such the second death shall have no power.* The first death is that from whence we are acquitted by the first Resurrection, and that is the death; for that is a kind of death (as St. Paul speaking of a wicked and voluptuous Widow, saith, *she is dead while she liveth*) and the time shall come and now is, when they that are dead shall hear the voice of the Son of God, and they that hear shall live: And again, *Let the dead bury their dead.* So that the first Resurrection is, when a man hearing the voice of the Minister, is roused up from the sleep of sin and carnal security, and the first death is the opposite thereunto: So that the death of the body is no death at all, for if it were, then this were the third death: For there would be a death of sin, a death of the body, and a death of body and soul: This death of the body is but a flea-biting in comparison of the other two. This second death is the separation of the body and soul from God, and this death is the wages of sin, and God must not, will not lye in arrears to sin, but will pay its wages to the full. All the afflictions a wicked man meeteth withal here, are but as Gods press-money, and part of payment of that greater sum: But when he dies, the whole sum comes to be paid: Before he did but sip of the Cup of Gods wrath, but he must then drink up the dregs of it down to the bottom, and this is the second death, it's called death. Now death is a destruction of the parts compounded, a man being compounded of body and soul, both are by this death eternally destroyed. That death (like Sampson pulling down the pillars whereby it was sustained, pulled down the house) draws down the Tabernacles of our bodies, pulls Body and Soul in sunder. A thing which hath little hurt in it self, were it not for the sting of it which makes it fearful: To dye is esteemed far worse than to be dead, in regard of the pangs that are in dying, to which death puts an end. This temporal death is in an instant, but this other eternal, whereby we are ever dying, and never dead, for by it we are punished with an everlasting *ἀπολεία*, 2 Thess. 1.9. and that
from

from the presence of the Lord by the glory of his power. Then which piece I have no need to add more; for, as much as can be said of men and Angels is fully comprehended in it. The Apostle terms this a fearful thing indeed, Heb. 2. 15. whereon if a man but think (if he hath his wits about him) he would for fear of it be all his life long subject to bondage. He would scarce draw any free breath, but would still be in bondage and drudgery, till he were delivered. Thus I have declared the nature of the place, and of this second death.

That I may now go farther, know that *this Lake* and *this place* is the place that the Lord hath provided for his enemies: It is the Lords slaughter-house; its called a place of torments, Luke 16. vers. 24, 28. a place wherein God will shew the accomplishment of his wrath, and revenge upon his enemies, *Those mine enemies that would not have me to reign over them, bring them forth, and slay them before my face.* Luke 19. 27. *Those vessels of wrath, those Rebels; the King is enraged, and his wrath is as the roaring of a Lyon, which makes all the beasts of the Forrest to tremble,* Prov. 19. 12. *And where there is the wrath of such a King, the issue thereof must needs be death,* Prov. 16. 14. *The wrath of a King is as a messenger of death.* How much more fearful is the wrath of the King of Kings. God hath sharp arrows, and he sets a wicked man as his Butt to shoot at, to shew his strength, and the fierceness of his wrath. See the expression of Job in this case, *The arrows of the Almighty stick fast in me, and the venome thereof hath drunk up my spirits:* In so few words there could not be an higher expression of the wrath of God. First, that God should make thee a Butt, and that thou shouldst be shot at, and that by Gods arrows: And then they are not shot by a child, but (as the man is, so is his strength) by the Almighty, by his bow, wherein he draws the arrow to the head. And then again these arrows are *poysoned arrows, and such poysen as shall drink up all thy soul and spirit:* Oh, what a fearful thing is it to fall into the hands of such a God: It's a saying of Moses, Psal. 90. 11. (for 'tis Moses Psal.) *Who knoweth the power of thine anger? The power of Gods anger is unknown.* And so in his Song, Deut. 32. 22. he sets it out in some measure. *A fire is kindled in mine anger, which shall burn unto the lowest Hell,* &c. Mat. 25. 41. So that the King, being thus provoked, is provoked to curse thee, Mat. 29. It's put into the form of thy sentence: this cursing shall be thy lot in hell, it shall be thy very sentence, *Go ye cursed into everlasting fire.* There is nothing but cursing: As Job cursed himself, and the day of his birth, so then shall cursing be all thy song: thou wilt curse thy self, that thou didst not hearken to the Preacher, that thou wouldst not accept of Christ, and the means of mercy and grace, when it was offered thee: And thou wilt curse the time thou wert acquainted with *this man*, and *that man*, and *others* will curse thee for drawing them to sin: God curses thee, and man curses thee; and God curses not in vain, when he curses: Others will curse thee, and thou, thy self and others; and think then how cursed will be thy condition? All the curses, that cannot be thought on, shall rest on the head of an impenitent sinner, to shew Gods terrible and just indignation against him. O beloved to deliver us from this curse, Christ the Son of God was made a curse for us: the curse is so great, nought else can free us from it. But now that I may rank these punishments of the damned, and bring them for memories sake into some order (although there be no order there, for it's a place of confusion Job. 11. 22.) you may consider that the penalties of Gods enemies are penalties partly of loss, and partly of sense.

1. *Of loss.* And that consists in the deprivation of every thing that might administer the least comfort to him; and for this cause Hell is termed utter darkness. Now darkness is a privation of all light, so is Hell of all comfort, to shew that there is not the least thing that may give thee content, nor is

the poorest thing thou canst desire to be had there. *Darkness* was one of the plagues of *Egypt*, though there were no kind of sense in it, yet we may think what a plague and vexation it was to them, to sit so long in *darkness*. The *darkness* of *Hell* is darker then *darkness* itself. *They shall never see light*, *Psal. 49. 19.* saith the Scripture, they shall not have so much as a glimpse of it: To be cast into this utter *darkness*, where shall be nothing to administer the least comfort, what an infinite misery will that be? Were it only the loss of the things we now possess, and enjoy, of all which death robs us, as *pomp*, *honour*, *riches*, and *preferment*, this were grievous to a wicked man: These are things death dispossesses a man of, these cannot follow him, nought but thy works accompany thee: Thy friends may follow thee to the grave, but there they shall leave thee. To have been happy, and to be miserable, is the greatest woe, to have lived in good fashion, and to be wretched, is the greatest grief. How will this add to the sinners misery, when he shall say to himself, I had once all good things about me, but have now for my portion nothing but woe: I had a bed of down, but it is now exchanged for a bed of fire: I was once honourable, but now I am full of shame and contempt; this will greatly add to his misery. But all this is nothing, these are but the beginnings of his sorrow in regard of loss: for a man to be rich and wealthy to day, and to morrow to be stript of all, and left not worth a groat, to have all swept away, this is a woeful case.

2. But if this be so grievous, what is it to lose *Heaven*? Certainly, to lose the highest and greatest good, is the greatest evil, and punishment, that can be inflicted upon a creature. Which makes many Divines think, that the penalties of loss are far greater then those of sense, though they seem not to make that impression. It's another thing to judge of things by sense, then by loss: As for example, a man is greatly troubled with the tooth-ach, and he thinks his case more miserable then any, and thinks no man ever endur'd so much misery as himself, he judges of his misery by sense: Another man is in the consumption, and he hath little or no pain at all; yet if a man come with a right judgment, he will judge his condition far worse, then the others. So take all the pains in *Hell*, though sense may say they are the greatest that can be, yet discreet judgment can say, that the loss of God the greatest good, is the worst of evils. Now (if thou be a firebrand of *Hell*) thou must be for ever banish'd from Gods presence. Thou base wretch, dost thou think *Heaven* a place for thee? Not so. 'Tis without are dogs and sorcerers, &c. *Revel. 22. 15.* Thou art a damned dog, therefore thou must out from God, and from the company of the blessed Saints and Angels. When Peter saw Moses and Elias with Christ in his Transfiguration, though he had but a glimpse of glory, yet he saith, *It is good for us to be here: Mat. 17. 14.* But oh how infinite good will it be, to be in *Heaven*? How shall we be then rapt up with glory, when we shall be for ever with the Lord, *1 Thes. 4. 17. in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore. Psal. 16. 11.* On the contrary, how exceeding terrible will it be to be shut out from the presence of God? When God shall say, *avaunt hence, whip out this dog*, what doth he here? Let him not defile this room, this is no place for such a filthy dog. Oh the unspeakable horror and dread! Oh the infinite shame of that man, who is in such a case! But this is not all.

There is yet one thing more: the wicked shall not only be banished from Gods gracious presence, and cast into *Hell*, but this shall be done in the sight of *Heaven*. The glorious Saints of God have continually a sight of Gods justice upon sinners, that they may glorifie his mercy the more. The Scripture runs much to this purpose, *Rev. 14. 10. If any man worship the beast and his image, the same shall be tormented with fire and brimstone in the presence*

sence of God and of his holy Angels. This in the 9th verse is the portion of them that worship the beast, that is, the Pope, and receive the mark of his name. That is, if any will be an expresse publick or private Papist, if any one will be a slave to the Pope, see his portion; he shall drink of the wine of the wrath of God, and be banished from the society of holy Angels, and be tormented with hell fire in their presence. Oh what a vexation will this be to the damned, when they shall see others in heaven, and themselves shut out of door? This will cause weeping and wailing and gnashing of teeth. It will go to their very heart, when they shall see Moses and Aaron, and the Prophets, and holy Saints in joy and glory, and shall consider and remember, that if they had made use of those means and opportunities of grace, they might have lived in heaven too, whereas now they must be everlastingly tormented in that lake which burneth with fire and brimstone, and that without any hope of recovery, 2 Thess. 1. 9. Punished with everlasting destruction, from the presence of the Lord and from the glory of his power. You know that by the Law of Moses, whensoever an offender was to receive his strokes, Dent. 25. 2. 3. The Judge was to cause him to lye down, and to be beaten before his face, and he himself was to see it done. So when God comes to give the damned their strokes in hell (for hell is the place of execution, wherein he that knows his masters will and doth it not, shall be beaten with many stripes) he himself will see them beaten in the presence of all his holy Angels, and if so, how shameful will their punishment be? when there shall be so many thousand witnesses of it, when they shall be made (as we say) the worlds wonder. These are they that shall rise to everlasting contempt, Dan. 12. 2. So in Esay ult. Cap. v. ult. it's said of the damned, their worm shall not dye, nor their fire be quenched, but they shall be an abhorring to all flesh, and the holy Angels and Saints shall go forth and look upon them: those proud ones that scorned Gods people here, shall then be abhorred and scorned of them.

4. Add to all this, that he's not only banished from the presence of God for a while, but from all hope of ever seeing God again with comfort. Thy estate is endles and remedles. Whilst thou art here in this life, of a Saul thou mayst become a Paul, and though thou art not yet a beloved Son, yet thou mayst come in favour: Whilst thou livest under the means of grace, there is yet hope of recovery left thee, it may be this Sermon may be the means of thy conversion: But then amongst all thy punishments, this will be one of the greatest, that thou shalt be deprived of all means of recovery, and this shall be another hell to thee in the midst of hell, to think with thy self I have heard so many Sermons and yet have neglected them; I had so many opportunities of grace, and yet have slighted them, this will make the sinner rage, and bite his tongue, and tear himself, to think how that now all means are past. And this is the first penalty, the penalty of loss.

That of the sense succeeds. By the former we are deprived of all the joys and comforts of heaven and earth, of Mount Sion, shut out of the City of the living God, the heavenly Jerusalem, deprived of an innumerable company of Saints, of the general Assembly and Church of the first-born, of God himself the judge of all, and the souls of the Saints made perfect. This shall make a sinner curse himself.

Now follows the penalty of torments and sense. When Adam was banished out of Paradise, he had the wide world to walk in still, but it is not so here: Thou art not only cast out of heaven, but cast into hell, and art deprived of thy liberty for ever: 1 Pet. 3. 19. It's said Christ preached to the Spirits in prison, them that in the days of Noah were disobedient, and for this cause are now in prison. Hell is compared to a prison, and a prison indeed it is, and that an odious one. For,

1. Look on thy companions. If a man were to be kept close prisoner, it were a great punishment, but go ye cursed, saith God, into everlasting fire, prepared

prepared for the Devil and his Angels. To be among such companions is most infinitely miserable, there is nothing but Devils and damned bowling Ghosts, woful companions: If there be an house possessed with an evil spirit, a man will scarce be hired to live in it, but here the damned spirits, the filthy and cursed host must be thy yoke-fellows: Suppose there were no torment to suffer, yet to be banished from Heaven, and to be tied and yoked to wicked spirits, were a torment sufficient to make the stoutest that ever was tremble and quake, and be soon weary of it.

2. But it's a place of torment too, a prison where there is a rack, to which thou must be put, and on which thou must be tormented: *I am tormented in this flame*, saith Dives. Luk. 16. 24. To speak of the torments there, will be matter enough for another hour, but I delight not to dwell on so sad a subject: only this is that which prepares the way to the glad tidings of salvation, therefore I shall a little longer insist upon it. The body and soul, the whole man, shall be there tormented; not the soul only, but even the body too after judgment. Do you think the members of the body, which have been the instruments, shall escape? be rais'd, and cast into Hell to no purpose? Why should God quicken it at the last day, but to break it on the anvil of his wrath, and to make it accompany the soul, as well in torments as in sinning. 'Tis true, the soul is the fountain of all sense, and the body without it hath no sense at all: Take away the soul, and you may burn the body, and it will not feel it. Now the soul being the fountain of sense, and the body being united to it, when God shall lay his ax at this root, at this fountain, how dreadful shall it be? How shall the body choose but suffer too? Should any of us be cast into a fire, what a terrible torment would we account of it? Fire, and water, we say, have no mercy; but alas, this fire is nothing to the fire of Hell, 'tis but as painted fire to that which burns for ever and ever. The furnace wherein Nebuchadnezzar commanded those to be thrown that fell not down to the graven-Image which he had set up, was doubtless at every time a terrible place. Hell is compared to such a furnace; but what shall we think of it, when the King in his wrath shall command the furnace to be heated seven times hotter than usual? Nay, what shall we think of Hell, when the King of Heaven shall command it to be heated seventy times seven times hotter than before? When there shall be a fire, and a fire prepar'd: for so is this fire of Tophet, it's a pile of much wood. Isai. 30. 33. When the King of Heaven shall as it were set to work his wisdom, to fit it in the sharpest manner, in procuring such ingredients as may make it rage most, and be most violent: It is a fire prepared for the Devil and his Angels, the strongest of creatures, for the punishment of principalities and powers: And if it can master Angels, think not but that God hath a fire to roast thy soul: It is the soul that is in Hell onely till the day of judgment, though the body be not there. A man would think that the soul did not suffer, but Philosophy tells us, that the soul suffers *mediante corpore*, in and by the body: Therefore 'tis a rule in Divinity, that *whatsoever God doth by means, he can do without means*. Though the body be not there, but the soul only, yet God is able, nay doth make the soul as well feel grief, without the body, as he doth by means of the body.

3. But now besides thy fellow-prisoners in that cursed Gaol, consider who are thy tormentors, thou that dost continue in impenitency. Now thy tormentors are these three.

1. The Devil.
2. Thy self.
3. God Almighty.

1. The Devil, who is thy deadly enemy, a bloody-minded adversary, a murdering and merciless-minded spirit, a murderer from the beginning,

a merciless tormentor, who being in plagues and torments, and thereby even at his wits end, would fain ease himself in tormenting thee. When the Devil, as we read, was dispossessed of a child wherein he was, *he rends and tears, leaves him foaming, that there was little hope of life in him: Mar. 9. 20.* But now when a man shall be delivered into the hands of this merciless Spirit, when God shall say to the Devil, *take him, do what thou wilt with him, do thy worst to him:* When thou shalt be thus put into the hands of one that hates thee, and delights in thy ruine, how will he tear thee into pieces? How will he torment thee? In how desperate and wretched a case will thy soul and body be?

But the tormentor within thee is far more heavy, painful, and grievous; *Mar. 9. 44, 46, 48.* That never dying worm within, the sting of a guilty and wounded conscience, this, like a sharp dagger, is still stabbing thee, at the very heart. This by a reflecting act upon it self, will cause thee to revenge Gods quarrel on thy self; and as a musket over-charged beats back on the shooter, so will it most furiously return upon thee. This is that, that smote David, when 'tis said *Dauids heart smote him. Sam. 24. 10.* A man needs no other fire, nor other worm to torment him, then that within him: Which as the worms on the carcase, gnaws on a wretched soul. But there is a greater tormentor then both these behind, and that is

3. God himself, he is highly offended and enraged at thee, and therefore comes and takes the matter into his own hand, and will himself be executioner of his fury. There is a passage in the *Theff.* To this purpose, which methinks is more then can be spoken by men or Angels *Epist. 2. cap. 1. v. 9.* *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Mark that, God whom thou hast so highly provoked to wrath, hath a strong hand, and glorious power. He shewed the glory of his power in the making the world, and all things in it; and all that infinite power which he hath manifested in the creation of heaven and earth, shall be engaged in the tormenting of a sinner. Were there a man that should lay a target of brass, or a target of steel on a block, and should then cleave all in sunder at a blow; this would sufficiently manifest his strength: So doth God make manifest his power in crushing thee to pieces. There are still new charges and discharges against sinners, to make his power therein manifest. What if God, willing to make his power known, (saith the Apostle *Rom. 9. 22.*) suffered a while the vessels prepared to destruction? God will manifest his power by the strength of his stroke on those that rebel against him. Hence proceedeth weeping, and wailing, and gnashing of teeth, which is a Metaphor taken from one either that hath a great coldness on him, or from the symptoms of a Fever.

Add to all that hath been said these two things,

1. The torment shall be everlasting, you shall desire to die, *Rev. 9. 6.* that your torments may have end: And here you may expect that I should say something of the eternity of the torments of the damned; but I am not able, nor any one else sufficiently to express it: It shall continue *ten thousand thousand years, after that an hundred thousand times ten thousand, and yet be no nearer end then at the first beginning.* Thou must think of it seriously thy self, and pray to God to reveal it to thy soul, for none else sufficiently can.

2. But besides, as it is everlasting, so is it unabateable. If a man were cast into a fire, the fire coming about him, would in short time blunt his senses, and take away his feeling, and besides the materials of the fire would soon spend and waft: But it is not so here, here is not the least abatement of the horror, nor the least inch of torment taken away throughout all eternity. It was a poor request of Dives (one would think) that *Lazarus would dip the tip of his finger in water, and cool his tongue: Luk. 16. 14.*

A cold

A cold comfort, but one *drop* of water for the present, which would soon be dried, and yet that is denied him, he must have no *abatement* of his *torment*. Nor is there any abatement of *thy feeling*, but thou art kept in *full strength*; and as long as *God* is *God*, shall *Tophet* burn, and thou *feel it*.

Obj. But (may some say) this is *preaching indeed*, this would affright a man, and make him go *hang* himself, sooner then be *converted*.

Sol. True, should God let loose the *cord* of our conscience, it were the way (such would be the *terrors* of it) to make a man find another *cord*, did not God restrain him. I desire not by this to *hurt* you, but to *save* you. I am a messenger not sent from *Abraham*, *Luk. 16. 27.* (as *Dives* entreated) but from the *God of Abraham*, to forewarn you that you come not to that *place of torment*.

But now (Beloved) there is a way to escape this misery, and that is by *Jesus Christ*, *Mat. 1. 21.* He was for this end called *Jesus*, *because he saves his people from their sins, Mat. 1. 21.* And consequently from wrath: Which how it is done I shall shew in a word, and that is

1. By *Christ Jesus offered for us.* And

2. By *Christ Jesus offered to us.*

By *Christ offered for us*, he must *die* for us, and if there be any *death* more *curst* then other, that death must he die; if any more *painful*, that must he suffer Thus he undertakes thy cause and suffers what for sin was due to thee.

And then being offered for us, he is *offered to us*, as we may see in the *Sacrament*, where there are two acts of the Minister, the one the *breaking the bread*, the other the *offering* it to the people. Thou hast as good warrant to take *Christ* offer'd, as thou hast to take the *bread* and *wine*, which thou art commanded to receive. Thus I thought good to add something to *sweeten* the rest, that I might shew that there is a way to be freed from the *bitter pains of eternal death*.

PHIL. 2. 6, 7, 8.

Let this mind be in you, which also was in Jesus Christ ; who being in the form of God, thought it no robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion of a man, he humbled himself unto the death, even the death of the Cross.



YOU have heretofore heard that point of *Christian Doctrine* which concerns the knowledge of our *misery*, and *wretched estate* by nature. The substance of all is, *That we are the children of wrath and disobedience, as well as others.* You see then in what state every man stands, before he hath made his peace with God : as long as he stands on terms of Rebellion. You see what the Holy Ghost saith, *We were all the sons of disobedience, and Children of Wrath as well as others.* This I tell you (as hath often been declared) not to *discourage* a sinner, or to drive him to *desperation*, but because it's fit he should know his *estate* in which he is. If they will try conclusions with God, if they oppose him, the Lord cometh with a *Rod of Iron*, and will break them in pieces like a *Potters vessel* ; Psal. 2. 9. *Those mine enemies that will not have me to reign over them, bring them, and slay them before me* ; Luk. 19. 27. It is fit every man should know this ; This part is only for this end, that it may *awaken* us ; otherwise to what purpose do we preach unto you ? Till the Law *awaken* us, we sleep securely in our sins, till the dreadful Trumpet of Mount Sinai comes with *thundring and lightning* ; as Eph. 5. 14, *Awake thou that sleepest, &c.* Unless this *awaken* us, in what case are we ? Sinful men are as *sleepers*, that are a *dreaming*, as the Apostle speaks, Jude 8. A *sleeping* sinner will be a *dreaming* sinner ; he never sees things as they are in their proper *shape* : but he thinks with the Church of Laodicea, *That he is rich, and wants nothing ; when as he is poor, miserable, blind and naked.* He thinks he shall be admitted into heaven, as soon as the proudest : but this is a dream ; Isa. 29. 8. *As the hungry man dreameth, and behold he eateth ; but when he awakes behold he is empty : or as a thirsty man that dreams he drinketh ; but awakes, and behold he is faint.* Thus it is with us, we think we are entring upon the *Suburbs* of heaven, and yet we are but in a *dream*, and in a *sleep*.

Now being thus *awaked*, consider with thy self what thou hast to do, when the dreadful Trumpet of the Law hath *awakened* thee, consider thy state ; if thou sleepest this night in thy sins, perhaps hell fire may be thy portion before the morning. It were better for thee therefore to *awake*, before the *flames* of hell fire *awake* thee. Consider likewise that thou must not be led by thy self, thou must renounce thine *own will*. Our *Estates* may be pleasing unto us, to enjoy in a dream our *hearts lusts* here on earth ; but

Note well.

consider, unless thou *cross* thy *Will* here, it shall be *crossed* hereafter : yea it shall be the *main cross* a man shall have in hell, (*besides the eternal weight of Gods wrath*) that he can will or desire nothing, but he shall be *crossed* in it : not the least thing he desires, but he shall have the *contrary*, world without end : Learn then what a woful thing it is to be our *own Lords*, to follow our *own Lusts* and *Pleasures*, see what we shall gain by it : never shalt thou enjoy the least portion of thy *will* in the world to come ; if thou wouldst have but a *drop of cold water*, thou shalt be *crossed* in it. There's nothing thou desirest but thou shalt have the *opposite* to it.

Our Remedy,
or our Redem-
ption by Christ

Thus having truly and plainly shewed our *Sinfulness*, *Wretchedness*, and *Cursedness* by nature, I come unto the *second part* which I proposed to wit : *Our Remedy, or our Redemption by Christ*. And God forbid that he should create man the best of his visible Creatures for destruction : *What gain and profit is there in our blood?* Psalm 30.9. *God is full of Grace and Compassion and he considers that we are but dust.* And happy are we that we are but *dust*. Had we been more *glorious Creatures*, as *Angels*, we had not had the benefit of a Saviour. When they rebelled, God considered their *Metal* : And as with an high hand they rebelled, *so the Lord reserved them in everlasting chains under darkness, unto the Judgment of the great day* ; Jude 3. 1 Thes. 1. 10. They fell without a Redeemer ; It is well for us, that God considereth that we are but *dust* ; *For by Jesus Christ he delivereth us from the wrath to come.* 1 Thessal. 1. 10. It had been better for us never to have been *born*, then to be born *fire-brands* of Hell. But now the point is, that we are *Brands plucked out of the fire*, Zach. 3. 2. It is fit therefore we should know who is our Redeemer.

Now, as I have shewed you the last day, it is *Jesus Christ* : And here consider,

1. That *Christ Jesus* was offered for us, for the satisfaction of Gods Justice, and this is his priestly office.

2. As there was no *Remission* without *shedding of blood*, Hebr. 9. 22. Therefore after the *blood* is *shed*, and the Priest offered himself, there comes a second thing, else we are never the better : and that is *Christ offered to us* : This makes up our *comfort*. Many talk of the *extent* of Christs Death and Passion, saying, he dyed sufficiently for us, which is an improper speech : For what comfort were this, that Christ was offered for us, if there were no more ? A bare sufficiency in Christ serves not the turn : This were a cold comfort : As if a man that were in debt, and afraid of every Serjeant, and every Sheriff, should be told : Sir, there is money enough in the King *Exchequer* to discharge all your debts. This is very true, but what is that to him ? What comfort hath he by it, unless the King make him an offer to come, and take *freely* for his discharge ? And a cold comfort were it to us to know Christ to be sufficient for us, unless he invite us to take *freely* of the waters of life, *Ho, every one of you that thirsteth, come you to the waters*, &c. Isa. 55. 1. Thus unless Christ be offered to us, as well as for us, we are never the near.

Now to make this appear ; Observe that in every *Sacrament* there are *two acts* of the Minister. The one hath Relation to God, a *Commemoration* of the Sacrifice, in which respect the *ancient Fathers* called it a *Sacrifice* : the other, the *breaking of the Bread*, and *pouring out of the Wine* ; wherein there is a *Commemoration* of the *Body broken*, and the *Blood shed*, not as they are Concomitants, the Wine in the Bread, as the *foolish Papists* dream, for that were rather a *commemoration* of his *life* than of his *death*, when the blood runs in the veins. The *commemoration* of Christs death is made by *separation* of the blood from the body ; and as there is one act of the Minister in consecrating by *breaking the body*, and *pouring out the blood*, so there is a second Act which is *ministerial*. When the Minister saith, *Take, eat, this*

This is my body; as if Christ were present, and said, *Come, Take my body*; thou hast as free an interest to it, as when thou art invited to thy friends table thou hast right to the *meat* before thee. So that as Christ was once offered for thee, so he is, in the Sacrament of the Lord's Supper, offered to thee: And what now should hinder thee, unless thou art one that will obstinately oppose thy own *salvation*, and say, *I will not have this man to rule over me*, thou canst not miscarry. But if thou wilt be thine own Lord, perish in thine *infidelity*. Here be the *Keys* of the Kingdom of Heaven given unto God's Ministers, unless thou wilfully oppose thine own salvation, and shut that *door of salvation* which Christ hath opened so wide for thee. See, the ways of God are plain. Christ hath paid a great price for thee; and then, as great as it is, he offers it to thee.

Now for the former of these, which is Christ's satisfaction made unto the Father for us, I made choice of this place of Scripture, which sets it out particularly. Herein two things are to be observed.

1. *The person who it is that will thus humble himself.* The Apostle grounds his Exhortation on the fourth verse; where he tells us, *We ought not to look every man on his own things, but every man on the things of others. Let this mind be in you, which also was in Christ Jesus.* If Christ had looked only on his own things, he might have saved himself a great deal of labour and pains. He being the Son of God, might as soon as he was born have challenged a seat with God in *Glory*: He need not have gone *per viam*: He might be Comprehensor in *meta*: But he would pass on to his journey's end in a thorny and troublesome way. Let then the same mind be in you which was in Christ Jesus; who minded not his own things, but the good of others.

2. *What it was wherein he humbled himself.* He took upon him the form of a servant, and was obedient unto the death of the Cross. The highest humiliation that can be; that he who is above all praise, whom Angels adored, that he should be brought from heaven to earth; and not only be a Pilgrim there, but have a sorrowful and piteous Pilgrimage; and at last to be cut off by a shameful death from the land of the living. This Humiliation hath no parallel.

The depth of the humiliation consists in the height of the person thus humbled; and were not he so high, it could have done us no good. It's no small satisfaction that can appease God's wrath: therefore the Apostle, in the Epistle to the Hebrews, speaking of *Atelchisedeck*, the type of Christ, concludes, *how great this man was.* Heb. 7. 4.

Consider the invaluable price that was paid for thee, and how great he was who paid it; who being in the form of God, he who was fellow, and fellow-like with God, as good as himself, as great as himself; was thus humbled. It was the Second Person in the sacred Trinity, he, and no other, that was thus humbled for thee: He was weary for thee, and reviled for thee, sweated and fainted for thee, hungred for thee, and was buffeted for thee. It was he, the Second Person of the blessed Trinity, in proper speech, without either Trope or Figure, shed his blood for thee, died for thee; and suffered all these things in his assumed nature (taking on him the form of a servant) though not in his divine. He remaining God alone, could not die, but die fain he would for thee; therefore he took thy nature on him, that he might die for thee in that assumed nature. He took not on him the nature of Angels, but the seed of Abraham. Heb. 2. 16. He being the Fountain of life, and the Prince of our life, (and without shedding of blood no Redemption can be wrought) having not blood to shed as God, therefore took our nature on him; as it is, Heb. 10. 5. *Sacrifice and offering thou wouldst not, but a body thou hast prepared me: then said I, lo, I come; in the volume of thy book it is written of me, to do thy will, O God.* As if he should have said, Lord, I am not able to accomplish thy Will, or to be subject to thee in thy nature; there-

fore thou hast made me a *man*, that in the *form* of a *servant*, I might shew obedience, which I could not while I was in nature *equal* unto thee. Now consider how great this person is that hath suffered all for thee. *Rev. 1. 5. Jesus Christ, who is the faithful witness, the first begotten of the Dead, and the Prince of the Kings of the earth*: To have a great Prince bound like a thief, arraigned, and executed; the consideration of this state of the person would move a stony heart. *Rev. 17. 14. He is the Lord of Lords, and King of Kings.*

Amongst men, the Father is more honourable than the Son, and the Son is but a servant, until he be emancipated: but it is not so in the Divinity; but the Father and the Son are both alike honourable.

Among men, the Son hath the same *specific* nature with the Father, but not the same *individual*: but it is not so in the Divinity; the Father and the Son have the self same *individual* nature. *Joh. 10. 30. I and my Father are one, therefore there must be an equality.* The Pharisees themselves could draw this conclusion; that if he were the Son of God, he was equal with God. *Joh. 5. 18. Therefore the Jews sought the more to kill him, because he said, God was his Father, making himself equal with God.* A man would think how could that follow? He was but God's Son; but God's Son must be equal with the Father. In making himself God's Son, he made himself equal with God: and therefore know, upon this, and by this stands the point of our Redemption. If a pure and holy Angel had suffered never so much, it would not have availed for our Redemption. It is a Price no man, nor Angel must meddle withal; it will require a greater Price. It was God himself that suffered in his assumed nature: He, and no other person; (for we must understand, though Christ took on him the nature of a man, yet not the person of a man) here stands the point, the Second Person in the Trinity is the *Suppositum* of all this humiliation: and therefore observe when the point of suffering comes, there is a remarkable speech. *Zach. 13. 7. The Father seemeth to say concerning the Son, that it was against his heart to smite him: The expression was a lively one; it went to his heart to smite one that was his equal, that did him no wrong: Awake, O sword, against my Shepherd, and against the man that is my fellow.* You know of whom it is spoken by *Matthew, Mat. 26. 31. I will smite the Shepherd, and the sheep of the flock shall be scattered. The Lord is ready to break him. Isa. 53. The Sword was as it were unwilling to smite. The man that is my fellow?* A blow lighting on God's fellow, equal with God, of what value is it? Consider the difference betwixt a man and a man: The State of a Prince makes great odds between that is done to him, and that is done to another man. When David would adventure himself into the battel: *Thou shalt, say they, go no more with us, lest thou quench the light of Israel, 2 Sam. 21. 17. and more fully, 2 Sam. 18. 3. Thou art worth ten thousand of us.* They would not hazard the person of the King in the battel, Why? because *thou art worth ten thousand of us.* The dignity of a Prince is so great, that ten thousand will not countervail the loss of him. If this be the esteem and worth of David, what is the worth of David's Prince? If thus with a King, what with the King of Kings, and Lord of Lords? This is a great ground of the sufficiency of Christ's suffering. *Heb. 9. 13. If the blood of Bulls and Goats sanctifie to the purifying of the flesh; how much more, vers. 14. shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Consciences from dead works, to serve the living God?* It is not the offering of the body only, but he did it through his eternal Spirit. When the Martyrs and Saints offered themselves a sacrifice, they offered it through the flames of their love, and therefore embraced the stake; and love is described as strong as death: but Christ did not offer his Sacrifice with the flames of his love, though love was in him the greatest that ever was; but with the everlasting flames of his Godhead

Godhead and Deity; with that fire from heaven, which is a consuming fire? He did the deed, that will purge our Consciences from dead works. *Act. 20. 28.* Take heed unto your selves, and to the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood: God hath purchased the Church with his own blood: whose blood? God's blood. The blood of God must be shed. He who thought it no robbery to be equal with God, must shed his own blood: As Zipporah saith to Moses, a bloody husband hast thou been to me, *Exod. 4. 25.* So may Christ say to his Church, a bloody Spouse hast thou been to me, that my blood must be shed for thee: *1 Cor. 2. 8.* Had they known, they would not have crucified the Lord of Glory; that is, they would not have crucified God. He that was crucified, was the glorious Lord God. *Act. 3. 15.* Thou deniedst the holy one, and killed the Prince of life. Here's the matter, unless the Prince of life had been killed, thou couldst not have life. This the Apostle sets down as the ground of all, before he comes to the particularities of his humiliation; and sets down who it was, who was thus humbled: He whom the Heaven of Heavens could not contain, he must descend into the lowermost parts of the earth; that's a descent indeed. His Humiliation appears in this, that he who was thus high, became a man; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. In this humiliation consider, I say, these two Points.

1. The person who was humbled.
2. The degrees of his humiliation. Some things have regard to the whole course of his life, others to the conclusion or period of his life. All his life from his incarnation to his passion, was a continual thread of humiliation from his Cradle to his Cross, from his Womb to his Tomb: So here is set down the humbled life of our blessed Saviour. For I would not have you think his humiliation consisted only in coming to the Cross, when they so mercilessly handled him: it cost him more then so: as sinners have the curse of God on them in their life, as well as in their death: So Christ must have a miserable life, as well as an accursed death. Though the heat came at the end of the Tragedy, yet his whole life was a continual suffering. Consider the degrees of it.

Christ's humiliation in life and death

1. He made himself of no Reputation, ἐκένωσεν ἑαυτὸν he emptied himself: It was the second person in the Trinity that thus humbled, and emptied himself, (not in his divine nature, but his assumed,) of all his transcendent endowments.

Consider the particulars of it, he took on him the form of a servant; Was not this a great humiliation? That the second person in the Trinity should stoop so low as to take on him the nature of one, who is not worth the looking on? That he should take dust and ashes upon him. *Psalms 113. 5, 6.* God's greatness is thus expressed, Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things in heaven, and in the earth: What Humiliation is that? Compare these two humiliations together. It is an humiliation, to cast but his eye upon the Heavens, to look upon the most glorious of all his works, to look upon the Angels, but what is man that thou so regardest him? That thou shouldst not only look upon him, but take him up, and make him an inmate under thine own roof? This is a greater abasement, but here's a further degree, Christ during the time of his pilgrimage was content to deprive himself of his Glory, that he now enjoys. By reason of his Hypostatical Union with the God-head, he deserves all honour and glory, When he brought his first begotten into the world, he saith, And let all the Angels worship him. *Heb. 1. 6.* Every knee bows to him that is thus highly exalted. We see Christ crowned with glory and honour, all Dominion and Power being made subject unto him, yet he for thirty three years and an half was content to be exiled from his Fathers court.

John

John. 17. 5. Glorifie thou me with the glory I had with thee before the world was; Which is expounded in the Proverbs, where the Wisdom of God was shewn before the world was framed. Prov. 8. 30. Then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him; this was the work, before the foundation of the World, which God was doing, the Father was glorifying the Son, and the Son was glorifying the Father. The Father took infinite delight in the Son, and the Son took infinite delight in the Father, and the Holy Ghost in them both. To be deprived of such a sight, and such a glory as this, and for thy sake to be banisht from that high Court; where not to enjoy that fulness of joy, was an emptying of himself: yet all this he did for thee.

The second degree of his humiliation, that he might become a servant.

2. *He minded not his own things, if he had, he might have presently set at Gods right hand, where is fulness of joy for evermore: But his bowels yearned on us, and he took upon him the form of a servant, and was found in shape of a man, that is, as an ordinary man: We know what the nature of servitude is. Every man naturally desires liberty, but Christ that he might make thee free, was content to be bound as an Apprentice, and endure a servile estate. Christ both in respect of God and man took on him the form of a servant.*

1. For him to be Gods servant was an Humiliation, though for us, it be the greatest honour to be Gods servants. Saint Paul makes it his prime Epitete, *Paul a servant of Jesus christ. And David calls himself the servant of the Lord, O Lord I am thy servant, truly I am thy servant.* But it was an Humiliation for Christ to become Gods servant. For him who thought it no robbery to be equal with God to become Gods servant, and to take a nature on him, that he might say, *My Father is greater then I; behold my Father and I were one,* but now taking on me a humane nature, I am made inferior to my Father, I am become his servant: *Behold my servant in whom I am well pleased; Isa. 53. By his knowledge shall my righteous servant justify many:* There is much difference in servants. A free servant and a bond servant. A very bond-man doth Christ make himself, being man, and accounts it as a great honour as may be, not only to be his Fathers servant, but his bond-man. Can I shew that there is any such humiliation as this? Look on *Heb. 10. 5. Sacrifice and burnt offerings thou wouldst not, but a body hast thou prepared me,* these words have relation to that of the Psalmist, *Psalm 40. 6. Sacrifice and burnt offerings thou didst not desire, but mine ears hast thou opened; it is in the margent, mine ears hast thou digged, or hast thou bored. The boring of the ear was an expression of everlasting servitude. Another servant that had not yet his ear bor'd, might be free at the year of Redemption, at the seventh year: but if not, his ear was bored that he might be a servant for ever according to that, Exod. 21. 4. He that loved his service so well as to have his ear bored, is a servant for evermore. Mine ear Lord hast thou bored, I will be thy servant for ever.* Christ took on him the form of such a servant; nay Christ was more then an ordinary slave: He was one bound to an everlasting slavery, for he was the Son of an hand-maid: Now the Children of an hand-maid were not to go forth at the year of Jubilee. *Exod. 21. The Wife and her Children shall be her Masters, and he shall go out by himself:* Meaning thus, he that was the son of an hand-maid, must be bound. *Partus sequitur ventrem.* Now that Christ was the son of an hand-maid, we have Maries own confession, *Behold the hand maid of the Lord, and he hath looked upon the low estate of his hand maid, Luke 1. 38, 48.* Hence David saith, *Psal. 116. 61. O Lord I am thy servant, and the son of thine hand-maid: I am not only thy servant, but thy bond servant: I am he who was born in thy house: and out of thy house I will never go. Thus is Christ a servant in respect of God.*

But it is not only thus, he is not only a servant in regard of God, but he took

took on him the form of a servant *in respect of men too*. Look what relations are between men, that have superiority, and Subjects, Christ, who was born a free child, yet made himself a servant unto man: He had a *reputed father*, but a *true*, and a *natural mother*: From the twelfth year of his age, till the thirtieth, he went with them, and was subject unto them, *Luke. 2. 51.* No Apprentice was more subject to his Master in his Trade, than he was to his reputed father; he kept him close unto his Trade. Look on him out of the family, in the Common-wealth: He paid tribute. He might stand upon his privilege: *Of whom do the Kings of the earth exact Tribute? &c.* They answer, *Of strangers: Then are the Children free.* If the son of a temporary Prince be free, how much more shall the Son of God be free? But yet it behoves us to fulfil all righteousness. He would be a subject unto Caesar, and in recognition of his subjection he would pay Tribute, though he fetched it out of the fishes belly. Hence the Apostle tells us, *Rom. 13. For this cause pay you Tribute, to testify your subjection.* Neither was Christ only a servant to them, who were in some Authority, but generally among men he was in the state of a servant. *Mat. 20. 28. The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* Not to be a Master to command, and have others to attend him; but he came to be a servant; see in what esteem he was had. We account a *servant* in the next degree unto a *beast*; for liberty is that whereby a man breaths, and a man were better be dead, then have his liberty took from him; and so Christ was not only a *bond-man* in regard of his Father, but in regard of men. In the estimation of men he was vilified for a bond-man: and that will appear by the price for which he was sold. *It was thirty pieces of silver.* To consider what the price was, is a considerable part of his passion. There is a Prophecy cited out of *Jeremy* in your books, but it is *Zachary*; though I have seen some copies which mentioned neither, but only, according to the words of the Prophet, it is *Zach. 11. 13. Cast it unto the Potter, a goodly peice that I was prized at of them.* He speaks it with disdain; *And I took the thirty pieces of silver, and cast them to the Potter in the house of the Lord.* *Exod. 21. 32.* There is a place parallel to it, which will expound it clearly; *If an Ox shall push a man-servant, or a maid-servant that he die, the owner of the Ox shall give to the Master of the servant thirty shekels, and the Ox shall be stoned.* It was the very price that was paid for a slave: Thirty shekels, which is 3 l. 15 s. in our money. A base estimation they had of Christ, as if he were a *bond-man*; the same price that was given for a slave that was killed by an Ox, for this same price was he sold. In the twelfth book of *Josephus*, cap. 2. *When Ptolomæus Philadelphus would redeem all the Jews which were bond-men, it's set down what he paid for a slave. There is set down a great sum of money, and the number of the (x) slaves: Here stands the valuation; divide the number of Drachms by the number of slaves, and you shall (z) find the quotient for every man 120 drachms; four Drachms make a shekel, thirty shekels was the ordinary rate cryed in the Market for the price of a bond-man.* Thus Christ took on him the form of a *bond-man*, not only God's *bond-man*, but in the estimation of men so despicable, that they valued him at no higher rate than *thirty pieces of silver*. This is but the beginning and entrance on Christ's humiliation, to be made in the similitude of sinful flesh, and in the verity of true flesh. Christ had all infirmities, as weariness, hunger, thirst, which follow a sinful man, which were not sinful: such a nature he took upon him, and then he became obedient both by active and passive obedience. That which remains of the pains of his life, to the passage of his doleful death, we will speak of the next time.

Christ accounted as a bond-man.

Exam. Joseph. for the calcul. 14400000 drachms. (x) Which were 120000. (z) Have the quotient 120 Drachms. Four Drachms went to a Shekel: so divide 120 by 4, your quotient is 30 shekels for each man, which was the ordinary rate, &c.



PHIL. 2. 8.

And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross.



IN these words and those that went before, you see there is delivered unto us the point of the *humiliation* of the Son of God. It stands in this.

1. *That he took upon him the form of a servant, and was made in the likeness of man.* God the Son, the second person in the blessed Trinity did assume our *dust* and *ashes*, unto the Unity of his own sacred person.

2. This humane nature being thus assumed, he was content to deprive himself a long time of that estate of glory, which he might have in our humane nature alwayes (after it's assumption) enjoyed, and in that time was as obedient, as the *meanest* and *poorest* servant of his Father. Nor was he only *actively*, but *passively* obedient; *He was obedient unto the death*: He was content to lay down his life for our *Redemption*. And it was not every death that would serve the turn, but it must be the *death of the Cross*, the most *accursed* *shameful* and *painful* death, that death which was most *suitable*, and best *able* to answer the wrath of God.

First, He humbled himself by taking our nature upon him: *He that thought it no robbery to be equal with God, took upon him the form of a man.* If it were an *abasement* for God to look upon *heaven* the most glorious of his works, how much more to take upon him a *clod*, or *piece* of this *earth*, and unite it to his own sacred person for ever. This was a *descending* indeed, he descended first that he might ascend. *Eph. 4. 9. Now that he ascended, what is it, but that he descended first into the lower parts of the earth?* That is, he descended into the *womb* of the *Virgin*; and it was a great *abasement* indeed for him thus to descend: Wherefore the *Psalmist* speaking of the wonderful framing of the Babe in the womb, saith, *Psalms, 139. 15. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth.* So that we see God descended into the *lowermost* parts of the earth, and there was he fashioned. A great *humiliation* it was for him to be thus inclosed. Thus did he humble himself in taking our nature. Had he taken the *form* of a *King* upon him, it had been a great *humiliation*; how much more, when he took on him the *form* of a *servant*? *He came not in state to be ministered unto, but to minister. Mat. 20. 28.* As we shewed the last day. Nor was he only his Fathers *servant*, but a *servant* of *servants*, and therein underwent *Canaan's* curse: *A servant of servants shalt thou be. Gen. 9. 25.* Our Saviour became such a servant. He which was the Author of freedom. *John 8. 26. If the Son make you free then are you free indeed.* He, I say, who was the *Kings* son and so the most free, the Author of it to all that enjoy any spiritual freedom, became a *servant*, that we which were servants might be made free.

But besides this, its added here, that he *humbled himself*. Having taken

on

on him the form of a servant, he *humbled himself*. Where we may observe what made the suffering of our Saviour so meritorious: It was because it was *active, free, and voluntary*. Our *Passions* are contrary to our *Will*: We are drawn to it, as it is said of Peter, *When thou art old, they shall lead thee whither thou wouldst not*, Joh. 21. 18. Peter dyed the same death our Saviour did, according to the external passion; but they led him, whither he would not. Our Saviour was an *Actor* in it; *Humbled himself*. A bare suffering God regards not so much; but when it is done *willingly*, and in *obedience to God*. And as he was obedient in his death, so also in his other passions. In the Gospel according to St. John, Joh. 11. 33. whereas the Text reads, *he was troubled*; the marginal note hath it, according to the original Greek, *ἐαυτὸν ἐταπείνωσεν*, *he troubled himself*: he was the *Author of his own sufferings*, Joh. 10. 17. He was not humbled as a mere *patient*; but he *humbled himself*: and so it is said in Scripture oft, *He gave himself for us*, and in all his *passive obedience* he had an eye to do the *Will of God*. The merit of his *passive obedience* ariseth from a mixture with his *active*. This was a great part of his *Priesthood*, his humbling. And how doth he take his *Priest-hood* upon him? it was by his Father's call. *He was called unto it as was Aaron*. Heb. 5. 4. *No man*, saith the Apostle, *taketh this honour upon him, but he that is called*. Now Christ being called to it, he did it to follow his call. And thus he did it *actively*: it was not a bare suffering as those in hell suffer, but according to his Father's call. Observe, Heb. 10. 9. That place taken out of the Psalm, *I am come to do thy Will, O God, &c.* What, was it only in its active obedience? No, it was thy Will that he should suffer; as the words following in the tenth verse import, *By the which Will we are sanctified, and by the body of Jesus Christ once offered*: So that Christ offered up himself to do his Father's Will; so that his *passive obedience* was in his *active*. So Joh. 10. 17. *Therefore doth my Father love me, because I lay down my life, that I may take it up again; no man taketh it from me, but I lay it down*. Our Saviour, when he laid down his life, put it off, as a man that puts off his cloak, and lays it from him. They wondred that he was dead so soon, it was because himself laid down his life. His soul then was not *drag'd* or *forced* out of his body. It was not only *passive*, but *active obedience*. *No man taketh it from me; I have power to lay it down, and I have power to take it up. This had I from my Father*. They are grossly deceived then, that say Christ's active obedience was not free and voluntary, because he was *commanded*: for as well may they say, his passive was not voluntary, and so not *meritorious*, because it likewise was *commanded*, which none can deny. Thus Christ's offering was a *free-will-offering*; though it was a most bitter one; yet, this being a part of his Father's Will, he went as voluntarily to the pains of the *Cross*, as thou dost to thy dinner, when thou art thoroughly hungry. *For his meat and his drink was to do his Father's Will*, Joh. 4. 34. And this makes it of such worth and efficacy, that he did it willingly: See it in the *type* that went before him, in *Isaac*; *Isaac* was grown up, he was no Babe, he was able to carry wood enough to burn himself when he went to be sacrificed; and therefore, sure he had strength: If *Isaac* had pleased, he might have ran away from the old man his Father; yet he suffers himself to be bound, and to be laid upon the wood. A true *type* of our Saviour: His also was a *free-will offering*, and so a *sweet-smelling sacrifice* unto God. It being the highest active obedience, it presently pacifieth the wrath of his Father. *He humbled himself, and became obedient*. This obedience of our Saviour is the matter and ground of our Justification. Rom. 5. 18. *As by the offence of one, Judgment came on all unto condemnation; so by the righteousness of one, the free gift came on all to Justification of life*. By the obedience of this blessed Saviour many are made righteous; so that now our Saviour's obedience followeth next.

Now this Obedience is twofold, 1. Active, 2. Passive.

Now this obedience is double. *Active* or *Passive*.

1. *Active*, And this was that whereby he did all the Will of his Father. The reason why he came into the world, if we look the place before alledged, will appear, *Heb. 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and burnt-offering thou wouldst not have, but a body hast thou prepared me. In burnt-offerings and sacrifice for sin thou hast no pleasure; then said I, Behold I come, in the volume of thy book it is written of me, that I should do thy Will, O God. When he cometh into the world, saith he, Lo, I come: For what? to do thy Will, O God. The reason why he came into the world, was, that he might be obedient unto his Father: Thus it becometh us (saith he to John) to fulfil all Righteousness. John wondered that he that was pure and spotless, should come to him to be baptized. He knew Baptism presupposed some sin or blot, some stain or corruption to be washed off; and therefore it's said, Mark 1. 5. That there came unto him all the Land of Judea to be baptized, confessing their sins. And sure if one who had been but a bare man should have come to John, and say, he had no sin, and yet desired to have been baptized by him, he had had no right to Baptism: yet our Saviour saith, Let alone, let it be so, that we may fulfil all Righteousness. I have no need indeed in regard of my self: but I have taken upon me the form of a servant; and therefore, what the lowest of them must do, that must I do: therefore was I circumcised, and therefore am I baptized. I came not to destroy the Law, but to fulfil it. And he fulfilled it to the utmost, both in his active and passive obedience.*

Now for his active Obedience, it had a double τετέλεσται, or consummation est. First, For his active Obedience in the whole course of his life. *I have glorified thy name, and finished the work which thou gavest me to do. Would you know what it is to glorify God in this world? It is to finish the work which he giveth us to do. Art thou a Minister? if thou wouldst glorify God, finish the work he gave thee to do; then mayest thou say, Glorify thou me with thy Glory, &c. But now Christ's work was not all ended, when he said, he had finished it; the greatest part was behind, to wit, his*

2. For his active obedience after his Death.

Passive obedience: All the works of his life were done; of which actions, there Christ is to be understood: but then cometh his Passion, and that being finished, there is something to do yet after that; for he was to rise again to our Justification: but for the oblation of the sacrifice, it was fully finished. If we look upon our blessed Saviour in the whole course of his life. For,

1. Though he lived in a whole world of sin, yet he was free from all manner of sin.

2. He was enriched with all manner of good works, graces and virtue. Christ had both of these. He was free from any spot of sin, though in the midst of a wicked world; and there was nothing in him which could expose him to any temptations. He was continually assaulted, and yet he was spotless. *The Prince of the world came, and yet he found nothing in him. Satan could find nothing in him, whereon to fasten any temptation. Such a Priest it became us to have, who was holy and harmless. Heb. 7. 16. Undefiled, separate from Sinners.*

There is the purity of his nature, *he is holy*, and in his carriage, *harmless*; he did no man hurt. *Undefiled*, a pure and innocent Lamb, *a lamb without blemish, separate from sinners*, and could not contract any guilt of sin. Though he conversed with Publicans and sinners at the Table, yet they could not infect him. *He knew no sin, neither was there guile found in him, 1 Pet. 1. 19. Therefore we see when it comes to the point that the Devil would tempt him, yet he himself must needs say, What have I to do with thee thou holy one of God? He is forced to acknowledge him to be so. And so if we look on the place, where he saith, I do the Will of my Father always, Joh. 8. 29. there*

there likewise he shews himself the holy one of God. In a word, as he was thus obedient unto God, so was he subject to men too; to his Father in the family, and to Cæsar in the Commonwealth: As he taught, he did: Subjection towards Governors was his Doctrine, and rather than he would not pay Tribute, he would have it out of the fishes belly: To shew a Recognition of his subjection unto higher powers, the text tells us, *He went about doing good.* This man, say they, hath done all things well: And at the last cast, when all the quarrels and Accusations were brought against him, they could bring nothing that could hold water; that he could boldly challenge them all, as it were, *Which of you can accuse me of sin?* You that pick so many holes in my coat, come forth, spare me not, accuse me; yet at the last he is accounted a just man. Judas himself could acknowledge him to be blameless, and that he had sinned in betraying his innocent blood. Pilate's Wife could say to her Husband, *Have thou nothing to do with that just man:* And Pilate himself washed his hands, and would be free from the blood of that innocent person. The Thief crucified with him, acquits him; his whole life was a perfect obedience to the Law of God. Rom. 10. 4. *Christ is the end of the Law;* Rom. 8. 4. *That the righteousness of the Law might be fulfilled in us;* not by us, we are not able to fulfil the Law; but in us, Christ did it for us: And the Father is better pleased with the thirty three years hearty obedience of his Son, than if Adam, and all his posterity had been obedient throughout the whole course of the world: So acceptable was this obedience to God. And thus much of his active Obedience.

2. Now for his passive obedience, his suffering. If our Saviour will be a sacrifice, he must be used like one; he must be slain, if he will make satisfaction to his Father for us. He must for our eating sower grapes, have his own teeth set on edge. Consider his humiliation both in life and death; if we look on the service of Jacob, under his Uncle Laban, his service was an hard service, twice seven years did he serve: The drought consumed him by day, and the Frost by night, and the sleep departed from his eyes; Twenty Tears hard service; Fourteen Tears for his two Wives, and six Tears for his Cattle, Gen. 31. 41. Our Saviour spent thirty three years in his hard service; and oft did the sleep depart from his eyes. When Israel came to appear before Pharaoh, *My dayes, saith he, have been 130 years: few and evil have the dayes of thy servant been.* Gen. 47. 9. The true Israelite might say more. Jacobs days were few, but as few as they were, they were 130 years; but if we look upon our Saviours dayes, they were scarce a quarter so many.

And that is our Saviours humiliation, that he was cut off in the midst of his dayes. If we look into the Psalm, we shall find it a curse on the bloody and deceitful man, that he shall not live out half his dayes. The liveliest part of a mans age, (from Moses his time to this day, in that Psalm of Moses, Psalm 90.) is threescore years and ten; Half this is thirty five years; and our Saviour is taken off, before this thirty five is expired. He was to take on him all the curses due to sinners, to the bloody and deceitful man: He is cut off and cleft off in the midst of his vigour: He that is that Melchisedeck, that hath neither beginning, nor end of days, was cut off as a branch, lopt off as a twig from the land of the living, Isa. 53. ver. 8. He's pul'd out, so his dayes were few, far fewer then Jacobs: He was not suffered to live out half his dayes: Yet if we look upon his days they were evil too: evil enough as few as they were: Full of trouble, and full of misery: From his first coming into the World to his last going out.

1. When he did descend into the lowermost part of the earth, He was nine months in the womb of his Mother: And if we take the opinion of the Schoolmen, he had his full Understanding and Judgment all that time, the free use of sense and reason, though I do not aver it to be a truth; only I say, if it be so, it makes his humiliation insupportable. What an extream

burthen would it be to us to be so long in the womb, and in ripe understanding; therefore there was somewhat in that: But now:

2. Look at his coming forth into the *World*: Though his mother were in her own *City*, yet he was so despicable, *that there was not room for them in the Inn. Luk. 2. 7.* Our Saviour, that should, one would think, have been brought into a *stately Palace*, was fain to have his lodging among the *beasts*, and a *Cratch* for his *Cradle*. The *wise men* when they came to worship him, found him in no better case: and what a disgrace was it, instead of a *Palace*, the *King of the East* should find our Saviour in a *Cratch*.

3. And now when *eight dayes* are over, he must have his skin cut off, he must be *circumcised*, and give the first *payment* or *earnest* of his *blood*. How painful and irksom a thing Circumcision was, appears by that story in *Gen. 34.* Where the sons of *Jacob* offering the *shechemites* the condition of Circumcision, and they accepting it, it was so troublesome a thing, that by reason of their *soreness* and *weakness* by it, two of the Sons of *Jacob*, *Simeon* and *Levi*, slew a whole *City*. The pain was so great that they could not manage there weapons, therefore *two men* slew *thousands* of them. Our blessed Saviour was thus served, when the *eight dayes* were over he was thus made sore, and this was the first effusion of his blood.

4. After the *eight dayes* are over, then come the *forty dayes*. and then he must be carried a long journey to be offered up to the Lord, and his Mother, as if she had brought an *unclean* and *impure* thing into the *World*, must be *cleansed* and *purified*. And then she came to offer a sacrifice according to the Law of the Lord. *Luke 2. 24.* *A pair of Turtle Doves or two young Pigeons*: But was this the Law? It were good if the Law were looked into. See *Levit. 12. 8.* The Law is this, *She shall bring a Lamb, or if she be not able to bring a Lamb, then two Turtles, or two young Pigeons. If she be not able; but the margin hath it, If her hand cannot reach to a Lamb, if she be so poor that she cannot offer a Lamb.* As if the Text should have said, *Alas poor woman, poor Lady, all she had was not able to reach to a Lamb, so poor was she*: Doubtless her heart was as large as anothers but she was not able to offer a Lamb, and is therefore content with *two Turtles*.

5. Hence we may conceive in what state our Saviour lived, till he came into the Ministry: questionless in a poor house: and he made many a *hungry meal*, when his Mother was not worth a *Lamb*. All that they had, must be by *hard labor*.

9. Now our Saviour, notwithstanding after he had travelled that weary journey to *Jerusalem*, must return again, and be subject to his *Parents*: but how? Even as a servant in his *Trade*. They had not bread to spare, but what was gotten by *hard laborious work*. At his Fathers Trade, I say, for so its said of him, *Is not this the Carpenter?* Its put in the nominative case, *The Carpenter. Mark. 6. ver. 3.* And whereas this is cast as a curse on our first parents, and their seed. *Gen. 3. 49.* *That in the sweat of their brows they should eat their bread.* Our Saviour must undergo this curse too: He must work hard for his living: With his *own hands* he must get a *living* for himself, and his *poor Mother* by a laborious Trade. No wonder if he went many a morning without his *break-fast*, and made many a *hungry meal*, that lived in so poor a house, and by so poor a Trade.

7. If we come now to the time he lived after he came from his Father and Mother, that same three years when he shewed himself more publicly in the *World*, and you shall find him subject to those *dangers*, *difficulties*, and *distresses* which accompany *evil dayes*. He was a Pilgrim; and had no abode. *The Foxes have holes, and the birds of the air, nests, but the Son of man had not where to lay his head. Luk. 9. 58.* He was a diligent Preacher of the Gospel, although he had neither *Prebend*, nor *Personage*; he had nothing of his own,

own, but was relieved often by the *Charity* of certain *devout* and *religious* Women.

2. Besides all the reproaches that could be cast on a man, were laid on him; *This man is a Wine-bibber, and a Glutton; a friend of Publicans and Sinners. Mat. 11. 19.* And again, *Do we not say well, thou art a Samaritan, that is, a Heretick? He was a caster out of Devils; John. 8. 48.* And therein they denyed not, but he did good, but see the villany of it: *he was a good witch, as we call them, and though he did good, yet it was by the help of Belzebub: When he drew near his death; see Mark. 15. 3.* The Text saith, *They accuse him of many things.* Few things are expressed, yet a great many comprehended in these words; Those that are expressed, are *hainous* and *notorious* crimes. First, Against the first Table, they accuse him of *Blasphemy*, and therefore condemn him in the Ecclesiastical Court: *Do you bear his Blasphemy? Mat. 4. 64.* say they. Then against the second Table, they post him to the civil Court, and there they lay to his charge *high Treason against Caesar*: for he, say they, *that maketh himself a King, is an enemy unto Caesar: John. 19. 12.* And yet the *innocent Lamb Mat. 27. 12.* For all this opened not his mouth. *vers. 14.* Infomuch that *Pilate* wondred he spake not a word in his own defence; and the reason was, because he came to suffer, and to have all these *slanders* and *reproaches* put upon him, not to excuse himself.

3. He led a life subject to dangers, when he went amongst his own people, to preach the *acceptable Year of the Lord, Luk. 4. 19. 29.* They bring him upon an *high hill*, to the brow thereof, with a purpose to cast him down, and *break his neck.* Others threaten to *kill* him too. The Devil here follows him with *temptations*: Even to *Idolatry* it self. *Mat. 4. 6.* *The Devil himself tempts him forty dayes, and then left him:* Not as if he would not return and tempt him no more, but as *St. Luke* renders it, *The Devil left him for a season, Luke 4. ver. 13.* Not as if he intended to leave him quite, but to come and try him again. *The Scribes and Pharisees they tempt him too, and prove him with hard questions,* which if he could not answer, they would proclaim him an *insufficient man*, and all the people would have *laugh'd* him to *scorn.* Nor was this all only in the exercise of his Ministry. All his life was as it were *paved with temptations*, every step was as it were a *gin* and *trap* to ensnare him.

4. Add to all this, that he was not like us, *He knew when, and by what death he should die:* He knew in all the time of his suffering what he should suffer, and what should come upon him at his death. If any of us should know that he must die a *curfed, shameful, and painful* death, and knew when it should be, it would marr all our mirth, and put us to our *dumps* in the *midst* of our *jollity.* Our Saviour in the midst of all his joy on earth, saith, *I have a Baptism to be baptized with: Luk. 12. 50.* He knew the *cruel death*, which he should suffer on the Cross. And how is he pained, till it be accomplished. The *pains* of it run through all his life, and might well make his whole life *uncomfortable* unto him. In the twelfth of *John 23.* A little before the Passover, saith he, *The hour is come that the Son of man shall be glorified:* and then verse 27. *Now is my soul troubled, and what shall I say? Father, save me from this hour.* When the time was drawing nigh, some *five* or *six* dayes before, the consideration of it troubled him, though he knew he should be glorified, yet the fright of it enwrapt him with fear. *Now is my soul troubled; what shall I say, Father, save me from this hour.* Such a kind of life did our Saviour lead: *Few*, but *evil* were his dayes: *As evil,* as *few*, he had no comfort in them.

Come we now to the point of his *death*, the last thing; and those things that did touch him therein, are the *Curse, Shame, and pain* of it. If there were any death more *accursed*, he must die that death: If any death more
shameful

shameful, or more *painful* then other, he must die *that*. All these do concur in the death of our Saviour, which he suffered, in that death of the Cross. It was the most *accursed*, most *shameful*, and most *painful* death as could be devised.

First, For the *Accursedness* of it, there was no death that had a more peculiar curse on it then this. Howsoever all deaths are accursed, when they light on one that is without Christ; but his death had a legal Curse: and this was the curse annexed to the Cross; a type of that real *Curse*. Now the type of a real Curse, *Was hanging on the tree: Thou shalt bury him that day, for he that is hanged on a tree is accursed by God*, Deut. 21. 23. So the Son of God was made a Curse for us, alluding unto this, Galat. 3. 12. And here we see the *blessed* Son of God, he in whom all the Nations of the earth are *blessed*: The *Fountain* of all *blessedness*: We see him stand in so cursed a condition, to be made as it were as an *Anathema*, the highest degree of *curfing* that may be.

Secondly, Consider the *shame* of it. There is a place in the best of *O-rators* that expresses the detestableness and shame of this death of the Cross. *Facinus*, &c. *Cicero Lib. 5. in Verrem*. See what a gradation there is, it is hardly to be expressed in English. *Its a great fault to bind a Citizen of Rome and a Gentleman, what is it to beat him? What to crucifie him?* His Eloquence failed him there, as being not able to express the detestableness of it, and therefore the chief *Captain was afraid because he had bound Paul, after he had heard he was a free-man of Rome*, Act. 22. 29. but then it's worse to *beat him*; but what was it to *crucifie him*? Our blessed Saviour went through all these indignities. *First they come against him with swords and with staves, as against a Thief. They sold him for a base price. They beat him with rods, pricked him, and after all they crucified him.* Consider then the *shame* of it: he that was to be *crucified*, was *stripped naked*, as naked as ever he came out of his mothers Womb: However the *Painters* may lye in it. And was not this a *shame* thus to be *stripped* before thousands? Wherefore it was a custome among the *Romans*, that the greatest King, if he were baptized, was to be *stripped naked*, which they did as a memorial of the shame of our Saviour. So shameful a thing it was, that they thought him unworthy to suffer within the walls. *Christ that he might sanctifie the people, suffered without the walls*. Hebr. 13. 13. *Let us go with him out of the Camp bearing his reproach.* He was a man unfit to suffer within the walls. *Pilate* thought he would meet with them, when they were so violent to have him *crucified*, and therefore he joyns *Barabbas* with him, the vilest Thief in the Countrey, and a Murtherer: So that *Peter* cast this in their teeth, *That they preferred a Murtherer before him.* He was reckoned with the *Transgressors*, as it was prophesied of him before. Isa. 53. 12. *They crucifie him between two Thieves*, as if he had been the Captain of them. *Pilate* thought by naming of *Barabbas*, to have saved Christ; but so enraged was their blind malice, that they preferred the release of *Barabbas*, before the exemption of Christ. Wherefore (as *St. Luke* saith) *Pilate released unto them him, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.* Luk. 23. 25.

Thirdly, Consider the *Pain* of the Cross, whom God raised up, having loosed the sorrows of death: Act. 2. 24. Not meaning there were sorrows that Christ endured after his death, but its meant of the sorrows that accompanied his death. It was the most *dolorous* death that ever could be endured. We scarce know what *Crucifying* is. The *Christian Emperors* in honor of our Saviour banished that kind of suffering, that none after him might suffer it: But yet it is fit we should know what it was, since it was so terrible a thing. And here, as the Apostle said to the *Galathians*, *Suppose you see Christ crucified before your face at present.* The manner of it was thus.

First

First there was a long beam, on which the party was to be stretched, and there was a cross beam on which the hands were to be stretched: they pull'd them up upon the Cross before they fastned them; they pull'd him to his utmost length. And this is that the Psalmist speaks of, Psal. 22. 17. *You might tell all my bones. His ribs were so stretched, as that they even pierced the flesh: Conceive him now thus stretched with his hands and feet nailed to the wood: the stretching of Christ on the Cross, was such a thing as the working of the rack. Imagine him before your eyes thus represented. Your sins crucified him: being thus stretched upon the Cross to his full length, the hands and the feet were fastned, and nailed to the wood. It's no small torment to have the hands bored, especially if we behold the place, it was through the lower part of the hand where the veins and sinews all met together: It's a place that is full of sense, consider withal the bigness of the nails: Psal. 22. 16. They have digged my hands, to shew the bigness of the spikes: for the original bears it, They digg'd him. Believe not the painters: Our Saviour had four nails: Not one through both feet, as they describe it, but two through his hands, and two through his feet: And that you may the better comprehend it, you must know that toward the lower part of the cross, there went along a ledge or threshold whereto his feet were nail'd, otherwise the flesh would have rent by reason of the nails, if he had hung by the hands alone.*

Then comes the lifting up; as the serpent was lift up, so must Christ be lift. As when a man is stretched to the full length, and should be with a girk put up; it's like a strapado, as it were the unjoynting of a man; and this is that the Psalmist speaks of, All my bones are out of joynt. Consider withal the time how long it was. St. Mark saith, cap. 15. 25. It was the third hour, and they crucified him. In St. John it is the sixth hour, but the ancient and best Copies have the third hour, and so hath Nonnus. The ninth hour he gave up the Ghost: so that it was six long hours by the clock that our Saviour did hang upon the Cross. And it was not with him as with other men, in whom extremity of pains disannul sense, and blunt pains, because they have not a perfect apprehension; but Christ was in his perfect sense all the while. All that the Jews could do, could not take away his life from him, till he would himself: and therefore it is said in Mark 15. 37. That immediately before he gave up the Ghost, he cryed with a loud voice, whereas others are wont at that time to be so weak, that they can scarce be heard to groan: but never was Christ stronger, nor never cryed louder, than when he gave up the Ghost, Mark. 15. 39. this of it self made the Centurion assoon as he heard it, conclude, certainly this man was the Son of God. How doth he gather this from his crying? thus, For a man to be in his full strength, and cry out so strongly, and immediately to give up the Ghost, this is a great Miracle: Truly this man was the Son of God. This adds unto the greatness of his torment, that he had his full and perfect sense: that he was six full hours thus on the Rack, and the extremity of pain took not away his sense. He was as strong at the last, as at the first.

These things seriously weighed, Oh! how do they aggravate the depth of his Humiliation? Seriously weigh them: they are miserable and lamentable matters; yet in these lie our comfort. Through these words is there a passage open for us into the Kingdom of Heaven: When he had overcome the terrors of death, he opened the Kingdom of Heaven to all Believers: these were now but the out-side of his sufferings, which did belong to man for his sins. He suffered not only bodily sufferings, but sufferings in soul, and and that he did in a most unknown, and incomprehensible manner; But now may some say,

Object.

Object. Did Christ suffer the pains and torments of Hell?

Sol. No, he suffered those things that such an *innocent Lamb* might suffer, but he could not suffer the *pains* of Hell. The reason is, because, one thing which makes *Hell* to be *Hell*, is the *gnawing worm* of an *accusing conscience*. Now Christ had no such worm. He had so clear a *conscience*, as that he could not be *stung* with any such evil.

Another great torment in Hell is *Desperation*, arising from the apprehension of the perpetuity of their torments, which makes them *curse* and *blaspheme* God, and carry an *inexpressible hatred* against him; but Christ could not do so; he could not *hate* God: God forbid that Christ should be *lyable* to these *Passions*.

But it is certain God the Father made an immediate impressi^on of *pains* upon his soul; his soul did *immediately suffer*: Look on him in the Garden, he was not yet *touched*, nor *troubled* by men, and yet he fell in a *sweat*: Consider the season of the year; this was then, when they that were within doors were glad to keep close by the fire, he thus did *sweat* in the Garden, when others *frees'd* within; this was much: but to *sweat blood*, *thick blood*, *clotted*, *congealed blood* (for so the word will bear it) not like that in his *veins*: and yet it came through his garments, and fell to the ground: this is a thing not to be *comprehended*. Our blessed Saviours encountring with his Father, he falls a trembling, and is overwhelmed, as it were, with the wrath, beseeching God intensively, saying, *Father, if it be possible let this cup pass from me*; *Mat. 27.39.* thou mayst give free pardon: which affections in Christ are such a thing, as p^{er}suades us all: we must not say Christ did *forget*, for what he came: but he did not *remember*: these words proceeded from the seat of *passion*, which while it is *disturbed*, reason suspends its Acts. Christ had *Passions*, though no *impurity* in them. As take a clear *Vial* full of water from the *fountain*, and shake it, it may be *frothy*, yet it will be *clean water* still. Christ did not forget, only he had the *suspension* of his faculties for a time. As a man in a sleep, thinks not what he is to do in the morning, and yet he is said properly to forget. He *cryed*, *My God, my God, why hast thou forsaken me*? *Matth. 27.40.* He was contented to be forsaken for a time, that thou mightst not be forsaken *everlastingly*, and this was no faint prayer: if you will read the place in the *Psalms*. He *cryed out unto God*: And *Heb. 5.7.* It is said, *Who in the days of his flesh when he had offered up prayers and supplications with strong cries and tears*. He *cryed* to the Almighty: he made Gods own heart to pity: He would break, *Isa. 53.* yet his heart is repenting, and rolled together, so that he sent an Angel to support and comfort him, *Psal. 27.* those strong cries are expressed with a more forcible word, *My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring*? Consider how it was with Christ before any earthly hand had touched him, when he beseeched God for his life: this shews the wonderful suffering of Christ, and for that point, *Why hast thou forsaken me*? Consider it was not with Christ as with the *Fathers*, they suffered a great deal of punishment and torments, and would not be delivered, yet Christ was more courageous than they all. He had a spirit of fortitude, he was anointed above his fellows, and yet he quivers. Our *Fathers cryed unto thee, they trusted in thee, and were not consumed; they were delivered: but I am a worm, and no man*. I can find no shadow of comfort. Lord, Why art thou so *angry* with me? this speech came not from the upper part of the soul, the seat of *reason*, but from the lower part, the seat of *Passion*: *My God, my God*, these were not words of desperation. He held fast to God; *Why hast thou forsaken me*? these are words of sense: thus you see the price is paid, and what a bitter thing *sin* is. God will not suffer his *Justice* to be swallowed up by *Mercy*. It must be *satisfied*; and our Saviour, if he will be a Mediator, must make payment

payment to the uttermost farthing : Consider what a time this was, when our Saviour suffered : The *sun* with-draws his beams, the *earth* shakes and trembles : *What aileth thee, O thou Sun to be darkned, and thou earth to tremble?* was it not to shew his mourning for the *death* of its Maker? The *soul* of Christ was *dark* within, and it's fit that all the world should be hung in *black* for the *death* of the King of Kings. But mark, when he comes to deliver up his life, and to give up the Ghost, *the vail of the Temple rent in twain, and that was the ninth hour*, which in the *Acts* is called the *hour of prayer* ; it was at three a Clock in the afternoon. Hence it is said, *Let the lifting up of my hands be as the evening sacrifice.* The Priest was killing the *Lamb* at that time, there was a *vail* that severed the *Holy of Holies*, it was between the place of oblations, and the *Holy of holies*, which signifies the Kingdom of Heaven. As soon as Christ died, the *vail* rent, and Heaven was open, the Priest saw that which was before hidden. Our Saviour, saith the Apostle, entred through the *vail* of his flesh unto his Father, and fit it was, that the *vail* should give place when Christ comes to enter : but what becomes of Christ's *soul* now? his *soul* and *body* were pull'd asunder, and through the *vail* of his flesh, as it were with blood about his ears he entred the *Holy of Holies* unto God, saying, Lord, here am I in my blood ; *and here is blood that speaks better things than the blood of Abel*, that cries for vengeance, this for blessing and expiation of our sins.

MJOHN

JOHN I. 12.

But to as many as received him, to them gave he Power to become the sons of God, even to them that believe on his Name.

HAVING heretofore declared unto you the woful estate and condition wherein we stand by nature, I proceeded to the Remedy, that God of his infinite Mercy hath provided for the recovery of miserable sinners from the wrath to come. And therein I proposed two things, that our Saviour, that was to advance us, and raise us out of this condition, when we had lost our selves in Adam, did both deliver us from the punishment, which we had deserved, and also translate it upon his own person. He did his own self bear our sins in his own body on the tree, 1 Pet. 2. 24. *We having eaten sour grapes, he was to have his teeth set on edge; we accounted him smitten of God, and buffeted; but we had sinned, and he was beaten.* That when the Lord in his wrath was ready to smite us, he underwent the dint of God's sword, and stood betwixt the blow and us; the blow lighted on him that was equal with God, and deserved not to be beaten. *Awake O sword against my shepherd, and against the man that is my fellow.* The sword was unwilling to strike him; and thus being smitten he became a propitiation for our sins: *The chastisement of our peace was on him.* He offered himself a sacrifice: Here are two things considerable;

1. How Christ was offered for us.
2. How he is offered to us.

First, For us, and so he offered up himself a sacrifice, a sweet smelling sacrifice unto God, Eph. 5. 2. Mark the point is, he is not only the sacrifice, but the sacrificer. He offered up himself, saith the Apostle; He was the Priest, and it was part of his Priest-hood to offer up himself. The sacrifices in the old Law that typified him, were only sufferers. The poor beasts were only passive: but our Saviour he must be an Actor in the business. He was active in all that he suffered. He did it in obedience to his Father's Will, yet he was an Agent in all his Passions, John 11. 43. He groaned in Spirit, and was troubled; the Greek is ἐταράξεν ἑαυτὸν, or (as it is in the Margent) *He troubled himself.* With us, in our Passions it is otherwise: we are meer sufferers. Our Saviour was a Conqueror over all his passions, and therefore unless he would trouble himself, none else could trouble him: unless he would lay down his life, none could take it from him; unless he would give his cheek to be smitten, the Jews had no power to smite it. Isa. 50. 6. *I gave my back to the smiters, and my cheeks to them that pluckt off the hair, and hid not my face from shame and spitting.* In all these we should consider our Saviour, not as a sacrifice only, but a sacrificer also; an Actor in all this business: their wicked hands were not more ready to smite, then he was to give his face to be smitten, and all to shew that it was a voluntary sacrifice. He did all himself; *He humbled himself unto the death,* Phil. 2. 8. And now by all this we see what we have gotten: we have

gotten

gotten a *remedy* and *satisfaction* for sins. That precious blood of that *immaculate Lamb* takes away the sins of the world, because it is the Lamb of God, under which else the World would have eternally groaned.

Object. *But doth this Lamb of God take away all the sins of the world?*

Sol. It doth not *actually* take away all the sins of the world, but *virtually*. It hath power to do it, if it be rightly applyed, the Sacrifice hath such *ver-*
tue in it, that if all the World would take it, and apply it, it would ex-
piate, and remove the sins of the whole World: but it is here, as with *me-*
dicines, they do not help, being *prepared*, but being *applied*; *Rhubarb*
 purgeth choler, yet not unless applied, &c. *Exod.* 39. 38. there is menti-
 on made of a *Golden Altar*. Christ is this *Golden Altar*, to shew that his
 blood is most precious: *We are not redeemed with silver and gold, but with*
the precious blood of Jesus Christ, 1 *Pet.* 1. 18, 19. *Rev.* 8. 3. & 9. 13. He is that
 golden Alter mentioned in the *Revelation*, which stands before the
 Throne. He was likewise to be a *brazen altar*; for so much was to be put
 upon him, that unless he were of *brass*, and had *infinite strength*, he would
 have sunk under the burden. Its *Jobs* Metaphor: *Job* in his passion saith,
Is my strength the strength of stones? or is my flesh brass? *Job* 6. 12. If Christs
 flesh had not been *brass*: if he had not been this *brazen Altar*, he could ne-
 ver have gone through these: now he is prepared for us a sacrifice for sin.
Rom. 8. 3. *For what the Law could not do, in that it was weak through the flesh,*
God sending his own Son in the likeness of sinful flesh, and for sin, (for sin)
make a stop there, condemned sin in the flesh. This same (*for sin*) hath not
 reference to (*condemned*) To condemn sin for sin is not good sense; but
 the words depend on this (*God sent his Son*) that is, God sent his Son to
 be a Sacrifice for sin, *ὑπὲρ ἁμαρτίας*, as the word is translated. *Heb.* 10. 6.
a sacrifice for sin. It was impossible the Law should save us: not because
 of any *imperfection*, or *failing* in the Law, but because our *weakness* is such,
 as that we could not perform the conditions: therefore God was not tyed
 to promises; by reason then of the weakness of our flesh, rather than we
 should perish, *God sent his own Son in the likeness of sinful flesh, and in that*
flesh of his condemned all our sins; we need not look that sin should be con-
 demned in us, when he bare our sins on the tree, then were our sins con-
 demned; therefore it's said, *Isai.* 53. *When he had made his soul an offer-*
ing for sin: that is in the Original (when he had made his soul, *sin*) then he
 saw his seed, *Isa.* 57.

We come now to the second thing, if Christ be offered for us, yet unless
 he offer him to us: unless any man may have *interest* in him, it's nothing
 worth. Here then stands the *Mystery* of the Gospel; Christ, when he comes
 to offer himself to us, he finds not a *whit* in us that is to be respected; *no-*
thing. And that is the ground of all *disturbance* to *ignorant consciences*;
 for there is naturally in men *pride* and *ignorance*, they think they may not
 meddle with Christ, through Gods *Mercy*; unless they bring *something*,
 unless they have *something* of their own to lay down. This is to buy Christ,
 to barter betwixt Christ and the soul: but *salvation* is a *free gift* of God.
 As the Apostle speaks, Christ is *freely given* unto thee, when thou hadst no-
 thing of worth in thee. Faith, when it comes, empties thee of all that is in
 thee: To whom is the Gospel preached? to the dead. Now before Christ
 quicken thee, thou art *stark dead*, rotting in thy sins. Here's the point then,
 when there is no manner of goodness in thee, in the world. *In me*, saith
 St. Paul, that is, *in my flesh there is no good thing*. When I have been the
 most *outrageous* sinner, I may lay hold on Christ. Christ comes and offers
 himself to thee.

Now when Christ offers, the other part of the relation holds, *we may take*.
 We have an interest to accept what he proffers. Consider it by an example:
 If one give me a million, and I receive it not, I am never the richer: and so

if God offer me his Son, and with him all things, I am nothing the better, if I receive him not. That he is *born* and *given*, what is that to us? unless we can say, *To us a child is born, to us a Son is given*, Isa. 9. 6. Faith comes with a *naked hand* to receive that which is given; we must *empty* ourselves of what is in us. Consider thy estate, the Lord sets down how it is with us, when he comes to look upon us; Ezek. 16. 6. *And when I passed by thee, and saw thee polluted in thy blood, I said unto thee, when thou wert in thy blood, live.* Why is this set down? It's to shew how God finds *nothing* in us, when he comes to shew Mercy. He finds nothing in us that is *lovely*, when he comes to bestow his Son upon us. For it is said, Rev. 1. 5. *That Christ loved us, and washed us from our sins in his own blood.* He doth first cast his eyes upon us, when we are unwashed; as I may say, *unwashed, and unblest*: *When no eye pittied thee, and thou wast cast out in the open field; when thou wast in thy blood, I said unto thee, live*: when he comes to making up of the match, vers. 9. *Then I washed thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oyl: I clothed thee also with embroidered work, and shod thee with badgers skins, &c.* That is, when Christ comes to cast his *affections* on us, and to wed us unto himself, he finds us *polluted, and naked*, not with a rag on us. Full of *filth*, just *nothing* have we, he takes us with *nothing*; nay, we are worse than nothing: So that here is the point; what ground is there whereby a man that is dead, and hath no goodness in him, (make him as ill as can be imagined,) what ground hath he to receive Christ? Yes, *To as many as received him, to them he gave the power to become the sons of God.* First, *The receiving of Christ, and then comes Believing.* It is the receiving of this gift, that is the means, whereby Christ is offered to us. The Apostle joyning the first and second Adam together, makes the benefit we have by the second to lye in the point of receiving; Rom. 5. 17.

Object. *If it be a free gift, why is faith required?*

Sol. Because faith takes away nothing from the gift. If a man give a beggar an Alms, and he reach out his hand to receive it, his reaching out the hand makes the gift never the less, because the hand is not a *worker*, but an *instrument* in receiving the free gift. Rom. 5. 15. *If through the offence of one many be dead, much more the grace of God, and the gift by grace hath abounded unto many in Jesus Christ.* And vers. 17. *If by one man's offence death reigned by one, much more they that receive abundance of grace shall reign in life by one Jesus Christ*: Here's the point then, God is well pleased, and therefore sends to us. Wilt thou have my Son? with *him* thou shalt have abundance of Grace, and everlasting life, and my love too. There's no Creature in this place, but this shall be made good unto, if he can find in his heart to *take* Christ; thou shalt have a warrant to receive him. Now to receive Christ, is to *believe* in his name, and to draw near unto him. (The word *Receiving*) is a *taking* with the hand, with free entertainment; as vers. 11. immediately before the Text. It's not so properly *Receiving*, as *Entertaining*. He came to his own, and his own received him not; they were like the foolish *Gaderens*, that preferred their *pigs* before Christ; they would rather have his room, than his company: and so, when Christ comes, and thou hast rather be a *free man*, as thou thinkest, and wilt not have him to *reign* over thee, then thy case is lamentable: Then *self-will, self-have*. The only point is, whether we come to Christ, or he come to us, there is a drawing near. If thou comest to Christ he will not put thee back; if Christ come to thee by any good motion, if thou shut not the door against him, thou shalt not miss him; Rev. 3. 20. *Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and sup with him, and he with me.* Rev. 1. 16. The Lord by the *knock* of his mouth, by the *sword* that comes out of his mouth, would
fain

fain come in, and be familiar with thee. If thou wilt not let him in, is it not good reason that (as in the *Canticles*, *Cant.* 5. 6.) he withdraw himself? If he see thy sins, and would fain come in, what an encouragement hast thou to open? *Job.* 6. 37. *He that cometh unto me, I will in no wise cast out.* Canst thou have a better word from thy Prince than this? When he holdeth out his golden Sceptre, if thou takest hold on it, thou art safe; otherwise thou art a dead man: thou canst not have a greater security; all the point is, Faith is a drawing near unto Christ, and Unbelief is a going from him; The Gospel is preached to those that are afar off, and to those that are near. *Eph.* 2. 17. *He came to preach peace to you that are afar off, and to them that are nigh.* Who were they that were afar off? they were those that had *uncircumcision in the flesh, without Christ, Aliens to the Commonwealth of Israel, ἄθεοι, those that had no hope*; to these Christ came; these that were afar off, by faith drew near: that expression is a singular one, *Heb.* 10. 38. *Now the just shall live by faith*; What is that? but if any man draw back, that is, if any man be an Unbeliever, *my soul shall have no pleasure in him.* Faith makes a man come, and draw near to Christ. It's a shame-faced bashfulness, that makes a man draw back; its unbelief, if any draw back, and to believe, is to go on with boldness; *We are not of them which draw back unto perdition, but of them, &c.* What an excellent encouragement is this, *to come with boldness unto the Throne of Grace, that we may find help in time of need*? So that now let thy estate be what it will; if thou wilt not hold off, but dost entertain Christ, though thy sins be as red as scarlet, be not discouraged, they shall be made as white as wool, *Isa.* 1. 18. The very sinner against the Holy Ghost is invited; and why is that unpardonable? Can any sin be so great, as to over-top the value of Christ's blood? There is not so much wretchedness in the heart of man, as there is Grace, Goodness and Mercy in Christ: But then it is unpardonable; Why? Because it is the nature of the disease, that will not suffer the plaister to stick on. *It counts the blood of the Covenant, wherewith we should be sanctified, an unholy thing, Heb.* 10. 29. If this sinner would not pluck off the plaister, and tread it under foot, he should be saved: but this is it, when God is liberal, and Christ is free, we have not the heart to take him at his word, and come. To open this Word, this is the point of all, this is the free preaching of the Gospel indeed; when a man hath nothing desirable in him, but is stark naught, and stark dead, and is not worth the taking up; that yet he may challenge Christ, and be sure of all. Unless thou hast Christ thou hast nothing by Promise, not so much as a bit of bread by Promise; if thou hast it, it is by Providence; *All the Promises of God are in him, 2 Cor.* 1. 20. that is, Christ, *yea, and Amen: Ye are the Children of the Promise in Christ, Gal.* 3. 29. and 4. 28. but you have nothing till you be in Christ.

The Question is, *What must I do in this case? What encouragement shall I have in my rags, when I am abominable, worth nothing?*

There are certain things that are preparations to a Promise; such as are Commands, Precepts, Entreaties, which encourage them to it; and then comes a proposition: I being a Believer, shall have eternal life; If Christ be mine, I may challenge forgiveness of sins, the favour of God, and everlasting life: But how is Faith wrought? believe not that foolish conceit that is too common in the world; that faith is only, a strong persuasion that God is my God, and my sins are forgiven; this is a foolish thing, a fancy, a dream, unless it be grounded on the Word of God. Its but a dream, else that will lead thee unto a fool's Paradise. Nothing can uphold faith, but the Word of God: here's the point; I being as bad as bad can be, what ground have I out of the Word of God, of an Unbeliever to be made a Believer? Now we must not take every Text, but such only as may be applicable to a dead man, one that hath no goodness in him, that is yet out of Christ; we were all swimming at liberty till this Word caught us in; we never thought of the
business

business before, till we were thus taken. Now there are certain degrees to get faith in us.

1. The first word is a *general proclamation, whereby Christ gives any one leave to come and take him*. Christ is not only a *Fountain sealed*, as in the *Canticles*, but a *Fountain open for sin and for uncleanness*, as in *Zachary*: So that now, when he keeps open house, he makes proclamation that none shall be *shut out*. He puts none back; sins, not the greatest that can be, can keep thee back: This is the first thing; and to confirm it, we have our Saviour's own proclamation; *Isa. 55. 1. Ho! every one that thirsteth, come you to the waters; and he that hath no money, come, buy, and eat: yea, come, buy wine and milk without money, and without price*. A strange contradiction, one would think; What! buy, and yet without money, and without price. The reason is, because there is a certain thing which fools esteem a price, which is none; *Rev. 3. 18. I counsel thee to buy of me gold which is tried in the fire*: Why? How must this be done? Truly *thus*; whensoever a sinner comes to Christ to have his sins pardoned, and to be a Subject of Christ's Kingdom, thou must not then be as thou *wast*, but thou must be *changed*. Thou must not live as thou didst before, in the *state of rebellion*. Now to leave sin is not worth a rush, it is not a sufficient price; but yet we see a fool will esteem his own *bables*: I must lay down my lusts, I must lay down my covetousness, intemperance, &c. and a man thinks it a great matter thus to do; and to leave the *freedom* that he had before, though it be a *matter of nothing*. When a rebel receives his *pardon*, is the King's *pardon* abridged, because he must live like a *subject* hereafter? Why should he also seek for the benefit of a *Subject*? This is said in respect of the *foolish conceit* of man, who thinks it a great price to forsake his *corruptions*. Again, *Job. 7. 37.* with the same loud voice, *Christ* cried when he offered himself a *Sacrifice for sin*: he cried at the time of the great feast, that all should come. In the last day, the great day of the feast, *Jesus* stood, and cried, saying, if any man thirst, let him come unto me and drink. In ult. *Rev.* there is a *quicumque vult*; that is it I pressed: It is a place worth gold. And these are the places which being applied, make you of *strangers*, to draw near: but now these are not applicable to a man before he hath *grace*; every one cannot apply them. Never forget that place while you live; it is the close of God's Holy Book, and the sealing up of his Holy Book: What's that? It is in *Rev. 22. 17. And the Spirit and the Bride say, come, and let him that is a thirsty come, and drink of the water of life freely*. Whosoever will, let him come: what wouldst thou have more? *Hast thou no Will to Christ*? No Will to salvation? then it is pity thou shouldst be saved. No man can be saved against his *Will*, nor blessed against his *Will*: If thou wilt not have Christ, if thou wilt try conclusions with God, then go further, and fare worse; but *whosoever will*, let him come. Oh! but I have a *Will*: Why, then thou hast a *warrant*; take Christ.

Object. But, O Sir, you are a great Patron of Free will: What? doth it all lie in a man's Will? Will you make the matter of taking Christ lie there?

Sol. I say, if thou seest thou hast a Will, then thou hast a warrant; I say not that this Will comes from thy self. It is not a *blind faith* will do thee good; the *Word of God* works faith in thee, thou hast not a Will to it born in thee. It is not a flower that grows in thine own Garden, but is planted by God; *Job. 6. 44. No man can come unto me, except the Father which hath sent me, draw him*. What? Will Christ offer violence to the Will, and draw a man against his Will? No, there is no such meaning. It is expounded in the 65th. verse. *No man can come unto me, except it were given him of my Father*. By this Christ sheweth what he meant. If thou hast a Will to come, thank the Father for it; for of Him, as in the *Philippians*, *we have both the Will and the Deed*. Take for example that general Proclamation in the

the book of Ezra, *Whatever Jew would, might be free*, Ezra 1. 3. So said the King that had power to make them free; *Who is there among you of all his people, his God be with him, and let him go up to Jerusalem which is in Judah, and build the house of the God of Israel.* Then we read, *vers. 5. Then rose up the chief of the Fathers of Judah and Benjamin, and the Priest, and the Levites, with all them whose Spirit God had raised up to go up.* Observe here, though the proclamation were general, yet the raising up of the Will was from the Spirit of the Lord. We must not by any means take our Will for a ground: the Will cometh from God; but if thou hast the Will, thou hast a warrant. *Whoever will, let him take the water of life freely without covenanting: say not if thou hadst but a measure of faith, and such a measure of humiliation; for that were to compound with Christ: away with that; whosoever will, let him come.* Christ keeps open house; *Whosoever will, let him come: whosoever comes to him, he will in no wise cast out*, Joh. 6. 37. If thou hast a heart to come to him, he hath a willing heart to receive thee; as it was with the Prodigal Son, the Father stays not till he comes to him, but runs to meet him: he is swift to shew Mercy, and to meet us, though we come slowly on towards him. But this is not all, there is a second gracious Word that is preached to a man, not yet in the state of Grace. A man that keeps open house, he seldom invites any particularly; but if he come, he shall be welcome. Christ, he keeps open house; but some are so fearful, and so modest, that unless they have a special invitation, they are ashamed to come to Christ; they reason thus, *if my case were an ordinary man's, I should come; but I am so vile and wretched, that I am ashamed to come; my sins have been so many, and so heavy, that I am not able to bear so great a weight; they are more in number than the hairs of my head; and yet farther, alas they are crying ones to.* But hearken, here's a second word; Dost thou think thy case more heavy, because thou art out of measure sinful. Lo, it pleaseth God to send thee a special invitation, who findest thy self discouraged with the great bulk and burthen of thy sins. See Mat. 11. 28. Though all apply it not to this use, *Come unto me all you that labour, and are heavy laden, and I will give you rest.* You, of all others, are they that Christ looks for. Those that can walk bolt upright in their sins, that desire to live and die in them, they will not look upon me, and I will not look upon them; they scorn me, and I scorn them: but you, that are heavy laden, and feel the burthen of your sins, are invited by Christ. Let not Satan then couzen you of the comfort of this word; that which Christ makes the latch to open the door to let himself in, we do usually (by our foolishness) make the bolt to shut him out. Let thy wound be never so great, thou hast a warrant to come, and be cured: be of good comfort then, as it was said to blind Bartimeus, Mar. 10. 49. So it is to thee; *Loe, he calleth thee.* When Christ bids thee come, and gives thee his Word, that he will heal thee, Come, let not the Devil, or thy corruptions hinder thee, or make thee stay back; haste thee to this City of Refuge, he hath engaged his Word for thee, and he will ease thee. But now, after all these there is a

Third Word, that though Christ keeps open house, so that who will, may freely come; and though he sends special invitations to them, that are most bashful, because their case is extraordinary: What do you think now, that Christ will come with his Soldiers, and destroy those that do not come in? He might do it, when he is so free, and invites thee, and thou turnest it back again into his hand: But yet here is another word of comfort, Christ doth not only send a Messenger to invite thee, who hast no goodness in thee, but he falls to beseeching and intreating thee; and that is a third word, whereby faith is wrought in an Unbeliever; 2 Cor 5. 10. Now then we are Ambassadors for Christ, as though God did beseech you by us; observe the place, *We pray you in Christ's stead be reconciled unto God.* This is the most admirable word

word that ever could be spoken unto a sinner. Alas! thou mayest say, I am afraid that God will not be friends with me; why? he would have thee to be friends with him: do not then, with the Papists, make such an austere God, as though he might not be spoken unto, as though thou mightest not presume thy self, but must make friends unto him; *We have not an High Priest that is not touched with our infirmities*, Heb. 4. 15. Will the Papists tell me, I am bold if I go to God, or lay hands on Christ? I am not more bold than welcome; *Let us go with boldness to the Throne of grace*, vers. 16. We are commanded to it. Do not think but that he had bowels to weep over *Jerusalem*, and he carried the same into heaven; when thou liest groaning before him, he will not spurn thee. *We pray you, and beseech you to be friends*; therefore in this case make no doubt, it is God's good pleasure to entreat thee, and therefore thou hast warrant enough. Christ wept over *Jerusalem*, and he is as ready to embrace thee. You have now three words to make a man of an Unbeliever, a Believer: Is there, or can there be more than these; *Open House-keeping, Special Invitations, Entreaties and Beseechings*? Yet there is more than all this; which if thou hast not a heart of stone, it will make thee believe, or make thee rue it. And that is,

4. When God seeth all these things will not work with us, but we are slow of heart to believe, then he quickens us; and there comes a word of Command. *God chargeth, and commands thee to come*; and then if thou breakest his Command, be it to thy peril. It is the greatest sin, that can be committed. Thou wilt not draw near to God, because thou art a sinner; thou now committest a greater sin, than before, thou returnest back Christ unto God, thou bidest him *take his commodity into his hand* again, thou wilt not believe: and this is an heinous crime; *Joh. 16. 8, 9. And when the Spirit shall come, it shall reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not in me.* This is that great sin he shall convince the world of, because they believe not in him. Of all sins, this was the most notorious; this makes us keep all other sins in possession: It is not only one particular sin, but it fastens all other sins upon us, be they never so many. When faith comes, it will out them, but till then they remain in thee; where there is no Commandment, there is no sin. How could it be a sin in not believing, if I were not commanded so to do: But you shall hear more than so. When the Apostle speaks of excluding Rejoicing under the Law; *Rom. 3. 37. Where is boasting, then, saith he? it is excluded: By what Law, by the Law of works? No, but by the Law of faith: there is a Law of works, and a Law of faith.* God doth not only give thee leave to come, and take him, and draw near unto him, but he commands thee; there's a Law: by the breach of that Law of faith thou art made guilty of a high sin. There is a full testimony of this; *1 Joh. 3. 23. And this is the Commandment, that we should believe in the name of his Son Jesus Christ.* If a man should ask, may I love my Neighbour? would you not think him a fool? because he must do it, he is commanded. So should a poor soul come, and say to me, *may I believe?* thou fool, thou must believe. God hath laid a Command upon thee, it is not left to thy choice: The same Commandment that bids thee love thy brother, bids thee to believe on Christ. To Entreaty is added God's Command; and therefore, if thou shalt argue, what warrant have I to believe? Why, God enjoyns it thee, and commands it. As the impotent man said, so mayest thou; *He that healed me, said unto me, take up thy bed, and walk.* This is the very Key of the Gospel, and this is the way to turn it right. When being thus clean naked, we have as it were a Cable put in our hands, to draw our selves out of this flesh and blood.

5. The last thing is, if keeping *Open House, Special Invitations, Entreaties and Commands* will not serve the turn, then Christ waxeth angry: What,

What, to be scorned, when he profered Mercy, and as it were, invite all forts, and compel them to come in by his Preachers, and by a peremptory Command? Then he falls a *threatning*, We are *not of those which draw back unto perdition*; if thou wilt not come upon this Command, thou shalt be *damned*; *Mar. 16. 16. He that believeth not, shall be damned.* Christ commands them to go into the world, and preach the Gospel to every Creature, unto every soul this Gospel which I speak. If you will not hear, and believe; if you will not take God at his Word, you shall be *damned*; *Joh. 3. 36. He that believeth not, shall not see life; but the wrath of God abideth on him.* Here is an iron scourge to drive thee, thou that art so *slow of heart to believe.* In *Psalms. 78.* where is set down God's mercy unto the *Israelites*: afterwards comes one plague upon another; *vers. 22.* it is said *They believed not in God, and trusted not in his salvation.* A like passage to this out of the *95th. Psalm*, is applyed, in *Heb. 3. 2.* to Unbelievers. And the reason of God's wrath mentioned in the *78th. Psalm*, is said to have been the unbelief of the people; *The Lord heard this, and was wrath; a fire was kindled against Jacob, and against Israel.* Why was this? because they *believed not in him, because they trusted not in his salvation.* * Nothing will more provoke God to anger, than when he is *liberal and gracious*, and we are *straitened in our selves, harden our hearts, and not trust him*: never forget this Sermon, while you live; this is the *net* that Christ hath to draw you out of the world. I shall hereafter tell you what *faith* is, which is to receive Christ, and to believe in his name: but that will require a more particular explication. And on that I shall enter the next time.

N

E P H.

E P H. I. 13.

In whom ye also trusted after that ye heard the Word of truth, the Gospel of your salvation, In whom also after you believed, you were sealed with the Holy Spirit of Promise.



THE last time I entred on the declaration of that main point, and part of Religion, which is the foundation of all our hopes and comfort, namely, the *offering of Christ unto us*; that as he did offer himself a Sacrifice to his Father for us upon the Cross, so that which is the basis, ground and foundation of our comfort is, that he offereth himself unto us. And here comes in that gracious gift of the Father which closes in with God: That as God saith, *To us a child is born, to us a Son is given, &c.* So there is grace given us to receive him. And as the greatest gift doth not enrich a man, unless he accept it, and receive it; so this is our case, God offers his Son unto us, as an earnest of his love; if we will not receive him, we cannot be the better for him: If we refuse him, and turn Gods *Commodity*, which he offers us, back upon his hand, then Gods *storms*, and his wrath abides on us for evermore. That it is his good pleasure that we should receive Christ, it is no doubt, we have his word for it: All the point is, how we may receive him, and that is by *Faith*.

And in this Text is declared, how Faith is wrought, and that is by the Word of truth; *In whom also you trusted, after you had heard the Word of Truth.* Now after this Faith, there cometh a sealing by the Spirit of God; *In whom also, after you believed, you were sealed by the Holy Spirit of Promise.* Now lest a man should through ignorance, and indiscretion, be misled and deceived, there is *faith*, and there is *feeling*. Where this is not feeling I mean, I say not, that there is no faith; No: For *feeling* is an after thing, and comes after *Faith*. If we have *Faith*, we live by it; But after you believed, you were sealed. You see then Faith is that, whereby we receive Jesus Christ, and to as many as received him, to them he gave power to become the Sons of God, to as many as believe on his name. The blood of Christ is that which cureth our souls, but (as I told you) it is by application. A Medicine heals not by being prepared, but being applied: So the blood of Christ shed for us, unless applied to us, doth us no good. In Heb. 12. Its called the blood of sprinkling: and that in the 51. Psalm, hath relation to it, where he saith, *Purge me with hyssop.* In the Passover there was blood to be shed, not to be spilt, but to be shed: And then to be gathered up again, and put into a Basin, and when they had so done, they were to take a bunch of Hyssop and dip and sprinkle, &c. Faith is this bunch of Hyssop that dips it self as it were into the Basin of Christs blood, and our souls are purged by being sprinkled with it. In Levit. 14. 6. There was a bird to escape alive; but see the preparation for it, *You shall take it, and the scar-*
let

let, and the Cedar wood, and the Hyssop, and shall dip them, and the living bird in the blood of the bird that was killed, &c. And then you shall sprinkle on him, that is to be cleansed from the leprosie seven times, and shall pronounce him clean, and shall let the living bird loose into the open field: We are thus let loose, cleansed and freed; but how? Not unless we are dipt, as the living bird was in the blood of the dead bird, there is no escaping, unless we are dipt in the blood of Christ Jesus, this dead bird, and sprinkled with this Hyssop, we cannot be freed.

So that now to come to that great matter, without which Christ profiteth us nothing, which is *Faith*. The Well is deep, and this is the Bucket with which we must draw. This is the hand by which we must put on Christ; As many as are baptized put on Christ: Galat. 3. 27. Thus must we be made ready: We must be thus cloathed upon, and by this hand attire ourselves with the Sun of Righteousness. Malac. 4. 2. Wherefore I declared unto you that this Faith must not be a bare concept, floating in the brain; not a device of our own. The Devil taking hold on this, would soon lead a man into a fools Paradise. To say I am Gods Child, and sure I shall be saved, I am perswaded so: this the Devil would say Amento, and would be glad to rock men asleep in such concepts. Such are like the foolish Virgins, That went to buy oyl for their Lamps; And were perswaded they should come soon enough to enter with the Bride-groom; but their perswasion was groundless, and they were shut out. So such groundless perswasions and assurances in a mans soul, that he is the child of God, and shall go to Heaven, is not Faith; thou mayst carry this assurance to Hell with thee: This Faith is not Faith; For faith comes by hearing, and that not of every word or fancy, but by hearing the Word of Truth. Faith must not go a jot further then the Word of God goeth. If thou hast an apprehension, but nowarrant for it out of the Word of God, it is not faith, for its said, After you heard the Word of Truth you believed. So that we must have some ground for it out of the Word of Truth, otherwise it is presumption, meer concepts, fancy, and not Faith.

Now I shew'd unto you the last time how this might be; for while a man is an Unbeliever, he is wholly defiled with sin, he is in a most loathsom condition; he is in his blood, filthy, and no eye pities him. And may one fasten comfort on one in such a condition, on a dead man? And this I shew'd you was our case: When Faith comes to us, it finds no good thing in us it finds us stark naked, and stark nought: yet there is a Word for all this to draw us unto Christ, from that miserable Ocean in which we are swimming unto perdition, if God catch us not in his Net. Harken we therefore to Gods Call: There is such a thing as this Calling. God calls thee and would change thy condition, and therefore offers thee his Son. Wilt thou have my son? Wilt thou yield unto me? Wilt thou be reconciled unto me? Wilt thou come unto me? And this may be preacht to the veriest Rebel that is. It is the only Word whereby faith is wrought. It is not by finding such and such things in us before hand, No, God finds us as bad as bad may be, when he proffers Christ unto us. He finds us ugly and filthy, and afterwards washes us, and makes us good. It is not because I found this or that good thing in thee, that I give thee interest in my Son, take it not on this ground. No he loved us first, and when we were defiled, he washt us from our sins in his own blood, R.v. 1. 5. Now there is a double love of God towards his Creatures.

1. Of Commiseration.

2. Of Complacency.

That of Commiseration, is a fruit of love which tenders and pities the miserable estate of another.

But now there is another love of Complacency, which ariseth from a likeness

ness between the *qualities* and *manners* of persons : for *like will to like* ; and this love God never hath but to his *Saints* after *Conversion*, when they have his Image *enstamped* in them, and are *reformed* in their *Understandings*, and *Wills*, resembling him in both, then, and not till then bears he this love towards them. Before, he loves them with the love of pity : and so God lov'd the World, that is, with the love of Commiseration, that he sent his only Son, that whosoever believed in him might not perish, but have everlasting life. And therefore he said in the Prophet *Isaiab.* *In his Love and in his pity he redeemed them.* chap. 63. ver. 9.

Now we come to the point of *Acceptation* : The Word is free, and it requires nothing but what may consist with the freest gift that may be given. Although here be something that a man may startle at.

Object. *Is there not required a condition of faith, and a condition of obedience ?*

Sol. Neither of these according to our common Understanding, do hinder the *fulness* and *freedom* of the *Grace* of the *Gospel*.

1. Not Faith, because Faith is such a condition, as requires only an *empty hand* to receive a gift freely given. Now doth that hinder the *freeness* of the gift, to say, you must take it ? Why, this is requisite to the freest gift that can be given. If a man would give something to a Begger, if he would not *reach* out his hand and *take* it, let him go without it, its a free gift still ; so that the condition of Faith is such a condition as requires nothing, but an *empty hand*, to receive Christ.

2. Obedience hinders it not. I am required, may some say, to be a *new man*, a *new Creature*, to lead a new life : I must alter my course : And is not this a great clog and burthen ? And do you account this free ? When I must *crucifie lusts*, *mortifie Passions*, &c. Is this free, when a man must *renounce* his own *Will* ? Yes ; It is as free, as free may be ; as I shewed you the last time. The very *touching*, and accepting of Christ implies an *abnegation* of former sinfulness, and a going off from other *courses* that are *contrary* to him. If the King give a pardon to a *notorious Rebel* for *Treason*, so that now he must live obedient as a Subject, the King need not in regard of himself to have given the pardon ; if he give it, it takes not from its *freeness*, that he must live like a *Subject* afterwards ; the very *acceptance* of the *pardon* implies it.

But now to declare *Faith*, and to open the *Mystery* thereof. Faith is a *great thing* : It is *our life* ; our *life* stands in the practice of it : That as in the offering of Christ for us, there is given him a name above every name, *That at the name of Jesus every knee shall bow* : As, I say, in the *purchasing* of *Redemption*, so in the point of *acceptation* ; God hath given unto this poor vertue of faith a name above all names. Faith indeed, as it is a vertue, is *poor* and *mean*, and comes far short of *love* : and therefore by the Apostle, *love* is many degrees prefer'd before *faith*, because love fills the heart, and faith is but a bare hand, it lets all things fall, that it may fill it self with Christ. Its said of the Virgin Mary, *That God did respect the low estate of his hand-maid* : So God respects the *low estate* of Faith, that nothing is required, but a *bare empty hand*, which hath *nothing* to bring with it, though it be never so weak, yet if it have a hand to receive, it is *ισχυρον & ωριον*, a like precious faith, 2 Pet. 1. 1. that of the *poorest Believer*, and the *greatest Saint*.

Now that we may come unto the point, without any more going backwards. In the words read, there is the point of *faith*, and a thing God confirms it withal, a *seal* : *In whom also after that you believed, you were sealed*. Faith is of it a self a thing unsealed : The sealing with the *holy Spirit of Promise* is a point beyond *faith* ; its a point of feeling, and not only of believing of Gods Word, but a *sensible feeling* of the *Spirit* : A believing

believing in my soul, accompanied with *joy unspeakable*, and *full of glory*: of which sealing we shall speak more hereafter. Observe for the first.

1. *The Object of it, In whom you trusted.* We speak of Faith now as it *justifies*, as it apprehends *Christ* for its *Object*: for otherwise *Faith* hath as large an *Extent* as all *Gods Word*. Faith hath a *hand* to receive, whatsoever *God* hath a *mouth* to speak. What is the *Object*? *He in whom you trusted.* It is a wonder to see how many are deceived, who make the *forgiveness of sins* to be the proper *Object* of *faith*. A man may call, as long as he *lives*, for *forgiveness of sins*, yet, unless there be the first *Act*, to lay hold on *Christ*, in vain doth he expect *forgiveness of sins*. Until thou dost accept *Christ* for thy *King* and *Saviour*, thou hast no *promise*. We are never *Children of the Promise*, till we are found in him. The proper and immediate *Object* of *Faith* is, first *Christ*, and then *God the Father* by him: For *Faith* must have *Christ* for its *Object*. I must believe in none else but *God*, in, and through *Christ*. Now that this is so, we may see in that famous place. 1 Pet. 1. 21. When he had spoken of the precious blood of *Christ*, the *Lamb without blemish*, he goes on, and shews, that he was manifested in those last times, for you, who by him do believe in *God*, that raised up *Christ* from the dead, and gave him glory, that your *faith and hope* might be in *God*. There is no true believing in *God the Father*, but by the *Son*. The proper *Object* of *Hope*, and *Faith*, is *God*, and he that doth believe, or hope, or trust in any thing else, there is *Idolatry* in it; we believe in *God* by him: so that the primary *Object* of *Faith* is *Christ*. Gal. 3. 26. *Ye are all the Children of God by Faith in Jesus Christ*. What's my *Faith* then? If thou wilt be the *Child of God*, receive, hold *Christ Jesus*, accept him for thy *Saviour*, and for thy *Lord*: He is the proper *Object* of thy *Faith*. Again, you must have *Christ Jesus*, and him crucified, that should be the highest knowledge in our account, To know *Christ*, and him crucified, and by it to accept him. Hereupon the *Apostle* to the *Romans*, when he speaks of *faith*, makes the *Object* of it *Christ*, and *Christ crucified*. Rom. 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood; to declare his Righteousness for the remission of sins that are past through the forbearance of God*. Whatsoever then thou findest in *Christ*, is an *Object* of thy *Faith*. John 6. The point is, *He who eats my flesh, and drinks my blood*, that is, he who receiveth me, and makes me as his meat and drink dwelleth in me and I in him. ver. 56. Compare this, Rom. 3. 25. with Rom. 5. 9. for its worth comparing. We are said to be justified by his blood, Rom. 5. 9. By faith in his blood, Rom. 3. 25. Now both these come to one, and they resolve the point, and clear the Question, whether *Faith* in it self, as a *Vertue* doth justify, or in respect of its *Object*? surely its in respect of the *Object*. You that have skill in *Philosophy*, know, that heat, if considered as a quality, its effects are not so great; but considered as an instrument, it transcends the sphere of its own activity; it doth wonders; for its the principle of generation, and many other strange effects. So here, take *faith* as a *Vertue*, and its far short of *love*: but consider it as an instrument, whereby *Christ* is applyed, and it transcends, it works wonders, beyond its proper sphere: for the meanest thing it layes hold on, is the *Son of God*. He that hath the *Son*, hath life, &c. Some would think this an hard kind of speech, when we are justified by *faith*, we are justified by *Christ*, apprehended by *faith*: and yet that place is clear, to be justified by his blood: And *faith* in his blood becomes one *faith*. As if a man should say, I was cured by going to the Bath: So *faith* comes unto *Christ*; *faith* is the legs. A man is not said properly to be cured, by going to the Bath, nor justified by coming to *Christ* by the legs of *faith*: but the applying of the Bath, the coming to *Christ*, and applying of his vertue, to make him

him the *Object* of my faith, this is the way to be *justified*. As it is not the *making* and *preparing* of a plaister, that *cures*, but the *applying* it; so that this concludes this point, that the true *Object* of faith is *Christ crucified*, and *God the Father in*, and *by him*. Here then is the point, thou must not look for any comfort in faith, till thou hast *Christ*; and to think thou shalt ever have any benefit by *God*, till thou hast *Christ*, thou *deceivest* thy self. It is impossible for a man to receive *nourishment* by his *beead* and *drink*, till he partake of it in the *substance*: so thou must per-take of *Christ*, before thou canst receive any nourishment by him. *Christ* saith not thou must have forgiveness of sins, or thou must have my *Fathers* favour, but *take my body and blood*, take *me crucified*. Buy the *field*, and the *treasure* is thine: but thou hast nothing to do with the *treasure*, till thou gettest the *field*. This is preferment enough, to have the *Lords* Promise to *Abraham*, *I am thy exceeding great reward*: *I am my well-beloveds*, and *my well-beloved is mine*. There is a spiritual *match* betwixt *Christ* and *thee*: There are many, who are *matcht* with *Christ*, and yet know not how rich they are: When a man reckons of what he shall get by *Christ* only, when all his thoughts are on that, he marrieth the portion, and not the person: thou must set thy love on *Christs* person, and then having *him*, all that he hath is *thine*: How rich *Christ* is, so rich art thou: he must first be *thine*. *He that hath the Son*, hath *life*, but the *Son* must first be had. Is there any now in this congregation, who is so *hardhearted*, as to refuse such a gift as *this*? When *God* shall give thee his *Son*, if thou wilt take him, is there any so *prophane*, as with *Esau* to sell his birthright, &c. To pursue the *poor peddling* things of this life, and refuse *salvation*, so high a gift? A gift which is not given to *Angels*, they think it an honour, to wait at the *Lords* Table: They have not this *precious food* given to them; they never tast it: and therefore many *Christians*, on serious consideration would not change their *estate* for the *estate* of *Angels*. Why? Because hereby *Christ* is my *Husband*, I am wedded to him, he is *bone* of my *bone*, and *flesh* of my *flesh* which privilege the *Angels* are not capable of. Our *nature* is advanced above the *Angelical* nature: for we shall sit and judge the world with *Christ*, judge the *twelve Tribes of Israel*: And what an *high preferment* is this? Nay, observe this, and take it for a *Rule*. Never beg of *God* pardon for thy sins, till thou hast done this one thing, namely, *accepted of Christ* from *Gods* hands. For thou never canst confidently ask any thing till thou hast him: For all the *Promises of God* are in him, *yea*, and *Amen*. This may serve for the *Object* of faith: to shew that the *primary Object*, is *Christ crucified*, and *God by him*. We come now to declare;

2. The Acts of faith what they are, and there is some intricacy in that too: There is much ado made in what *part*, and *power* of the soul *faith* is: We must not proportionate the *Act* of faith according to our own fancy. For it's no faith, but as it hath relation to the *Word*: now look, how is the *Word* presented: *After you heard the Word of Truth, the Gospel of your salvation*. Now the word is presented under a double respect.

1. Its presented *Sub ratione veri*; *After you had heard the Word of Truth*; and there comes in the *Understanding*.

2. Then *Sub ratione boni*, as a good word, that so we should lay hold on it, and here comes in the *Will*. For the *Will*, we say, challenges that which is good, for its *Object*: Now the *Gospel of salvation* is a good *Word*, its glad tidings worthy of all acceptation, that *Christ Jesus* came into the *World* to save sinners. *1 Tim. 1. 15*. And now as the *Word* is presented, as a good *Word*, so must my *Act* of faith be answerable unto it. See in *Heb. 11. 13*. The act of faith answering hereto, *These all dyed in faith, not having received the Promises*. What did their faith to them? It made them see the *Promises*

Promises afar off, and they were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims in the earth. So that by comparing place with place, it appears that first this Gospel was presented as the word of Truth, they were persuaded of it. It is the first Act of Faith, to persuade men of the truth of the Word: and then, as it is a good word, they embraced it: These are the two arms of faith; *as true, it persuades me; as good, I embrace it.* We must not now be too curious in bringing in Philosophical Disputes, whether one Vertue may reside in two Faculties; whether Faith may reside in the Understanding, and the Will. The truth is, these things are not yet agreed upon; and shall we trouble our selves with things not yet decided in the Schools, as, whether the *practical Understanding* and the *Will* be distinct faculties or no? The Word of God requires that I should believe with my whole heart; Act. 8. 37. *As Philip told the Eunuch, If thou believest with all thy heart, thou mayest.* If with the heart; but with what faculties may you say? Why, I tell thee, believe with thy whole heart: And what! shall I piece and divide the heart, when the whole is required? Now, to come to those two: The Word is presented,

1. *As a true Word.*

2. *Then as a good Word; a word like Gospel, like salvation.*

1. *As a true Word.* And the Act of faith answering thereto, is called in Scripture *γνῶσις*. and *ᾠμολογία*, Knowledge and Acknowledgement, Tit. 1. 1. 2 Pet. 1. 3. and 2. 18.

1. Knowledge, that is a thing requisite: Why? because, if there be a Remedy able to cure a man's disease, if he do not know it, what is he the better for it? Knowledge is so essential unto Faith, that without it there can be no faith. In Job. 17. 3. the terms are confounded, the one put for the other: *This is life eternal, to know thee to be the true God; and whom, &c. to know thee, that is, to believe in thee;* because knowledge is so essential to belief, as one cannot be without the other; thou canst not believe what thou hast never heard of: *I know, saith Job, that my Redeemer liveth; that is, I believe he liveth,* Job 19. 25. And hereupon it is said in Isa. 53. 11. *By his knowledge shall my righteous servant justify many.* Knowledge is an Act, primarily requisite to Faith; to be justified by his knowledge, is to be justified by faith in his blood. This then is the first thing, that I know it to be as true as Gospel; then comes the acknowledgment.

2. *The Acknowledgment.* Joh. 6. 69. *We know, and are assured that thou art that Christ.* This is an assurance; I say not the assurance of my salvation, for that is another kind of thing: But an assurance that God will keep touch with &c. will not delude me, but that if I take his Son, I shall have life, I shall have his favour. When God illuminates me, I find all things in him; when I have him, I am made. When the Understanding clearly apprehends this, then comes the next word, it is the Gospel of salvation, there being a knowing, and acknowledging, the Act of the Understanding: then comes the Will, and it being,

2. Propounded as a good word; then follows,

1. *Acceptation.*

2. *Affiance.*

1. *Acceptation*, which receives Christ; Joh. 1. 12. *As many as received him, to them he gave power to become the sons of God, even to them that believed on his name.* Then a man resolves, I will take God on his word: and thereupon follows

A resting or relying on God, which is a proper act of faith. I need no other place than Rom. 10. 13. *Whosoever shall call on the name of the Lord shall be saved: But how shall they call on him, on whom they have not believed? that is, on whom they have not reposed their confidence.* Mark the Apostle, *How shall they call on him, on whom they have not believed? That Faith which*

which was the Antecedent, must be in the conclusion; therefore our *faith* is a *relying* on God: and so in this place this trust is made the same with *faith*, as it is in the Text, *in whom you trusted, after you had received the word of Truth*: for our *trust* and *belief* there is the self same word, — *Nimium ne crede colori*: this (*Credo*) is to have a great confidence in fleeting and fading things; and so it is in justifying *faith*, *With respect to the unshaken truths of the incorruptible and unchangeable Word of his, which liveth and abideth for ever*, 1 Pet. 1. 23. If I have a *knowledge* of God, and *acknowledgment* of him, and from my *knowing*, my *will* is conformed to accept Christ; and if when I have accepted him, I will not part from him: *this is faith*, and if thou hast *this faith*, thou wilt never perish. Suppose thou never hadst one day of comfort all thy life long, yet *my life for thine* thou art saved. Perhaps by reason of thy *ignorance* thou hast no *feeling*, yet if thou *consent*, thou art *justified*; it is the *consent* makes the *match*. If thou consent to the Father, and take Christ the Son, *know it*, or *know it not*, thou hast him: though thou knowest not, whether thy sins are forgiven; yet as long as thou *keepest thy hold*, all the Devil's *temptations* shall never drive thee from him; thou art justified, and in a safe case, though *ignorance* and other things in thee cause thee not to feel it, if thou layest hold on him for his sake, thou art apprehended.

Object. Now then this is an easie matter, you will say.

Sol. Not so easie a matter as you guess it to be. It were easie indeed, were there nothing but saying the word to make *man* and *Wife*; there are *terms* and *conditions* to be agreed upon. God casts not his Son away, he looks there shall be *conditions* on thy side; he must be thy *King*, and *Head*, if thou wilt have him to be thy *husband*. But what shall I get by him then, saith the wife? Get? there is no end of thy getting. *All is thine*, Paul, Apollos, Cephas, Life, &c. *Thou art Christ's, and Christ is God's*, 1 Cor. 3. 22, 23. Every man will take Christ thus for the better; but there is somewhat else in the match. If thou wilt have him, thou must take him for *better*, for *worse*, for *richer*, for *poorer*. Indeed there are precious things provided for you; *It is your Father's good pleasure to give you the Kingdom*, Luk. 12. 32. Rom. 8. 17. You shall be *Heirs with Christ*, but for the present, while you are in the Church *Militant*, you must take up your *Cross*; you must not look for great things in this world: In *this world* you must have *tribulation*, you must *deny* your *selves*, and your own *Wills*. What? would you have Christ the wife, and you the husband? No, if you think so, you mistake the match. Christ must be the *Husband* and the *Head*; and as the wife promises to obey her husband, to stick to her husband in *sickness* and in *health*, and to *forsake all others*; so Christ asketh, wilt thou have me? if thou wilt, thou must take me on these *terms*, thou must take my *Cross* with me, thou must *deny* thine own *Will*; yea, it may be thine own *life* also. Let a Christian consider all these things, these are the words, and these are the benefits, and then compare them together; and then if he can say, *I will have Christ however*, for I shall be a sinner by him: I will take him with all faults, and I know I shall make a *good bargain*, therefore I will have him on *any terms*, come what will; when a man can have his will so *perpendicularly* bent on Christ, that he will have him, though he leave his skin behind him: there is a *true acceptation* of him. We must not here distinguish with the Schools about *Velleities*, a general wishing and woulding, and *true desires* after Christ: Wishers and Woulders never thrive; but there must be a resolution to follow Christ through *thick* and *thin*, never to part with him: a *direct Will* is here required. And therefore Christ bids us consider before-hand what it will cost us. *If any man come to me, and hate not Father and mother, Wife and Children, and his own life also, he cannot be my Disciple*. Luk. 24. 26. Do not think that our Saviour here would discourage men from love. Doth the

God

love teach us hatred? The phrase in the Hebrew is *loving less*, as it is said, *Jacob have I loved, and Esau have I hated*, Deut. 21. 15. that is, loved less. *If a man hath two wives, one beloved, and the other hated, and they have born Children, both the beloved and the hated*: By *hated* is not meant, that the man *hated* one wife, but *less loved* her, than the other. So if any man come to me, and hate not father and mother; that is, if he love not all less than me; and that it is so, we may see it expounded by our Saviour. Mat 10. 37. *He that loveth father and mother more than me, is not worthy of me.* There Christ expounds it. He that will follow Christ in *calm weather* and not in a *storm*, is not worthy of him; Luk. 14. 28. *Which of you intending to build a Tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?* What is that to the purpose? See vers. 33. *So likewise whosoever he be of you, that forsaketh not all that he hath, cannot be my Disciple.* It is a small matter to begin to be a Christian, unless you consider what it will cost you; *Do you think it a small matter to be a King's son?* 1 Sam. 18. 23. think not on so great a business without consideration what it will cost you. It will be the *denying* of your own *wills*. You must be content to follow *naked* Christ *nakedly*; follow him in his *persecution* and *tribulation*, in his death and suffering, if thou wilt be conformable to him in glory. When this *case* comes, it makes many *draw back*, as the rich man in the Gospel, when he must *forsake all*, he *drew back*. When troubles arise, many are offended; so when it comes to a point of parting, they go back.

Now we come to speak one word of *the sealing of the Text*. *After that ye believed, ye were sealed with the holy Spirit of Promise.* This *sealing*, which is a point of *feeling*, is a distinct thing of it self from *faith*; no part of *faith*. If I have *faith*, I am sure of life, though I never have the other: these are two seals. We put to our seals to the counter-part that is drawn betwixt God and us.

The first seal is our *faith*. I have nothing but God's Word, and indeed I have no *feeling*, yet I venture my salvation, and trust God upon his bare Word. I will *pawn* all upon it; *He that hath received his testimony, that is, (in effect) he that believeth, saith John, hath set to his seal that God is true*; Joh. 3. 33. If men *doubt*, and *trust* God no further than they see him, it is not *faith*. But when God gives me a good word, though I am in as much distress as ever, yet I *trust*, though it be *contrary* to all *sense*, or outward *seeming*, yet I put to my seal, and *trust* him still.

Then comes God's counter-part. God being thus honoured, that I believe his Word, though contrary to all *sense* and *feeling*, even his bare Word; then God sets to his seal, and now *the Word comes to particularizing*. Before it was in general, now it comes and singles out a man, *Say thou unto my soul, that I am thy salvation*, Psal. 35. 3. that is, as I did apply the generality of God's Word unto mine own case to bear me up against *sense*, and *feeling*: then comes the Spirit of God, and not only delivers generalities, but saith unto my soul, *I am thy salvation*. This is called in Scripture a *manifestation*, when God manifests himself unto us; as in Isa. 60. 16. *Thou shalt suck the milk of the Gentiles, and shalt suck the breast of Kings, and thou shalt know that I the Lord am thy Saviour and thy Redeemer, &c.* that is, when we have made particular application by Faith, God will put to his seal, that I shall know, that God is my *strength* and my *salvation*: I shall know it; Joh. 14. 21. *He that loveth me shall be loved of my Father, and I will manifest myself unto him.* Christ comes, and draws the Curtains, and looks on with the *gracious aspect* of his blessed countenance. When this comes, it cheers the heart, and then there are secret *love-tokens* pass betwixt Christ and his beloved. Rev. 2. 17. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, and in the stone a new name written, which no man knows, save he that receives it*; that is, there is a particular intimation that I

shall know of my self more than any other ; more than all the world besides : *It is such a joy as the stranger is not made partaker of*, Prov. 14. 10. *such joy as is glorious and unspeakable*, 1 Pet. 1. 8. *Such peace as passeth all understanding*, Philip. 4. 7. One minute of such joy surpasseth all the joy in the world besides.

Now consider, sure there is such a thing as *this joy*, or else do you think the Scripture would talk of it, and of the Comforter, the Holy Ghost, *by whom we know the things that are freely given us of God*, 1 Cor. 2. 12. There is a generation in the world, that hath this joy, though you that know it not, do not, nor cannot believe it ; there is a *righteous generation* that have it : and why dost thou not try to get it ? do as they do, and thou mayest obtain it likewise ; *The secrets of the Lord are revealed to them that fear him, and he will shew them his Covenant*, Psal. 25. 14. These are *hidden comforts* ; do you think God will give this joy to those that care not for him ? No, the way is to seek God, and to labour to fear him. The secrets of the Lord are revealed to such, and such only as fear him ; do as they do, and follow their example, and thou mayest have it likewise.

Object. *Many have served Christ long, and have not found it.*

Sol. It is long of themselves ; you are straitned in your own bowels, or else, *Open your mouths wide, and God will fill them*. No wonder that we are so barren of these comforts, when we be straitned in our selves. There is a thing wondrously wanting amongst us, and that is *Meditation*. If we could give our selves to it, and go up with *Moses* to the Mount, to confer with God, and seriously think of the *price of Christ's death*, and of the *joys of heaven*, and the *Privileges of a Christian* ; if we could frequently meditate on these, we should have these *sealing comforts* every day, at least oftener. This hath need to be much pressed upon us ; the neglect of this makes lean souls. He that is frequent in that, hath these sealing days often. Couldst thou have a *parley* with God in private, and have thy heart rejoyce with the comforts of another day ; even whilst thou art thinking of these things, Christ would be in the *midst* of thee. Many of the Saints of God have but little of this, because they spend but few hours in *Meditation*. And thus, as this hour would give leave, have we proceeded in this point.

I COR. II. 29.

For he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords body.

Have heretofore declared unto you the ground of our salvation, and have represented unto you, first, *Christ offered for us*, and secondly, *Christ offered to us*. Now it hath pleased Almighty God, not only to teach us this by his Word; but because we are *slow of heart to believe*, and conceive the things we hear, it pleases his *glorious Wisdom*, to add to his Word his *Sacraments*, that so what we have heard with our ears, we may see with our eyes, being represented by *signs*.

There is a visible voice whereby God speaks to the eyes: and therefore we find in *Exod. 4. 8.* God bids Moses that he should use signs, saying, *It shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.* Signs you know are the Object of the eye, and yet see, they have, as it were, a visible voice, which speaks to the eye. Now God is pleased to give us these signs for the helping,

1. *Of our Understanding*: The eye and the ear are the two learned senses as we call them, through which, all knowledge is conveyed into the soul: and therefore, that we may have a more particular knowledge of Christ, God hath not only by his Ministry given us audible voices, but visible also in his *Sacraments*, by which, as by certain glasses he represents to us the Mystery of Christ Jesus offered for us, and offered to us. And hence is it that Paul calls the eyes to witness, as well as the ears, *Gal. 3. 1.* O ye foolish Galathians, who hath bewitched you that you should not obey the Truth, before whose eyes Jesus Christ hath been evidently set forth crucified amongst you! That is, before whose eyes Christ hath been crucified, not by hear-say, only, but evidently before your eyes, not in any foolish Crucifix, with the Papists, but in the blessed Sacrament, wherein he is so represented, as if his soul were before our eyes poured out to death: so that by these Sacraments, heavenly things are (as it were) clothed in earthly Garments, and this is the first reason, viz. to help our Understanding: But besides he doth it,

2. *To help our Memory*; we are apt to forget those wonderful things Christ hath wrought for us. And therefore, *verse 24. and 25.* Of this Chapter we are bid To eat his body, and drink his blood in remembrance of him. To take the signs as tokens of him; the Sacrament is as it were a monument and pillar raised up, to the end, that when ever we see it, we should remember the Lords death, until he come. Its said, *2 Sam. 18. 18.* That Absalom in his life time had taken, and reared up for himself a Pillar, which is in the Kings dale; for he said, *I have no son to keep my name in remembrance.* He would fain be remembered, but he had no Child, whereby he might live, after he was dead: therefore he raises it, and calls it after his

own name, *Abfoloms place*, as it is this day: That so as often as any came that way, they might remember him. Christ doth thus by his Sacrament and erects it as a Monument for the remembrance of his death, and (as it were) calls it by his own name, saying, *This is my body, and this is my blood*: That when ever we see them, we may call to mind, Christ offered for us, and to us. But that I may apply this my Doctrine to the ears also, know that,

3. These signs are for the strengthening of our faith, and therefore it is considered, as a seal. *Rom. 4. 11. Abraham received the sign of Circumcision, as a seal of the righteousness of the faith which he had, yet being uncircumcised.* It helps our understanding by being a sign, and is a confirmation, a seal: by vertue whereof Christ is passed, and made over to us, so that we have as true an interest and right to him, as to our meat, and drink: yea, he becomes as effectually ours, for every purpose in our spiritual life, as our meat and drink doth for our corporal. To which end these Elements are changed spiritually in their natures; not in substance, but in use, so that which was but now a common bread, becomes as far different as Heaven is from earth, being altered in its use. For instance, the wax whereby the King passes over an inheritance to us, and by which conveyances of our estates are made, that wax is but as another piece of wax differing nothing from that which is in the shop, till the King hath stamp't it with his Seal: But being once sealed, one would not give it for all the wax in the Kingdom, for now it serves to another use; so is it here in these elements; but still know, the difference is not in the matter, or substance, but in the use. And this is the reason why this blessed bread, and wine is termed a communion, namely, because it is an instrument whereby Christ instates me into himself, and whereby I have fellowship, and communion with him.

In the words then we have these particulars, viz.

1. A sin. If any man shall presume to eat that bread, or drink that cup unworthily. Its a dangerous thing, a great sin to eat and drink at the Lords Table in an unworthy manner.

2. A punishment. He eats and drinks damnation, or judgment unto himself. So that now what was ordained to life, and appointed to be a seal and confirmation of Gods love and favour, is now changed and become a seal and confirmation of Gods anger and indignation. The unworthy receiving of it makes it prove clean contrary to what it was intended.

3. A reason, because he discerns not the Lords body, but takes them as ordinary things, deeming the elements not different from the bread and wine which we have at our Tables, not knowing that they are the dishes wherein Christ is served in unto us, that by these the greatest gift is given us, and nourishment conveyed, for the maintenance of our spiritual life. This life was given us in baptism, but in and by these signs is conveyed spiritual nourishment for the continuance and maintenance of it, for the strengthening of our faith, and making us daily stronger and stronger to fight the Lords battles: Now, when we discern not this, nor by the eye of faith see Christ Jesus, crucified for us, and by these elements conveyed unto us, but take them hand over head without any consideration, we receive them unworthily, and a fearful indignity is offered unto Christ, which he will certainly revenge. I'll then

1. Shew in general what it is to eat worthily.

2. What it is to eat judgment; and then

3. I'll come to the particulars, how this sin may be avoided, and what the particulars are wherein the sin consists.

1. Concerning the first, What it is to eat unworthily.

Obj. And here may some say, is there any of us who can avouch that he eats and drinks at the Lords Table worthily? is any so presumptuous to say, that

that he is *worthy* to eat Christ's flesh, and drink his blood? As for bodily food and entertainment, we are unworthy to present them to him; The Centurion could say, *I am not worthy that thou shouldst come under my roof*; How then comes this to pass, that he which eats and drinks the Lords body *unworthily*, eats and drinks damnation to himself? If we are not worthy to present *bodily* food unto him; can we be *worthy* to receive *spiritual* food from him?

Sol. But here understand what is set down; *worthiness* is not always taken for a matter of merit, or proportion of worth between the person giving and receiving; but in Scripture it's often taken for that which is *meet*, *fitting*, and *beseeming*; And in this sense the Apostle uses it, 1 Cor. 16. 4. *If it be meet that I go also, they shall go with me. If it be meet*: The word in the Original is *ἄξιον*, or *worthy*, which is here rightly translated *meet*; so in that Sermon of Saint John Baptist, Mat. 3. 8. *bring forth fruits meet for repentance*; that is, fruits befitting amendment of life. And in this sense are we said to *walk worthy of God*, who hath called us to his Kingdom and glory. *Worthy of God*, that is, worthy of that calling God hath imparted to us, 1 Thes. 2. 12. And therefore to use the similitude as I have elsewhere, If the King should vouchsafe to come into a Subject's house, and find all things fit and befitting so great a Majesty, that Subject may be said to give the King *worthy entertainment*; not that a Subject is *worthy* to entertain his Prince: But the meaning is, he provided all things, which were *meet* and *fit* for the entertainment of him. So is it here: if we prepare our selves with such *spiritual ornaments* to entertain the King of glory, as are requisite for those, who approach his Table, though our performances come far short of the *worth* of his presence; yet we may be said to *eat his body*, and *drink his blood worthily*. When the King in the Gospel had prepared his feast, two sorts of guests there were, who were *unworthy*.

1. *Those that made light of the invitation, who had their excuses, when they should come to the feast*; One must go to his farm, another to try his Oxen, &c. Luk. 14. 18.

2. *Others there were who came, and yet were unworthy guests, for coming unpreparedly*; for in the midst of the feast the King comes in to view his guests, and beholds a man, that did not refuse to come, but yet came without his wedding garment, and so came *unworthily* for not coming *preparedly*. Ye see then there may be an *unworthiness* in those that do come, since they come *unfitted* and in a *dress unbeseeming* such a banquet. They are unworthy receivers of the Lords body, and he accounts it an *irreverent usage* of him. In like manner may some say touching the *Ministry* of the Word; May not I read a good Sermon at home with as much profit? What needs all this stir? Why, here's the advantage and privilege you get in the publick Ministry of the Word: God himself comes down, as a King amongst us, he views his guests, and considers, who comes with his wedding garment, who comes *preparedly*. Christ comes and looks on us, and where two or three are gathered together in his name, there he hath promised to be in the midst of them: Math. 18. 20. He walks in the midst of the golden Candlesticks: The Ministers of his Word; he takes a special view of those, that come and frequent his Ordinances, and is ready ever to reward them. You see then what it is to eat *worthily*; its to do it with that *reverence*, that is requisite where the King of Heaven is the Master of the Feast. Now this being the sin, *unmannerliness*, and *unprepared approaching* his Table; we come to the second thing, *viz.*

2. *The punishment*: And that's a terrible one: He that eats and drinks *unworthily*, eats and drinks damnation to himself: Damnation, that's some, what hard, the word in the Margent is better, *κρίμα*, judgment. True, there are such as so come, that they deserve to eat condemnation to themselves,

as openly profane ones, in whom it's *high treason*, Being God's *vowed enemies*, to take his *Privy Seal*, and put it to so vile a use: this, I say, deserves *damnation*; but then others there are that have *faith* and *repentance*, and a portion in Christ, yet coming *unworthily* to this feast, eat *judgment* to themselves: that is a *judgement of chastisement*. There is a twofold judgment.

1. *One of revenge*: for such a person that puts God's Seal to a *wrong evidence*, having no faith to make Christ his *portion*: in such a one its *high treason* to put forth his hand to this *tree of life*.

2. *Another of chastisement*, for such a one as hath *repentance*, and yet comes too *unmannerly*, and carries himself too *carelessly* at the Lord's Table: at this the Apostle aims in the Text; not at that *judgment of condemnation*, but at a *judgment to prevent damnation*; And this appears in the words following, where we shall find the Apostle recounting up the particulars of this judgment of chastisement, *For this cause many are weak, and sickly among you, and many sleep*, ver. 30. Mark what's the judgment, he eats: why this? he's cast upon his bed of *sickness*, into a *Consumption* perchance, or some other *corporal disease*; a cause Physicians seldom or never look into: they look to *Agues*, *Colds*, or the like; they never once conjecture that their *unworthy eating* at the Lord's Table, cast them into the disease, and was the principal cause of the *malady*. Nay death it self too often is the punishment of such bold attempts, so that all the *Physicians* in the world cannot cure them, And thus God inflicts temporal judgments to free them from eternal, as appears farther in the 32 ver. *When we are judged, we are chastened of the Lord, that we should not be condemned with the world*, that is, we undergo a *judgment of chastisement*, to prevent the *judgment of condemnation*: which though it be a sharp and bitter pill, yet by the mercy of God we eat that whereby *damnation* is prevented. This *judgment of condemnation* is the portion of the profane person, who dares to meddle with that which belongs not to him, against whom the *Angel of the Lord with a flaming sword stands to keep the way of this tree of life*. Those that come that have faith, yet coming *unpreparedly*, they eat *judgment too*, yet by God's mercy it's that, which preserves them from the *damnation of the soul*.

Now before I come to the particulars, note how careful God is, that *spiritual exercises* should be *spiritually performed*. He's very angry, when he sees a *spiritual duty carnally undertaken*. *For this cause many are sick, &c.* that is, because you that are *believers*: have *faith*, *repentance*, and a portion in your Saviour come *irreverently*, come *unpreparedly*, perform a *spiritual work so carnally*. We have presidents hereof in Scripture: and chiefly two: First, for *circumcision*, Exod. 4. 24. At the 21. v. God sent Moses on a *Message into Egypt*, and in the 24. vers. the Text saith, *It came to pass by the way in the Inn, that the Lord met him, and sought to kill him*. This is very strange, this hath no dependance on that which goes before: a strange accident, God sought to kill, although he, but a little before, had sent him into *Egypt*, and told him he would be with him. Why? what should he do then? how should the *message* be done, and fulfilled? But what was the reason hereof? It's not expressed, yet we may gather from the following words, that it was by reason his son was uncircumcised, for ver. 25. *Zippora took a sharp stone, and cut off the fore-skin of her son, and cast it at his feet, and said, surely a bloody husband hast thou been unto me*: God would have smitten him for the neglect of the *Sacrament of Circumcision*. Another instance we have for the *Passover* in *Hezekiah's time*. 2 Chron. 30, 17, 18. *A multitude of the people, yea many of Ephraim and Manasseh, Issachar and Zebulon had not cleansed themselves, yet did they eat the Passover otherwise than it was written*. There were many likewise in the Congregation that

that were not sanctified; and therefore God punished them. It's not set down in what manner God punished them, yet by the consequent it may be gathered that it was by sickness, for the next words are to that effect: Hezekiah prayed for them, saying, the Lord pardon every one that prepareth his heart to seek God, the Lord God of his Father, though he be not cleansed according to the purification of the Sanctuary, and the Lord hearkened to Hezekiah, and healed the people. So that you see for this God smites a person, and it's to be feared lest judgments temporal fall on the whole Nation for this fault; that he even smites not a few of the people to death. But we pass from this, and come to the particulars.

3. The particulars of this offence, and wherein it consists, that a man comes unworthily, that so we may know whether we are guilty of the crime. Know therefore that there are two sorts, that come to the Communion.

First, those, to whom the business doth not belong, that have nothing to do with the thing, as openly profane ones.

Secondly, such as have interest in the matter, but yet come unpreparedly, and in an unbecoming manner; the former take part in the sign, but enjoy not the thing signified: and the latter coming unpreparedly, depart without the comfort, which otherwise they might have. Now mark to whom Christ would say, if he were now coming to judgment in the clouds, to whom I say, If he were now coming in the clouds, he would say, Come ye blessed of my Father, inherit a Kingdom prepared for you from the beginning of the world, Mat. 25. 34. to them he would likewise say, Come to my Table, come to this banquet, partake of my body and blood, and to as many as he would say, Depart from me ye cursed into everlasting flames, to so many would he say, go you from my Table, come not near.

Now there are two sorts of people, to whom, if the Lord Jesus were coming in the clouds to Judgment, he would say, Depart into everlasting flames; and those are these that know not him, and obey not the Gospel of Jesus Christ, 2 Thes. 1. 18. Now to these two sorts of people, Christ would say, if he were on earth, Depart from my Table, meddle not with those Mysteries: And they are,

1. Those that know not God: and indeed it is a most unworthy thing for an ignorant man to come to God's Table. Know, whoever thou art, that art such an one, that it belongs not to thee, it was appointed for an understanding people. The Lord invites not fools and block-heads to his Mysteries. God will not know them that know not him. If thou knowest not what the signs are, or the relation of them to the thing signified, hast no insight, or understanding of the Mysteries: Know that it's to no other purpose to thee to come to the Sacrament, than if thou wentest to a Mass, to see the Gesticulations, Elevations, or if thou wentest to see a play, not knowing to what end and purpose it was done. Such a one is not a friend of God, but an enemy that shall be destroyed in everlasting fire that knows not him. Deceive not then your selves, but seriously weigh it, and consider what a Judgment falls on us for this. What an unworthy thing is it, when as in one months space, or less, if a man had any care, he might learn as much as would bring him to Heaven. What saith the Apostle? 1 Cor. 15. 34. Some have not the knowledge of God; I speak this to your shame. And a shameful thing it is indeed, when the knowledge of the Principles of Christian Religion may be had in so short a space, to be so grossly ignorant, as commonly many are. It's a most unworthy and a shameful thing to think the knowledge of Christ not worth thus much pains. Thou that carest not for the knowledge of God's ways, what hast thou to do to take his Word into thy mouth, to tread in his Courts? I doubt not but very many here too, are but Babes in Christ. An ignorant person then cannot possibly come worthily; for we are to come with faith; and Faith cannot be without knowledge. And hence are they joyn-

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ed both together: *By his knowledge shall my righteous servant justify many* Isa. 53. 11. *By his knowledge, not subjective, but objective, the knowledge of him: if thou knowest not him, his Nature, and Offices, the end of his offering himself, and wilt be still a meer Ignoramus, come not to God's Table, go to Nebuchadnezzar, and feed with him amongst the beasts, Dan. 4. 33. thou hast nothing to do here: Nay the very beasts among whom he fed, will upbraid thee, For the ox knoweth his owner, and the Ass his master's crib: but thou art like stupid Israel, which did neither know, nor consider; Isa. 1. 3. This is the first sort.*

2. The second are those, that obey not the Gospel of Jesus Christ. They have wit enough, and can talk of Religion fast enough; but where is the obedience is required? I know the Lord gives me the proffer of Christ Jesus; can I cast down my proud Will, and submit it, lay down my stately plumes, and take him, not only as my Priest, to sacrifice himself for me, but as my Lord, and my King to be guided, governed, and ruled by him? when such a one comes that hath not the power of grace in him, who is filled with nothing, but Rebellion and profaneness; when such a one comes, and presumes to sit down at God's Table: it is a most unworthy Act; It's more fit that such a one should feed amongst the swine, than eat the body, and drink the blood of his Saviour. Nor is it an unworthy Act for these only, but also for civil honest persons, though civility be a good stook whereon the science of grace may be grafted: but if a man had nothing besides what nature and Education can teach, what moral Philosophy can store us with, we have nothing to do at this Table of the Lord. How can I dare presume to eat Christ's body, and drink Christ's blood, that am not acquainted with God, know not the Principles of Religion, and will not be swayed by him, nor be obedient unto his Gospel? These are the particulars then, which make a man an unworthy Receiver: First, when he is an ignorant person; and secondly, when he will not obey the Gospel of Jesus Christ, such persons are to be discarded and cashiered; they eat the Judgment of condemnation unto themselves.

But there are (as I shewed you) a second sort, that come, that have interest in the business; such as have Knowledge, Grace and Faith in Christ, and shall taste of the new wine with Christ, in the world to come, and be with Christ, which notwithstanding may eat and drink unworthily, and come unpreparedly, and irreverently: whereby they lose that comfort that otherwise they might have: and these, though they eat not the Judgment of condemnation, yet they do the Judgment of chastisement: they put God's seal to a blank, but the former sort put it to a false instrument, they put it to a blank, I say, and by that means lose much comfort, yea, temporal life it self too, perchance. They eat a Judgment of Chastisement; by putting it thus to a blank they taste God's displeasure in sickness, weakness and death; but I will shew you how you may avoid this: why, come worthily. Fit your selves to the purpose, set to it, and thou shalt see, one Communion will even bring thee to Heaven. I say, if that thou couldst but at one Communion fit thy self to come worthily, thou wouldst find exceeding comfort in it. Try the Lord once, and see what a mighty encrease of grace this will bring unto thee. That you may know how you may come worthily, there are three things requisite to every worthy Receiver at the Lord's Table.

1. Some things are requisite before the Action be enterprised, or else I shall come very unworthily.

2. Some at the time, and in the very act of Receiving.

3. Others after the Communion is ended. Many will be perswaded that there is some preparation to be used before hand, but never do as much as dream of any after. whereas if a man neglect this, the Lords meat is, as it were, lost in us.

1. *As for those things, which are requisite before we come to the Lords Table, they are these.*

1. *A Consideration, what need I have of the Sacrament.* Is there any such necessity of it? Examine then, what need have I to eat my meat and receive my drink? When we see God brings this before us, let us reason thus with our selves; it is as needful for the *nourishment* of my soul to receive the *Sacrament*, as for my *body* to take *meat* and *drink*. This is that whereby we are *spiritually* strengthened and enabled to hold out to the last. And here I'll not stand to dispute the case, whether a man may *fall* from *Grace*, or not. And no doubt, but he *may*: yet I say not, that he *doth*. I say, no doubt, but he *may*; and why? There is such an *opposition*, and *antipathy* betwixt the flesh and the spirit, that did not God *refresh* the spirit now and then it might be *overborn* by the *bulk* of our *corruptions*. Now Gods Ordinances are appointed to keep it in heart, and refresh it, as the sick spouse was *staid with Apples*, and *comforted with flagons*. Cant. 2. 5. And God hath appointed his *Sacrament* of the *Lords Supper* to *strengthen*, and *continue* that life, which we received in *Baptism*, as by *spiritual nourishment*. In *Baptism* our stock of life is given us; by the *Sacrament* of the *holy Eucharist* it is *confirmed* and *continued*. If a child be *born* only, and after birth not *nourished*; there is none but will know what a death *such a soul* will die. It will quickly perish by *famine*. So it is here, unless Christ be pleased to *nourish* that life, which he hath breathed into me in *baptisme*, and by his Ordinances to give me anew *supply* and *addition* of grace; I am a dead man, I am gone for ever upon this ground that I receive not the never perishing food, that endureth (as Christ who is himself that meat teacheth us) unto *Everlasting life*. Job. 6. 27. Therefore upon examination, being conscious, and privy to the *weakness* of my *faith*, to the *manifold imperfections* of my *spirit*, to my want of *knowledge*, the *frailty* of my *memory*, my *often doubtings*, the *dangers* of *relapsing*, and *falling back* in my *Christian progress*, I cannot but apprehend, that it is no *needless thing* for me to come both *often*, and *preparedly* to the *Lords Table*.

2. The next action requisite before my coming to the Sacrament, *is the whetting of my appetite, and preparing of my stomach*; I must come with an *hungry desire*, as a man that comes to his *meat*, that would live and be strong: We think meat very ill bestowed on him, that hath no stomach: Unless we eat *Christs body*, and drink *his blood*, we can have no *spiritual life*. All the *question*, and the main *business* is, whether I come *hungry*, & *thirsty*, or not, as an *hungry* and *thirsty* man, with an *Appetite* after his *meat*, and *liquor*; longing after Christ, as the *Hart* after the *water brooks*. Psal. 42. 1. When a man comes *dully*, and as *Children* that play with their meat, cares not whether he *eats* or not; when a man comes, I say, without an *appetite*, its time for God, to *take it away from him*. Its an unworthy coming, to come with an *unprepared stomach*, and without *whetting* our *faith*, to feed on Christ Jesus crucified.

3. The third action requisite to a worthy Comer, *is cleansing of himself*. I would fain come, may a man say, to the *Lords Table*, having such need of it, as I have, and having such an *appetite*, and desire to feed on Christ; but I am to come before a great *King*, therefore I must *wash mine hands in innocency*. Psal. 26. 6. In the Gospel according to Saint *Mark*, the Jews found fault with Christs Disciples, *because they came with unclean or common hands*. For so the word signifies, and is so used by the Apostles as equivalent thereunto. *I have learned to call nothing common or unclean*. Rom. 14. 14. Now when I come to meet the Lord in his Ordinances, I must put off my feet, for the place where I stand is *holy*. Exod. 3. 5. *Wash your hands you sinners, and purifie your hearts you double minded*. Jam. 4. 8. The purifying of the soul is that which is required of every worthy Com-

municant. We come now not to receive *life*, but *strength*; and that it may *strengthen* us, we must of necessity *cleanse* ourselves. A stomach over-clogged with *choler*, whatever meat be taken into it, it turns it into its *own nature*: so is it here, unless the vessel be clean, *Quodcunque infundis, acefcit.* Christ Jesus, the *purest* thing in the world is to come into my *soul*, as into a *sanctuary*, and shall not I *fit, trim* and *garnish* it to receive him, but leave it as a *Pig-sty*? Know therefore, that thou comest unworthily when thou comest with *unwashed hands*. The people were to be *sanctified* when they came to receive the *Law*, Exod. 19. 10. And so must we, if we will receive the *benefit* from the business in hand. But I cannot stand on all. I pass from this therefore, to the second thing I proposed; and that was,

2. *Those things which were required of us in the action.* And there we have the acts of the Minister in the administration: I must not look on these as *idle Ceremonies*, but as *real Representations*, otherwise we take *God's name* in *vain*. I must look upon the Minister, who represents the *person* of Christ, and by the *eyes of faith* see Christ himself *offered* for me, when I see the bread broken, the wine poured out. Whosoever therefore, thou art, who wouldst worthily partake of Christ at the holy Table, behold him offered to thee, when the Minister bids thee *take, and eat; take, and drink.* And when the Minister bids thee *take*, know that in as *good earnest* as the Minister offers thee the bread and wine, the Lord offers thee his Son, Christ Jesus. Take Christ my Son, *dead, and crucified* for thee. Consider, when thou seest the Minister set the bread and wine *apart*, how God from all eternity set *apart* his Son for us: If we have not done this, we must do it. Exod. 12. 3. See the manner of the setting apart of the Lamb, which was a type of Christ; *In the tenth day of the month they shall take unto them every man a Lamb, according to the house of their Fathers: This Lamb was to be set apart, and taken out of the flock.* And in the fifth verse, *It must be a lamb without blemish: then you shall keep it until the fourteenth day of the same month. From the tenth day to the fourteenth it was to be kept:* This typified that Lamb of God, that was so set apart. Then was the Lamb to be killed: by whom? Vers. 6. by all the *Congregation of Israel*. And thus was Christ to be *singled out*, and to be *slain*: Every *mother's son* had a hand in killing this *Lamb of God*. He is set apart to suffer for sinners, picked out as a *singled deer*; which being designed to the *game*, the hounds will follow *only*, and no *other*. Thus was Christ hunted to death by *one sorrow* after *another*, till he gave up the Ghost upon the *Cross*. In the Gospel according to St. *John*, we read how the people took *branches of Palm trees*, and went forth to meet Christ, cap. 12. 12, 13. and that was the day the Lamb was set apart; and he was so set apart, till the *Jew's Passover*. This concerns me, saith Christ. Christ saw himself typified in the Lamb that was set apart: Observe then on that very day, *Father*, saith he, *Deliver me from that hour.* On that very day in the Lamb he saw himself to be *sacrificed* by all the *Congregation of Israel*. We were all of us actors in the business; not one here, but had a hand in the *offering up* of the Son of God, in *killing* Christ Jesus.

Thus for these actions of the Minister, the *setting apart* of the bread and of the *wine*. Then follows the *breaking of the bread*, and the *pouring out of the wine*. At the breaking of the bread, consider *Christ's flesh torn asunder*, all the *lashes* which made such *scratches* in his flesh, the *ruptures* which were made by the *nails*, and the *spear* that pierced his *side*. The breaking of him by his Father; the word signifies, crushing him to powder: *God would break him*, saith the Prophet, *even to powder*, Isa. 53. 10. At the *consideration* hereof how should our faith be *stirred* and set *awake*? Thou takest God's name in vain, if with a *dull eye* thou canst see things, and not take it to heart.

The next action, is *The pouring out of the wine: This is my blood*, saith Christ,

Christ, *Drink you all of this.* Dost thou see the *wine poured out*? at that very instant, consider how much *blood* Christ *spilt*, how much he *poured forth*: and that not only in the very time of his passion, when he hung upon the Cross, when the spears pierced his sides, when the nails *bored*, and *digged* his *hands* and *feet*: But that which he shed in the garden in the cold Winter time, when he shed *great drops*, *great clots* of blood, thick-est blood that *pierc'd* his *garment*, and *ran down* upon the ground. Consider how much blood he lost, when he was *whipped*, and *lashed*: When the *spear* came to the very *Pericardium*; thus let us weigh his torments, and it will be a means to make us much *affected* with his *sufferings* for us.

But this is not all, there is another thing yet in the blood: This was but the outward part of his sufferings. Yet some there are, who are against Christ sufferings in his soul; If it were so, say they, then something either in the *sacrifices* of the *old Testament* or in the *new Testament*, should signify it. What ever such persons object against it, I am sure there was as much in the sacrifices of the old Testament, as could possibly be in a *Type* to signify it. Now that I may make this to appear, know that in every sacrifice, there were *two parts*, or two things considerable, and those were the *Body* and the *Blood*: The whole was to be made a sacrifice, *viz.* both *Body* and *blood*; the *body* was to be *burned*, the *blood* to be *poured forth*: Now nothing in a beast can signify the *sufferings* of Christ *in soul*, better then the *pouring out* of the *blood*. *Lev. 17. 11.* The blood was the life, and this is that which had a *relation* to the *soul*, and was therefore, as in the same place appears, poured out as an *atonement* for the soul. And to this in our common prayers, there is an allusion, *viz.* *Grant us gracious Lord so to eat the flesh of thy dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood.* And in *Isa. 53. 12.* The Metaphor holds, *He poured out his soul unto death for us.* So that whatever some have fondly thought, its evident and manifest that Christ suffered both in soul and body: Both soul and body were made an offering for sin, in the fashion of sin, who knew no sin. I should have gone further, but the time cuts me off.



H E B. 4. 16.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.



IN handling heretofore the Doctrine of the conversion of a sinner, I declared and shewed you *what man's misery was, and what that great hope of mercy is* that the Lord proposeth to the greatest sinner in the world. I shewed unto you *the means whereby we may be made partakers of Christ; and that was by the grace of faith*, which doth let fall all other things in a man's self, and comes with an open and empty hand, to lay hold on Christ, and fill it self with him. I shewed you also *the acts of Faith as it justifies.*

And now because it is a point of high *moment*, wherein all our comfort stands, and in which it lies, I thought good to resume it all again, so far as may concern our practice, that we may see what the work of God's Spirit is from the first to the last, and the conversion of a sinner from the corruptions and pollutions of the flesh in which he wallowed; and to this purpose have I chosen this place of Scripture, wherein we are encouraged by God's *blessed Word*, that whatever we are, though *accursed*, and the *greatest sinners* in the world; and that whatever we want, we should come to God's *throne of grace.*

And we are to think that whatever sins are or have been committed, and though our sins are never so great, yet that they are not so great as the infiniteness of God's mercy; especially having such, not only an *Intercessor*, but *Advocate* to plead the right of our cause, so that Christ comes, and he pleads *payment*; and that however our debts are *great*, and we run far in *score*, yet he is our *ransome*; and therefore now God's justice being satisfied, why should not his mercy have place and free course? This is the great comfort that a Christian hath, that *he may come freely, and boldly to God*, because he comes but as for an *acquittance* of what is already paid. As a *debtor* will appear boldly before his *creditor*, when he knows his debt is discharged, he will not then be afraid to look him in the face. Now we may come and say, Blessed Father, the *debt* is paid, I pray give me *pardon* of my sins, give me my *acquittance*. And this is that *boldness and access* spoken of, *Rom. 5. 2. In whom we have access by faith.*

Now that I may not spend too much time needlessly, come we to the ground and matter in the words: Wherein there is

1. *A preparative for grace.*

2. *The act it self whereby we are made partakers of the grace of God.*

First, the preparatives are two, *The Law and the Gospel*, and wrought by them.

The first preparative.

1. *Wrought by the Law.* The Law works in a time of great need, or rather

ther by the operative power of the Law convincing us of sin, we are made sensible of our need and deep poverty : This is the first preparative, for a man to be brought to see he stands in *great need* of God's *mercy*, and Christ's *blood* ; so that the sinner cries out, Lord, I stand in *great want* of mercy. His eyes being thus opened, he is no longer a stranger at home, but he sees the case is wondrous *hard* with him ; so that he concludes, unless God be merciful unto me in Christ, I am *lost* and *undone* for ever. This is the first preparative ; and till we come to it, we can never approach the throne of grace. The second is,

2. *Wrought by the Gospel* : I see I stand in *great need* ; but by this second preparative we see a *Throne of grace* set up, and that adds comfort unto me : If God had only a *throne and seat of Justice*, I were utterly undone ; I see my debt is extremely great ; but the *Gospel* reveals unto me, that God of his infinite mercy, hath erected a *Throne of grace*, a *City of refuge*, that finding my self in need, my soul may fly unto.

And now to fit us for this, God's blessed Spirit works by his Word, to open unto us the rigour and strictness of the Law, and our *wants* ; to enlighten our understandings, that we stand in *great need* ; to win our *affection*, and open the Gospel and its *comforts*.

Therefore, *first, for the time of need* : The Law reveals unto us our *woful condition*, to be born in sin, as the *Pharisee* said, and yet not able to see it. Every man may say in generalities, I am a sinner ; yet to say, and know himself to be *such a sinner* as indeed he is, to stand in such need ; *that* he cannot do. This one would think to be a matter of sense, but unless God's Spirit open our eyes, we can never see our selves to be such sinners as we are ; or else what is the reason that the child of God cries out more against his sin and the weight thereof after his conversion, than he did before ? What, are his sins *greater or more*, than they were formerly ? No, but his *Light* is greater ; his eyes are opened, and now he sees more *clearly* what sin is. When the Sun shines, and its rays come in, what a number of *motes* do we discover, which before we saw not ? Not as if the Sun-beams made them, or the Sun raised the dust ; no, there are here as many *motes*, and as much *dust* flying about, as if the Sun *shined* here : What is the matter then ; Why this ; the Sun discovers them to us. So that here is the point, Our *sins* in our *souls* are as *motes* in the *air*, and are not more than they were before conversion ; but we cannot see them, till the glorious beams of God's Spirit shine upon us. The *sight* of sin, and of the danger that comes by it, is the *work* of God's Spirit. The Spirit discovers sin unto us, *Job. 16. 8. When the Spirit cometh, he shall convince the world of sin* : the word is ἐλέγξει, the Spirit shall convince them : And the same word is used, *Heb. 11. 1.* where Faith is said to be *the evidence of things not seen*, ἐλεγχος. Heretofore we had a slight imagination of our sins ; but to have our mouth *stopped*, and to be convinced, is not a work of *flesh and blood*, but of *God's Spirit*, *Rom. 3. 19.* Till we are awakened by his Spirit, we cannot *see*, nor *feel* the *mountains* and *heaps* of sins, that lie upon our souls. Thou art dead in sin, *Rom. 8.* Thou art in bondage ; and to know it, is a *work* of the *Spirit*, not of *nature*. The spirit of bondage, what is that ? Why, however we are all *bond-men*, until the Son hath made us free, in a *woful estate*, *slaves* to sin and Satan ; yet till *God's Spirit* convince us, and shew it us, and make us know it, we shall sleep secure, are not afraid, but think our selves the *freest* men in the world, and see not this to be a *time of need*. This therefore is the first preparative, when God brings his people by Mount *Sinai*, *Heb. 12. 18. For you are not come unto the Mountain that may be touched, and that burned by fire, nor unto the blackness, and darkness, and tempest* : so *Gal. 4. 25. Mount Sinai is made a figure of the Law, which begets bondage.* Not that Mount which might be touched, and that burn'd with fire, where

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was the sound of the Trumpet, and voice of words, such a sound as never before was heard, nor never will be till one day we shall hear the same. The sound of the Trumpet which sounded at the delivery of the Law, *Exod. 19. 19.* where it is described; for when the voice of the Trumpet sounded long, and waxed louder and louder, that *Moses* heard, it was such a noise, a great noise at first, but it grew higher and higher, and at last it came to that height that it was almost *incomprehensible*; then *Moses* spake: And what spake he? The Holy Ghost sets not down what he spake in that place. Look in *Heb. 12. 21.* *So terrible was the voice, that Moses said, I exceedingly fear and quake*, Such a kind of lightning and loud voice this was; the Lord commands such a voice as this, *Esay 58. 1.* *Cry aloud, spare not, lift up thy voice like a Trumpet, and shew my people their transgression, and the house of Jacob their sins.* When God shall sound with the voice of the Trumpet of his holy word, of his Law, and shew thee that thou art a *trayterous Rebel*, and there is an Execution gone out against thee, *body and goods*: when God sounds thus to a deaf ear of a *carnal man*, then cometh the *spirit of bondage* of necessity on him, which shews that we have a *time of need*. The Law must have this operation before thou comest to the *Throne of grace*. None will flie to the *City of Refuge*, till the *revenger of blood* be hard at his heels: Nor any to Christ, till he sees his want: Thus the Lord makes us know our need by turning the edge of his *Axe* towards us. Offenders when they are brought to the bar at *Westminster* for *Treason*, have the edge of the *Axe* turned from them; but when they have received the sentence of *condemnation*, and are carried back to the *Tower*, the edge of the *Axe* is turned towards them. Thus is it here; The Law turns the edge of God's *Axe* towards us; and therefore it's said of *S. Peter's* Hearers, *Acts 2. 38.* *That they were pricked to the heart.* The Law puts the point of God's sword to our very *breasts* as it were, and brings us to see that we stand in great need of a pardon. This is the first preparative; when God enlightens our minds to see our *dangerous estate*; and then there must of necessity follow fear, and desire to be rid of this condition; for the *will* and *affections* always follow the *temper* of the *mind*: And hence, when a man hath a *false perswasion*, that he is in a good case, that he is *safe* and *well*, what works it but *pride*, *presumption*, *confidence* and *security*? So on the contrary, when this perswasion appears to be delusion, *contrary effects* must follow. If a man be in *health* and *jollity*, and on a sudden be proclaimed a *Traytor*, that he must lose his *life* and *goods*, is it possible it should be thus, and he not wrought on, nor have any alteration? So when news comes from the Law, that thou art a *dead man*, and everlastingly must perish, the Law then works *wrath*, that is, it manifests unto us the *wrath* of God. When it is thus, there follows a *shaking* and *trembling*, and it's impossible but with *Moses* thou shouldst exceedingly quake and tremble.

2. For all this, there is a *Throne of Grace* erected; God hath not forgotten to be *merciful*, though thy sins be never so great: This is the next preparative for faith, namely, the discovery and acknowledgment of the Gospel of Christ Jesus. We see in *Ezra 10. 2.* *We have trespassed against our God, and have taken strange wives of the people of the Land; yet now there is hope in Israel concerning this thing; we have trespassed; What then? must we be the subjects of God's wrath? No: Yet notwithstanding though we have committed this great offence, there is hope in Israel concerning this thing.* What though we have provoked God to *indignation*, must we be the matter for his *wrath* to work on? No: *There is balm in Gilead?* *Jer. 8. ult.* *Is there no balm in Gilead? Is there no Physician there? Why then is not the health of the daughter of my people recovered? What though then we are sick to death? yet there is an help in time of need.* And this knowledge of the people, that there is a *Throne of grace*, is the first comfort comes to a miserable

miserable and sinful soul. A man that hath a *deadly disease*, though the *Physician* do him no good which he hath made use of, yet this he comforts himself in, when he sees a *Physician* that hath cured the same disease, he sees then there is some *hope*. Thus it is with a sinful soul. When the welcome news of the Gospel comes, after the *Law* hath discovered his *disease*, and says, Be not discouraged, *there is a Throne of grace* prepared for thee : God hath a *seat of justice* to deal with *Rebels* and open *Traitors*; but if thou art weary of thy estate, if thou wilt submit to God, take Christ for thy *King*, and cast down all thy *weapons*, if thou wilt live like a *subject*, he hath prepared a *Throne of grace* for thee. Christ is thy *Attourney* in the *Court* to plead for thee ; he is not as the Papists make him, so *stout*, and one that *takes* such *state* on him, as that a man may not come near him. This is the highest injury that can be offered to Christ, to think that any creature hath more mercy and pity than he hath : It is to rob Christ of the *fairest flower* in his garden, when we rob him of his *mercy* and *pity*. Mark that place in *Heb.* 4. 15. that we may not think him austere, *We have not an high Priest that cannot be touched with our infirmities, with the feeling of our infirmities.*

Christ is no *hard-hearted* man; when you were his *enemies* he loved you, insomuch that he *humbled* himself, and *suffered death*, even the *death of the Cross* for you. And he hath the self-same *bowels* in *Heaven* that he had on *earth*; he *wept* over *Jerusalem*, and the self-same *weeping heart* carried he to *Heaven* with him, the self-same *weeping eyes* : Believe not then the Papists, that he is so *hard-hearted*, or so *stately*, and that his *Mother* is more ready to speak for us; fie on it. This is to *pervert* the Gospel, and make Christ no Christ. *We have not an High Priest that cannot be touched with the feeling of our infirmities*, *Heb.* 2, 17, *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest, &c.* Alas, poor soul, faith Christ, what the *malice* of the Devil is, I know by mine own experience in the flesh; for Christ *was tempted in all things according to us, sin only excepted*. I know what the *temptations* of the world are; but whereas we have three enemies, the *Devil*, the *world* and the *flesh*, only the two former were his. Christ had the *temptations* of the *world* and the *Devil*, not of the *corrupt flesh*; for he had no corrupt flesh : A man that hath been himself in terrible *Tempests* on the Sea, when he sees a *storm*, out of his own experience he *pities* those that are in it; when as others are not a jot moved : for he hath seen that *consternation* of mind, which on every side appeared. That — *plurima mortis imago*: whereas others having not been there, lay not their *miseries* to heart. Christ having suffered himself, and being tempted as we were, is *sensible* of our *miseries*; and therefore never count it *boldness* to come *boldly* to him, that gives thee this encouragement: *Come boldly to the Throne of grace*. We must understand that all this is before faith, we must

1. *Know that we have a need.*

2. *That there is a Throne of grace*, when God enlightens my conscience, and encourages me to come. And thus having spoken of the *preparatives*, I come to the *work*, the main thing it self. Now this is,

2. *The Act, Coming*; *this coming is believing*; as the feet which carry a man to the place he would be in; his feet carry him nearer and nearer. If a man cannot be cured but by the *Bath*, his feet must carry him thither. Now *faith* is the legs of the soul, the feet that carry us unto Christ: whereas we are afar off, and *draw back* as all unbelievers; now by believing we draw near. Now as *unbelievers draw back*, so *believers draw forward*; and therefore *John* 1. 12. and *John* 6. 35, *To come to Christ and to believe in him are the self-same thing. He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* *Coming* is there made an act of faith, and the same thing with it: The one is the explication of the other; thy
coming

coming to Christ is thy believing in him. When thou hearest of a *Throne of grace*, and seest the Lord of glory stretching out his *golden Scepter*, come and *touch it*, take the benefit of the King's pardon. If a man know there is such a *Throne of grace*, he must come unto it ; And now begins faith to work.

And that thou mayst understand it the better, know that faith then begins first to work, when thou *settest* the first *step* towards the *Throne of grace*. And *this is the hour in which salvation is come unto thy house*, Luk. 19. 9. *None can come to me, saith Christ, except my Father draw him*. If thou seest a *virtue* to come from Christ, and to draw thee as an *Adamant*, and thou *feelest* that *loadstone* working on thee, then begins *faith* : It makes thee draw near to Christ ; whereas before thou wert a *stranger* : Till then thou art like thy *Grandfather Adam*, thou runnest away, and thinkest thy self most *secure*, when thou wast *farthest* from God ; but now thou seest no *comfort*, unless thou draw nigh unto him ; now as the Apostle saith, *Phil. 2. 13. It is he that worketh in us the will and the deed* ; this must must be wrought in us by God.

First, a will, then the *deed* ; and then it is not only *I would do such a thing, but I do it* : God works not only the *will* of coming, but the *deed* of coming ; and all his *acts* are acts of faith, and have a promise ; God makes no promise, till we be in Christ ; till we have faith, we are no *heirs* of the *promise* ; when a man sets his face towards *Jerusalem*, and begins to set himself to go to Christ, all he doth then hath the promise ; not a *tear now* that he sheds but is *precious*, God puts it into his *bottle* ; not a *cup of cold water*, that now he gives, but shall have a great reward ; this is a blessed thing, when every thing we do hath a *promise* annexed to it, when every *step* we step hath a *promise* made to it. Now then the will is the first thing that is wrought in us ; this is that which makes the act of faith, that is, I have a will, a resolution to do this : And the Apostle makes it more than the very deed it self, 2 Cor. 8, 10. as I may so say, *For this is expedient for you, who have begun before not only to do, but to be forward*. So we translate it, but look in the Margent, and it's rendred, *(to be willing)* τὸ ἑλεν, as the Greek hath it ; as if the will were more than the deed it self ; for a man to come *unwillingly*, 'tis nothing worth ; the *ground work* is the *will*, which is a greater matter than the *deed*. Nothing more separates a man from Christ, than to say, *I will not have this man to reign over me*, Luke 19. 14. But if thou canst frame thy *will* that it shall go *perpendicularly* on the object, and accept Christ on the terms offered, *that's faith* ; and *that* hath the *promise*. And therefore the Scripture compares it to *conjunction* with Christ. And as in the Sacrament, we *spiritually* eat his *flesh* and drink his *blood* ; the conjunction is between Christ and his Church. And therefore the Scripture compares our conjunction by faith to the *mystery* of wedlock. What makes a *marriage* ? it's *consent*. Wilt thou have this man to be thy *Husband* ? she answers, I will ; that expression makes the *marriage*. The *knot* is *knit* by this *mutual pledging of troth*, all other things are but *subsequents* of it. So God saith, *Wilt thou have my Son* ? Thou shalt have with him all his *wealth*, though for a time thou must go *bare*, and *fare hard* ; yet thou shalt have a *Kingdom* : When a man considers deliberately, here is the *loss*, I must *deny my self*, and *obey him*, but I shall have a *Kingdom*, *God's blessing*, and *peace of conscience* ; All things considered, casting the best with the worst, then the resolution is, *this is a true saying, worthy of all acceptance, &c.* I'll take him on any *terms*, be they never so *hard*, for I shall be a *saver* in the end : when we take Christ, as it were, with all his *faults* ; such his *Cross*, and the afflictions of the Gospel seem to our carnal apprehensions : though to S. Paul these were the chief, indeed the only matter of his boasting : *God forbid that I should glory, save in the cross of our Lord Jesus Christ*, Galat. 6. 14.

When

When, I say, we can thus take Christ, this is the Will, &c. this is the will which God requires. There is another comparison in Scripture, *John* 6. 35. it's compared to *hunger and thirst*. *Believing* was expressed by *coming*. *Believing* is expressed by *hungering and thirsting*. So when I see such a will and desire after Christ, that I *hunger and thirst* after him, that a *hungry* man longeth not more for *bread*, nor the *Hart* thirsteth more for the *water-brooks*, than my soul doth for *Christ*; why then there is a promise made unto us; and a promise is never made unto us, till we be in Christ. *Matth.* 5. 6. *Rev.* 22. 17. *Esay* 55. 1. We find promises in them all; in *Mat.* 5. 6. *Blessed are they which hunger and thirst after righteousness; for theirs is the Kingdom of Heaven, they shall be filled.* Consider here what the nature of *hunger and thirst* is; they shall be filled, which implies they were empty before, but now they shall be filled. Suppose now I am not filled with Christ, what am I without him? No, I want him; yet there's a blessing to the *hungry and thirsty*, and there's no blessing without *faith*. If we be not *heirs* of the *faith*, we cannot be *heirs* of the *blessing*. Dost thou find in thy self an *hungering and thirsting* after Christ? Thou art blessed, this *faith* will save thee. Now *faith* will say, I am wonderfully pained, faint, and even starved, that I cannot be filled with Christ; yet be content man, thou shalt be filled with him; in the mean while thou hast him, and hast blessedness with him, and shalt be blessed. It's said, *1 John* 3. 13. *These things have I written unto you that believe in the Name of the Son of God, that you may know that you have eternal life, and that you may believe on the Name of the Son of God.* Mark how the Apostle distinguishes these two things; thou believest on the Name of Christ, yet sayst thou, though I believe, I am not sure of my salvation, I do not know it. Why, let not that much trouble thee, that's a consequent of it, and that assurance will follow after; therefore you should not confound it with believing: *These things have I written unto you that ye might know, &c.* then there is a conclusion to be deduced from the premisses, so that a man may have full hold of Christ, and yet not be fully assured of his salvation. So then here is the will, which is the first thing.

But the Lord works the deed also. And whereas it is said that God takes the will for the deed, the place had need be well understood: When we say God takes the will for the deed, it is not alwayes true, unless it be thus understood. When a man hath done to the utmost of his power what he is able, hath endeavoured by all means, then God will take the will for the deed; but if there be ability in me, and I do not as much as I am able, I do not my utmost endeavour, then God will not take it; but now God works the will and the deed; when a man comes to the Throne of grace, and sets forward in his journey towards God, the first thing he doth is to come to the Throne of grace with Christ in his arms, and then having fast hold on Christ, he hastens & delays not, having hold as *Job* on the horns of the Altar, *1 King.* 2. 28. He hastens, he sees it's no time to delay, he sees it's now a time of need; and Need, as the old proverb is, makes the old wife trot. Is it not need to make hast (when the pursuer of blood follows) to the City of Refuge? who would make delays and demurs, and not run as fast as his legs would carry him? As soon as I apprehend my need, and see the golden Scepter stretched out, then I come with might and main with Christ in my arms, and present him to the Father, and this is the approaching and drawing near in the Text, to the Throne of grace.

But now when I am come thither, what do I say there? What shall I come and say nothing? The prodigal soon resolved to go to his Father, and say, I will up and go, there's the will; and say, there's his speech. The believer is not like to the Son that said to his Father, *I will go, but went not*; but when his Father bids him come, he will come; he will not only say so, but will draw near, and then he hath a promise, *He that cometh to me, I*

will in no wise cast out, Joh. 6. 37. But when we come thither, what must we do? why we must take unto our selves words, according to the Prophets expression, Hof. 14. 2. Take unto you words, and go unto the Lord, and say, Take away all our iniquities, and receive us graciously, so will we render the calves of our lips. When he comes to the Throne of grace, the thing that he doth, is, he presents unto the Father Christ, bleeding, gasping, dying, buried, and conquering death; and when he presents Christ to him, he opens his case, and confesses his sin to the full, and says, Lord, this is my case: As a beggar when he comes to ask an alms of you, he will make a preface, and tell you his extremity; Sir, I am in great want, I have not tasted a bit of bread in so many days, and unless you help me by your charity, I am utterly undone. Now when these two concur, that there is true need in the beggar, and liberality in him, of whom he begs, it encourages the beggar to be importunate, and he prevails; you may know when the beggar hath need by his tone, accent or language: The needy beggars tone and accent is different from the sturdy beggars that hath no need; but yet, though the beggar be in great misery, if he see a churlish Nabal go by him, he hath no heart to beg, and follows him not, nor begs so hard, because he hath but little hope to attain any thing from him. But I say let both these meet together; first, that the beggar is in great need, then, that he of whom he begs, is very liberal, it makes him beg hard; but now cannot he pray without book? Think not that I speak against praying by the book; you are deceived if you think so; but there must be words taken to us besides, which perhaps a book will not yield us. A beggars need will make him speak, and he will not hide his sores; but if he hath any sore more ugly or worse than another, he will uncover it; good Sir, behold my woful and distressed case, he lays all open to provoke pity. So when thou comest before God in confession, canst thou not find out words to open thy self to Almighty God, not one word whereby thou mayst unlap thy sores, and beseech him to look on thee with an eye of pity? I must not mince my sins, but amplify and aggravate them, that God may be moved to pardon me; till we do thus, we cannot expect that God should forgive us. A great ado there is about auricular confession, but it's a meer bable; It were better to cry out our sins at the high Cross, than to confess in a Priests ear. Thou whisperest in the Priest's ear; what if he never tell it, or if he do, art thou the better? Come and pour out thy heart and soul before Almighty God, confess thy self to him as David did, for that hath a promise made to it, Psal. 51. 4. Against thee, thee only have I sinned, and done this evil in thy sight, that thou may be justified when thou speakest, and clear when thou judgest. Why so? Why, one main cause why we should confess sin, is to justify God. When a sinner confesses, I am a child of wrath; and of death, if thou castest me into hell, as justly thou mayst, I have received but my due; when a man does thus (as the King's Attourney may frame a Bill of Inditement against himself) he justifies Almighty God. He gives God the honour of that justice, which at the present he executes in pouring horror into the conscience of the sinner, and hath farther in store in providing the Lake of fire and brimstone for the impenitent. Thus did David, Against thee, against thee, &c. Now when we have thus aggravated our misery, comes the other part of begging, to cry for mercy with earnestness, and here's the power of the Spirit. It's one thing for a man to pray, and another thing for a man to say a prayer, but to pray and cry for mercy, as David did, in good earnest, to wrestle with God, to say, Lord, My life lies in it, I will never give thee over, I will not go with a denial; this is termed *συναγωνίζεσθαι*, this is the work of God's Spirit. I named you a place in Jude, ver. 20. where the Apostle exhorts, but ye beloved, build up your selves in your most holy faith, praying in the Holy Ghost; there's the prayer of the faithful, to pray in the Holy Ghost. And
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in the *Ephesians* we read of an Armour provided for all the parts of a man's body, yet will not serve the turn, unless prayer come in as the chief, *Ephes.* 6. 18. *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, &c.* This is the prayer of faith, that procures forgiveness of sins; we must pray in faith, and in the Spirit; that is the language, which God understands. He knoweth the meaning of the Spirit, and knoweth none else but that: Many men are wondrously deceived in that which they call the Spirit of prayer. One thinks it is a faculty to set out ones desires in fair words, shewing earnestness, and speaking much in an extemporary prayer. This we think commendable, yet this is not the Spirit of prayer. One that shall never come to Heaven, may be more ready in this, than the child of God; for it is a matter of skill and exercise; the Spirit of prayer is another thing. The Spirit helpeth our infirmities, for we know not what we should pray for as we ought; the Spirit it self makes intercession for us with groanings that cannot be uttered, *Rom.* 8. 26. What shall we think then, that the Holy Ghost groans or speaks in prayer? No: but it makes us groan, and though we speak not a word, yet it so enlarges our hearts, as that we send up a volley of sighs and groans which reach the Throne of grace. And this is the Spirit of prayer, when with these sighs and groans I beg, as it were, for my life. This is that ardent affection the Scripture speaks of. A cold prayer will never get forgiveness of sins; it's the prayer of faith which prevails. The prayer of the people availeth much, if it be *ἐνεργησμεν*, fervent. In the Ancient Churches those that were possessed with an evil spirit, were called *ἐνεργησμενοι*, because that caught them up, and made them do actions not sutable to their nature; Prayer is a fire from Heaven, which if thou hast it, will carry all Heaven before it; there is nothing in the world so strong as a Christian thus praying: Prayers that are kindled with such a zeal, are compared to *Jacobs wrestling with the Angel*, *Hos.* 12. 4. whereby he had power over the Angel. The Prophet expounds what this wrestling was, he wept and made supplication unto him; he found him in *Bethel*, and there he spake with him. This is the wrestling with God, when thou fillest Heaven with thy sighs and sobbs, and bedewest thy couch with thy tears as David did; and hast thy resolution with *Jacob*, *I will not let thee go except thou bless me.* God loves this kind of boldness in a beggar, that he will not go away without an answer. As the poor Widow in the Parable that would not give over her suit, so that the Judge though he feared not God, nor cared for man, by reason of her importunity, granted her desire. Mark the other thing in the Apostle, he bids us pray with the Spirit, and with perseverance; and he that cometh thus hath a promise made to it: He that calleth on the Name of the Lord shall be saved. Call on me in the day of trouble, and I will hear thee; it's set down fully, *Matth.* 6. 7. Ask and you shall have, seek and you shall find, knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. One would think this were *idem per idem*, but it is not so. He bids us ask and it shall be given, seek and you shall find, &c. There is a promise annexed to asking, seeking and knocking, but it is also proved by universal experience; for every one that asketh, &c. It's every man's case; never any man did it yet, that hath lost his labour, in not attaining what he asked. If thou hast it not yet, thou shalt have it in the end; it is so fair a petition to ask, to have thy sins pardoned, that God would be friends with thee, and that Christ would make thee love him: and that God would be thy God, that God delights in it. This is the point then; Suppose God answer not presently, yet knock still, seek still; that is perseverance, the thing whereby it is distinguished from temporary asking. The hypocrite will pray in a time of need and adversity, but his prayer is not constant, *Job* 27. 10. Will the hypocrite always call upon God? If they come and seek God, and he will not

answer, as *Saul* did, they will try the Devil. God would not answer *Saul*, and he presently goes to the Devil. It's not so with God's children; they pray, and pray, and wait still; they pray with the Spirit, and with perseverance; God deals not always alike with his children, but differently; sometimes he answers presently, sometimes he makes them wait his leisure, *Psal.* 32. 5. *I said I would confess my sins, (says David) and my transgressions, and thou forgavest the iniquity of my sin;* so *Dan.* 9. 21. *When he set himself to seek God, even while he was speaking and praying, the man Gabriel appeared unto him, and touched him about the time of the evening oblation.* Before the word was out of his mouth God was at his heart, and presently sends him a dispatch. The like we see in *Esay* 65. 24. Mark what a promise there is; *It shall come to pass that before they call I will answer; and while they are yet speaking, I will hear.* This is a great encouragement; but it may be God will not always do this, and what's the reason? Why, he hath a wonderful great delight to be wrestled withal, and to hear the words of his own Spirit; nothing is more delightful to him than this, when the Spirit is earnest, and will not give over. *I will not let thee go, unless thou bless me,* *Gen.* 32. 26. It's said in the Canticles, *honey is under the lips of the Church,* *Cant.* 4. 11. Why so? it's because there is no honey sweeter to the palate, than spiritual prayer to God. And therefore God delays to answer thee, because he would have more of it. If the Musicians come and play at our doors, or windows, if we delight not in their Musick, we throw them out money presently, that they may be gone; but if the Musick please us, we forbear to give them money, because we would keep them longer, for we like the Musick. So the Lord loves and delights in the sweet words of his children; and therefore puts them off, and answers them not presently: Now God's children, let him deny them never so long, yet they will never leave knocking and begging; they will pray, and they will wait still, till they receive an answer. Many will pray to God, as prayer is a duty, but few use it as a means to attain a blessing. Those who come to God in the use of it as a means to attain what they would have, they will pray, and not give over; they will expect an Answer, and never give over petitioning till they receive it.

R o m.

R O M. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.



Having declared unto you the *nature of faith*, and that point which concerns the *practice of it* in our near approach unto God ; I am now come to shew unto you the *fruits and benefits* Christians receive from this *Mother-grace* ; and that the Apostle sets down in these words.

He sets down,

1. The *Mother-Grace* it self, together with its principal benefit ; *justification*, or reconciliation with God : that whereas we were *afar off*, we are made *near* ; and of enemies, made friends of God. Then,

2. There are the *daughters or hand-maids of this grace* : For when we are justified by Faith, then,

1. *We have peace with God* ; that peace of conscience, which passeth all understanding ; then,

2. *We have free access by faith unto the Throne of grace*, so that we need not look for any other *Mediators*. Christ hath made way for us to God, so that we may go boldly to the *Throne of grace*, and find help at any time of need.

3. There follows a *joyful hope*, that a Christian hath by it, a *taste of Heaven*, before he come to enjoy it. *We rejoyce in hope*, saith the Apostle ; *hope* being as *firm* a thing as *faith*, *faith* makes things *absent* as *present* ; *hope* hath *patience* with it, and would have us *wait*. We shall be sure of it, but yet we must wait *patiently*.

4. *Not only rejoycing in hope*, but even in that which spoils a *natural man's* joy, as in *crosses, troubles, afflictions* ; for even these are made the *matter of this man's joy*, not *delectable objects* only. Not in time to come after afflictions, but *in afflictions* ; so as that which spoils the joy of a natural man, is *fuel to kindle this man's joy*.

Now concerning *justification by faith* ; though it be an *ordinary point*, yet there is nothing more needs *Explication*, than to know how a man shall be *justified by Faith*. It is *easily spoken, hardly explicated* ; Therefore in this *mother-Grace*, I shall shew you,

1. What *faith* is, that doth *justify*. And,

2. What this *justification* is. For it is not so easie a matter neither.

1. Concerning the *nature of faith*, I have spoken sufficiently already wherein it *consists* ; but yet notwithstanding, there is a certain thing as like this *faith* as may be, and yet comes short of it. Many there are who are like the *foolish Virgins*, that thought they were *well enough*, and thought they should come *time enough*. So many think verily that they have *faith* ; yea, and perchance go with such a *perswasion* to their very *graves*, and think they have *grace*, and that they labour after Christ, and lay hold on him, and are free from *worldly pollutions*, so as that they have a *taste and relish* of the joy of the world to come, and yet are carried all this while in a *fool's Paradise*, and think there is no fear of their safety ; never knowing that they are cast-
aways,

aways, till they come to the gates of hell, and find themselves by woful experience shut out of Heaven. And their case is woful, that are thus deceived. Know then, that it is not every faith that justifies a man; a man may have faith, and yet not be justified. The Faith that justifies, is the Faith of Gods Elect. Tit. 1. 1. There is a faith that may belong to them that are not Gods elect, but that faith does not justify. In the Epistle of Timothy, that faith which justifies, must be a faith unfegned, 1 Tim. 1. 5. 2 Tim. 1. 5. Now here's the skill of a Christian to try what that faith is, which justifies him. Now this justifying faith is not every work of Gods Spirit in a mans heart: For there are supernatural operations of the Spirit in a mans heart, that are but temporary, that carry him not thorow, and therefore are ineffectual: but the end of this faith is the salvation of our souls. 1 Pet. 1. 9. We read in the Scripture of Apostacy, and falling back. Now, they cannot be Apostates, that were never in the way of truth. This being an accident, we must have a subject for it; Now there is a certain kind of people that have supernatural workings; some that are drawn up and down with every wind of Doctrine; these are they that have this cold and temporary faith; temporary, because in the end it discovers it self to be a thing not constant and permanent. We read in John 11. 26. That they that are born of God (that is, that live, and believe in Christ) never see death, shall never perish eternally; but yet we must know withal, that there may be conceptions that will never come to the birth, to a right and perfect delivery. And thus it may be in the soul of a man, there may be conceptions that will never come to a ripe birth; but let a man be born of God, and come to perfection of birth, and the case is clear, he shall never see death. He that liveth and believeth in me, shall not see death. And this is made a point of faith: *Believest thou this?*

There is another thing called conception, and that is, certain dispositions to a birth, that come not to full perfection. True, a child that is born and liveth, is as perfectly alive as he that liveth an hundred years: yet I say, there are conceptions that come not to a birth. Now, the faith that justifies, is a living faith: there is a certain kind of dead faith; this is a feigned, that an unfegned faith; *The life that I now live, I live by the faith of the Son of God.* Dost thou think a dead faith can make a living soul? Its against reason. A man cannot live by a dead thing, not by a dead faith. Now a dead faith there is. A faith that doth not work is a dead faith, Jam. 2. 22. *Seest thou how faith wrought with his works and by his works was faith made perfect?* for verse 26. *As the body without the spirit is dead, (or without breath is dead) so faith without works is dead also.* See how the Apostle compares it, *as the body without the spirit is dead, so faith without works is dead also.* The Apostle makes not works the form of faith, as the soul is the form of the man: But as the body without the spirit is dead, so that faith, that worketh not, that hath no tokens of life, is dead; but then doth not the other word strike home? *Faith wrought with his works.* It seems here is, as the Papists say, *fides informis*, and works make it up as the *ἐπιτέχεια* of it. But compare this with the other places of the Scripture and the difficulty will be cleared, for instance weigh that place. 2 Cor. 12. 9. Where the Apostle pray'd to God, that the messenger of Satan might be removed from him; and he said unto him, *My grace is sufficient for thee, for my strength is made perfect in weakness.* What? Does our weakness make Gods strength more perfect, to which nothing can be added? No, it is, *My strength and the perfection of it, is made known in the weakness of the means that I made use of for the delivery of mans soul from death.* So here the excellency and perfection of our faith is made known by works; when I see that it is not an idle, but a working faith, then I say it is made perfect by the work: When it is a dead faith, that

that puts not a man on *work*, never believe, that will make a *living soul*. In St. *Jude's* Epistle, ver. 20. it hath another Epithete, viz. *The most holy faith*: not *holy* only, but *most holy*. That faith which must bring a man to God the *holy of holies*, must be *most holy*. It's said, *that God dwells in our hearts by faith*. *Ephes. 3. 17.* Now God and *faith* dwelling in a heart together, that heart must needs be *pure and clean*. *Faith* makes the heart *pure*: It were a most dishonourable thing to entertain God in a *stye*; a *filthy* and *unclean heart*: but if *faith* dwell there, it makes a fit *house* for the habitation of the *King of Saints*, therefore it *purifieth* the heart. Well then, dost thou think thy sins are *forgiven thee*; and that thou hast a *strong faith*, and yet art as *prophane*, and as *filthy* as ever? How can it be? It is a *most holy faith* that *justifieth*, it is not a faith that will suffer a man to lie on a *dunghil*, or in the *gutter* with the *hog*. There may be a *faith*, which is somewhat like this, but it is but *temporary*, and cometh *short* of it.

But now there is another thing which distinguishes it: it is the peculiar work of faith. In *Jesus Christ* neither *circumcision* availeth any thing, nor *uncircumcision*, but the *new creature*, *Gal. 6. 15.* and again *Gal. 5. 6.* Neither *circumcision* nor *uncircumcision* availeth any thing, but *faith which worketh by love*. It's twice set down. Now what is a *new creature*? Why, he that hath such a *faith*, as works by *love*: not a *dead faith*, but a *faith that works*; but how does it *work*? it not only *abstains* from evil, and does some good acts, which a *temporary* may do, but its such a *faith as works by love*. The *love of God* constrains him, *2 Cor. 5. 14.* and he so *loveth* God, as that he *hates evil* for Gods sake; the other does it not out of love to God; all the love he hath, is self-love: he *serves his own turn* on God rather than hath any *true love* to serve him.

Now that we may the better distinguish between these two, I shall endeavour to shew you how far *one* may go farther, than the *other*. I know not a more difficult point then this, nor a case more to be cut by a thread, then this; it being a *point of conscience*; therefore, First, I declared unto you the nature of faith; How God first works the will and the deed, and that there is a *hungering* and *thirsting* after Christ. First, I say there is a *will* and *desire* to be made partaker of *Christ* and his *righteousness*; then there is the *deed* too. We are not only *wishers* and *woulders*, but do *actually* approach unto the *Throne of grace*, and there lay hold on Christ, touch the *Golden Scepter*, which he holdeth out unto us; but,

Object. Now you will ask, Is there not an earnest and good desire in a temporary faith, a desire unfeign'd?

Sol. Yes, there may be for a time, a greater and more vehement desire in a temporary, then in a true believer, then in the *elect* themselves, all their life.

Object. Where's the difference then? I thought all had been well with me, when I had such a *desire*, as I could scarce be at rest, till it were accomplished.

Sol. I answer, beloved, It is a hard matter to tell you the difference: but you must consider,

1. *From whence this desire flows*; whether it come from an *accidental cause*; as if by accident my heart be made more soft, and I more sensible of my condition, or whether my nature be changed; to give you an instance, in *iron*: when *iron* is put into the forge it is *softned*, and as soon as it's taken forth, we say 'tis time to strike, while the *iron* is hot; the fire hath made a change in it, it's malleable, the *hammer* is able to work on it; but let the fire be gone, and it's as hard as before; nay, we say *steel* is harder, so that there is no change in the nature of *iron*, it's hard still, *redit ad ingenium*, it goes back into its own estate. If it be softned, it is by an *accidental cause*; so here, as long as the temporary faith is in the furnace of afflictions, when

when God shall let loose the cord of his conscience, and makes him see that there is no way for salvation but by Christ, then the sense of his torture will make him desire with all the veins in his heart to have Christ. See a singular example of this temporary desire in Psal. 78. 34. *When he slew them, then they sought him, and returned and enquired early after God.* So Prov. 1. 27. *When their fear was on them as desolation, and their destruction as a whirlwind: when distress and anguish cometh upon you, then shall they call upon me, &c.* Not with a feigned desire, but in truth and reality they desire relief; They remembred then that God was their Rock, and the high God their Redeemer; they saw a Redeemer when he was slaying of them, and they believed that God would free them, though it was but temporary: Nevertheless they flattered him with their mouths, and lied unto him with their tongues; for their heart was not right with him, neither were they stedfast in his Covenant. Observe then this was but a temporary case, a temporary change; there was no new creature, no new nature wrought: but being in the furnace of affliction, as long as the fire was hot they were pliable; they were not stedfast in his Covenant. Let this be an admonition to them that think they never can have true faith, till God slay them. I am not of that opinion. God sometimes useth this means, but it is not so necessary, as that it cannot be otherwise; and to speak truly, I had rather have faith that comes another way: The difference is this, The temporary believers will have Christ while God is slaying of them, whilst they are in the furnace of afflictions: but the other in cold blood, when God's hand is not on them. The true believer is sick of love, and when he hath no affliction, nor God's hand on him, with the Apostle, he accounts all things dung and dross for the excellency of the knowledge of Christ Jesus, Philip. 3. 8. There is an ardent desire, when this external cause draws not. If when thou art out of the forge, thou hast thy heart softened, and findest this work of grace and faith to drive thee to Christ, thou hast a faith unfeigned, and so the faith of God's elect.

Again, there is not only this desire in him who hath a temporary faith; but having understood the Word, he so desires it, that when he knows there is no having Christ, nor happiness or salvation by him, unless he deny himself, and part from his evil ways, being perswaded of this, out of self-love he would have Christ; and seeing these be the terms, that he must turn a new leaf, and lead a new life, or go to hell, therefore he will do this too; this is much: yet I say, he doth this too; but how shall this be proved? most evidently in 2 Pet. 2. 20. *For if after they have escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, they are again intangled and overcome, the latter end with them is worse than the beginning.* Here is that Apostacy, and here is the subject of the temporary faith. It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment delivered unto them; this was a temporary conversion, as Ephraim, like a broken bow, turned back in the day of battel, Psal. 78. 9. Observe what they did; they were like the foolish Virgins, they kept their maiden-heads in respect of the pollutions of the world; they lived very civilly, they escaped the pollutions of the world, and no man could challenge them of any filthy act: they knew that Christ was the King of Saints, and had the knowledge of him: they knew that it was not fit that the King of glory and holiness should be attended on by the black guard, that they must have sanctity that will follow him; and therefore they laboured to be fit to attend him: They escaped the pollutions of the world, but yet it continues not: Why so? For it happened to them according to the true Proverb, the Dog is returned to his vomit, and the Sow that was washed, to her wallowing in the mire. Mark, the Dog turns again to his own vomit. This proceeds from some pang in his stomach, that enforceth that filthy beast to disgorge it self, that it may have some ease; but he quickly gathers it up again,

gain, as soon as the pang is over. Some there are, that would be content to *hide their iniquity under their tongues*, at Job speaks, chap. 20. vers. 12. but there comes a pang sometimes, a pang in their consciences, which forceth them to vomit up their sweet bits again: but well, the fit is gone; and being gone, they, like the filthy dog, return to their vomit again, considering the pleasure which they took in that filthy thing: that they did *disgorge* themselves, was but from that pang and present pinch, not from the loathing or hatred of the thing, and therefore they return again unto it.

By the way then take notice of the *filthiness* of sin; how filthy it is, that the Lord compares it to the vomit of a dog? Then there follows another comparison of it: *It is as the Sow that is washed, and returns to her wallowing in the mire*: See another loathsome resemblance of this temporary faith; the Sow was washed, but how? her swinish nature was not washed from her; as long as the Sow is kept from the mire, in a fair Meadow with the Sheep, she looks as sleek and clean as they: she was washed; there is an external change, but her nature remained: bring the Sow and the sheep to a puddle, the sheep will not go in, because it hath no swinish nature; but the other, retaining its swinish nature, though before in outward appearance, as clean as the sheep was, yet she goes again to her wallowing in the mire. There may be the casting away of a man's sins, and yet no new creature wrought in him. That I may shew this to you, take this example. A man known to be as covetous a man as liveth, he loveth his money as well as his God; yet perchance this man is brought in danger of the Law, and must be hanged for some misdemeanor committed; this man, to save his life, will part with all he hath: What, is his disposition changed? no, not a whit; he is as covetous as before, he is the same man, he doth it to save his life, and to this end he is content to part with his money. The same mind had those in the Acts of the Apostles, who in a storm cast their wares into the Sea with their own hands, Act. 27. ἐκὼν ἀκούοντες τοῦ δέμου· willingly, and yet half unwillingly; for the saving of their lives they would part with these things, yet it was with a great deal of repining and reluctancy. As we read of Phaltiel, when his wife was taken from him, he followed behind weeping, 2 Sam. 3. 16. till they bid him be gone, and return back. So these men forsake their sins, and hate them, but it is but imperfectly; they part with them, but they part weeping. Well, at this parting there may be a great deal of joy; it may taste not only the sweetness of the Word of God, but because they are in a disposition and way to salvation, they may have some kind of feeling of the joys, and taste of the powers of the world to come; as the Apostle speaks, Heb. 6. 4. *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, &c.* There is a supernatural work wrought in them, and they have tasted the good Word of the Lord; they begin to have some hope, and rejoyce in the glory of the world to come: What is the difference then? here is a tasting; but as it is Job. 6. 54. it is not said, he that tastes my flesh, and tastes my blood; but he that eats my flesh, and drinks my blood, hath eternal life. There is a difference betwixt tasting and drinking, there may be a tasting without drinking; and the Text saith, Matth. 27. 34. When they gave Christ Vinegar, he tasted thereof, but would not drink. He that can take a full draught of Christ crucified, he shall never thirst, but shall be as a springing fountain that springeth up to everlasting life; but it shall not be so with him that doth but taste. The Vintner goes round the Cellar, and tastes every Vessel; he takes it into his mouth, and spits it out again, and yet knows by the tasting, whether it be good or bad; the wine goeth but to his palate, it reaches not the stomach. So a temporary believer tastes and feels what an excellent thing it is to have communion with Christ, and to be made partaker of his glory; but he does but taste it. Look in Hosea 5. 15. where we have another instance of this temporary Believer: Ye would

think they fought in God in a good sort, and in as good a manner as one could desire: well, but how did they seek him? It was only upon occasion, in time of affliction: *I will go and return to my place until they acknowledge their offence, and seek my face; in their affliction they will seek me early;* and again, *Hosea 6. 4.* The Lord complains of them notwithstanding. *They will in their affliction seek me early:* Was not this a fair returning? *Come (say they) let us return unto the Lord, for he hath torn, and he will heal us, &c.* What a deal of comfort did they seem to gather from the wayes of the Lord! But see what follows, *Hosea 6. 4.* *O Ephraim, saith the Lord, what shall I do unto thee? O Judah what shall I do unto thee? For your goodness is as the morning cloud, and as the early dew it goeth away; that is, it is but a temporary thing, wrought by affliction, which will not abide.* As when a wicked man on his death-bed desires that God would spare him and restore him to his health, and that he would become a new man, all this comes but from the terrors of death; for it oft proves, that if God restores him he becomes as bad, if not worse, than ever he was before. But that I may not hold you too long;

2. Take this for another difference: *That Gods children can as earnestly desire grace as mercy; The temporary desire mercy, but never desire grace.* The believer desires grace to have his nature healed, to hate his former conversation. The temporary never had, nor never will have this desire; should one come to the temporary believer, and tell him God will be merciful unto him, you may go on, and take your fill of sin, you shall be sure of mercy; he would like this well, and think it the welcomest news as could be, because he only fears damnation, and self-love makes him only desire freedom from that; but now the child of God hates sin, though there were no Hell, Judge nor Tormentor; he begs as hard of God for grace, as for mercy, and would do so, were there no punishment. His nature being chang'd, he desireth grace, as well as mercy, which the temporary never does.

3. The last mark is from the words of the Apostle, *Neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.* Love and the new creature puts Gods children on work; their hearts are first altered, and changed by being made new creatures. As the Scripture saith, his flesh is circumcised, he is a dead man; dead, not, as formerly, in trespasses and sins, but dead unto them. *Ephes. 2. 1. & Rom. 6. 11.* Deadness argueth impotency of doing those things which a living man doth; he cannot walk, &c. The temporary will not sin for fear of after-claps, but this man cannot sin, his heart is changed, he is dead to sin; we see how both abstain from sin, but the temper and disposition is not alike. The temporary believer perchance commits not the sin, but he could find in his heart to do it; he saith not with Joseph, *How can I do this great wickedness and sin against my God?* The other saith, I could do this evil well enough, but I will not. *Thou canst not bear those that are evil saith Christ in his Epistle to the Church of Ephesus.* This was her great commendation. *Revel. 2. 2.* Now he that is born of God cannot sin, there is that seed, that spring in him, that for his life he cannot sin, but it turns his heart from it; for his life he cannot tell how to swear, lye, &c. or joyn with others in wickedness; but this must be understood of the constant course of their lives; I speak not what they may do in temptations, when they are surpris'd, but in the course of their lives, they commit sin, as if they knew not how to do it; the other doth it skilfully; these coblingly, and bunglingly, they do it ill-favouredly; thus it is with a wicked man in doing a good work, he cobbles it up. This is intimated unto us in the very Phrase of the Apostle, *Whosoever is born of God doth not commit sin:* It is not the same thing to sin, in St. John's acception, and to commit sin; committing sin is the action of the Artift, and Practitioner

ner in the Trade ; *From this the seed of God, which abideth in the regenerate, secureth him, 1 Joh. 3. 9. Psal. 32. 12.* Thy faith then must be a *faith that worketh by love* : Canst thou do those good works thou doest out of love ? then, *my soul for thine*, thou art saved. Get me any *temporary* that loves God, and I shall say something to you. Hast thou then a faith that causeth thee to *love God*, a *working* faith, and a faith that will not suffer thee to do any thing displeasing to him ? if thou hast such a faith, thou art *justified* before God.

2. And so I come now to the point of justification, the greatest of all blessings : *Blessed is he (saith David) whose transgression is forgiven, and whose sin is covered ; blessed is the man to whom the Lord imputeth not iniquity* : It is the most blessed condition that can be ; it is set down by way of *Exclamation*. *O, the blessedness of the man, to whom the Lord imputeth not iniquity !* or, as the Original imports ; *O, the blessedness of the man discharged from sin*. Here are many blessings conceived in our justification from sin. For justification, see what it is ; the Scripture in St. Paul's Epistles, speaks of *justification by faith* ; and in St. James, of *justification by works*. Now it will be useful to us in this point to know whence *justification* comes ; it comes from *justice*, *Tsedek*, as the Original hath it, and *Hitsdiq*, to *justifie* ; so that *justification* and *righteousness* depend one upon the other ; for what is *justification* but the manifestation of the *righteousness* that is in a man ? And therefore in Gal. 3. 21. they are put for one and the same thing : *For if there had been a Law given which could have given life, verily righteousness had been by the Law* ; that is, justification had been by the Law. Again, *If righteousness be by the Law, then Christ is dead in vain*, Gal. 2. that is, also, if justification had been by the Law, &c. *Justification is a manifestation of righteousness* ; and as many ways as *righteousness* is taken, so many ways is *justification*, which is a declaration of *righteousness* ; so that if there be a *double righteousness*, there must be also a *double justification*. Beloved, I bring you no new doctrine ; be not afraid of that ; but I shew you how to reconcile places of Scripture against the Church of Rome, and those things which the Papists bring against us in this point. It stands by reason, seeing justification is a declaration of *righteousness*, that there must be so many sorts of *justification*, as there be of *righteousness*.

Now there is a double sort of *righteousness*, Rom. 8. 4. *That the righteousness of the Law may be fulfilled in us* ; see then there is a double *righteousness* ; there is a *righteousness fulfilled in us*, and a *righteousness fulfilled by us*, that is *walking in the Spirit*. The *righteousness fulfilled in us*, is fulfilled by another, and is made ours by *imputation* ; so we have a *righteousness without us*, and a *righteousness inherent in us* : the *righteousness without us*, is *forgiveness of sins*, and pardon of them, which is a gracious act of God, letting fall all *actions* against me, and *accounting* of me, as if I had never sinned against him all my life time ; then there is a *righteousness within me*, an inherent *righteousness*. And if a *righteousness*, then *justification* ; for that is but a *declaration of righteousness*. And so that which the Fathers call *justification*, is taken generally for *sanctification* ; that which we call *justification*, they call *forgiveness of sins* ; that which we call *sanctification*, they call *justification* : so that the difference is only in the terms. *Justification* we must know, is not taken only as opposed to condemnation, which is the first kind of *righteousness*, Rom. 6. 7. *He that is dead, is freed from sin* ; if you look to the Greek, or to the Margent, it is, *he that is dead, is justified from sin* : This is not took in the first sense as opposed to condemnation, but in the other sense as it hath relation to final grace. The perfection of *sanctification* is wrought in me ; for where there is final grace, there is a *superseas* from all sin ; so Rev. 22. 11. *Let him that is righteous, be righteous still* ; the Greek is, *let him that is righteous, be justified still*. See then the difference between St. Paul, and St.

James. St. Paul speaks of that which consists in *remission of sins*, as in comparing the Apostle with *David* will appear, *Blessed is the man whose sins are forgiven.* St. James speaks of *justification* in the second acception. You need not fly to that distinction of *justification before God*, and *justification before men*: Think not that St. James speaks only of justification before men; *Was not Abraham our father justified by works, when he offered up Isaac on the Altar?* What, justified by killing his Son? this was a proper work indeed to justify him before man, to be a parricide; to kill his son, though it were not so before God. So *Psal.* 106. we read how God accounted the act of *Phineas* for righteousness: Thus you see how works are accounted righteousness in the second kind of righteousness. In the former righteousness we are justified by faith, for in righteousness inherent there is a goodly chain of virtues; *Add to your faith virtue, &c.* add one grace to another; *Add to virtue, knowledge*: Faith is but one part of the Crown. Now this justification in the first sense, whereby my sins are forgiven, is called *the righteousness of God*, because of Christ which is God, because it is wrought by Christ, *Dan.* 9. he is called *an everlasting righteousness*, which continueth for ever, world without end; for do not think the Saints in heaven have only the second kind of righteousness, for they have the same covering by justification by Christ in heaven, that they had before. God covers their sins, not here only, but there also; *justification* follows them for ever.

Quest. But now, what parts hath justification in it? we are wont to say that there are two parts; one *imputation of righteousness*, the other *forgiveness of sins*.

Sol. I answer; for my own part I think *Justification is one simple act of God, and that it is improperly distinguished as parts; but rather as terminus a quo is distinct from terminus ad quem.* And this I shall shew unto you both by reason and authority, that faith is but one act.

Let none say that I take away the imputation of the righteousness of Christ: No; the bringing in of light, and the expulsion of darkness is not two acts, but one; but there is *terminus à quo*, and *terminus ad quem*. We are accounted *righteous*, and that is, we have our *sins forgiven*. And the reason is this; if sin were a positive thing, and had a being in it self, then the forgiveness of sin must be a thing distinct from the imputation of righteousness. Scholars know the difference between *adversa* and *privantia*, *white* and *black* are both existent, but *darkness* and *light* are not, but only a *privation* one of another. *Darkness* is nothing of it self, but the *absence* of light; The bringing in of light is the suppression of it: You must understand *sin* hath no being, no entity; it is only an absence of righteousness, the *want* of that *light* which should be in the *subject*: Which want is either in our *nature*, and then it is called *original*; or in our *person* and *actions*, and then it is called *actual transgression*. Sin is an absence of that positive being, which is, as I said, either in our *nature*, or *works*. Then thus I will resolve you in another point, *viz.* If sin were a positive thing, all the world cannot avoid it, but God must be the Author of it; for there is nothing can have a *being*, but it must derive its *being* from the first *being*, God. Now, how can we avoid God's being the Author of sin? Why *thus*; It is *nothing*.

But what, is sin nothing? Will God damn a man, and send him to hell for nothing?

I answer, it is not such a *nothing* as you make it; a man is not damned for *nothing*. It is a nothing privative, an *absence* of that that *should be*, and that a man *ought to have*. As when a Scholar is whipped for not saying his *lesson*, is he *whipped*, think you, for *nothing*? Indeed he hath nothing, he cannot say a word of his *lesson*, and therefore it is he is *whipped*; it is for a thing he ought to have, and hath not. Well, if you will say there are two parts of *justification*, do if you please; but this I take to be the more proper and genuine explanation.

Besides,

Besides, it appears by testimony of the Apostle, *Rom. 4. 6.* As David describeth the blessedness of the man, to whom the Lord imputeth righteousness without works, &c. saying, blessed are they, whose iniquities are forgiven, and whose sins are covered. The Apostle cites the Prophet David. *Psal. 32.* Mark the Apostle's conclusion, and how he proves it. His conclusion is, That man is blessed, unto whom the Lord imputeth righteousness without works. His argument then must needs be thus framed.

He whom God forgives, is blessed;
But Him, to whom God imputeth righteousness without works, God forgives;
Therefore he is blessed.

Now, how could this assumption hold, if imputation of righteousness, and remission of sins were two distinct acts? for, not imputing righteousness, is, not to bring in a light which keeps out darkness. But observe, the Apostle to the *Colossians* and *Ephesians*, makes this forgiveness of sins the whole work, nay, foundation of our redemption. But here remember, I deny not the imputation of righteousness; for that is the foundation of the other; here is the point. How is Christ's righteousness imputed to me? that positive thing, which expels the other? Not so, as if Christ's righteousness were in me *subjectively*; for it was wrought by his passion as well as his action. The Apostle calls it faith in his blood; by faith in Christ, Christ's passive obedience is imputed to me. What do you think the meaning is, that God doth esteem me, as if I had hanged on the Cross, and as if I had my side pierced? No, that would not stead me, or do me any good; that which was meritorious and singular in him, did reach to us: So that the meaning is this, as it is in the Articles of the Church of England, That we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works and deservings; that is, for the merits of Jesus Christ, God is well pleased with the obedience of his Son, both active and passive: He is so far satisfied, as that he takes us to be in that state for his sake, as if we had fulfilled all his Laws, and never broken them at any time, and as if we owed him not a farthing: This is imputative righteousness, however the Papists may scoff at it. And this kind of justification must of necessity be by imputation: Why? because, when a man hath committed a sin, it cannot be undone again: God, by his absolute power, cannot make a thing done, undone; for it implies a contradiction. The act past cannot be revoked, nor the nature thereof changed; murder will be murder still, &c. How then can I be justified, the sin being past, and the nature of it still remaining? I say, how can I be justified in the first sense any other way than by imputation? It is said in *2 Cor. 5. 19.* God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them, &c. This kind of justification, which consists in remission of sins, cannot be imputative; sin cannot be changed, nor the thing done, undone.

But now cometh a greater question: If by justification our sins be forgiven us, what sins are forgiven, I pray? sins past, or sins to come? we are taught by some, that in the instant of justification, all our sins past and to come are remitted; which is in my mind an unsound doctrine: For if we look narrowly into it, we shall find that in propriety of speech, remission of sins hath relation to that which is past; it is said therefore, *Rom. 3. 25.* Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. And remission of sins hath relation to those that are past, as appears by inevitable reason; for what is remission of sins, but sin covered? Now can a thing be covered before it be? blot out mine iniquities, &c. *Psal. 51. 1.*
faith

saith *David*; can a thing be *blotted* out, before it is *written*? this is the thing makes the Pope so ridiculous, that he will *forgive* sins for the time *before* they are *committed*; but what, do we get nothing for the time to come? yes, yes, when the sin is past, by faith we have a new access unto God; and having risen by repentance, we get a new act, not of *universal justification*, but of a *particular justification* from *this* and *that* particular sin.

But if there be forgiveness of sins past already, and I know that I am justified, and my sin remitted; may I now pray for forgiveness of sins past? The Papists say it is *active infidelity*, and as absurd as to pray to God to create the world anew, or incarnate his Son again.

But there is no *remission* where there is no *praying*; and there is need of *praying* for the *remission* of sins past, and against sin for the *time to come*, as I shall shew next time; as also, consider whether there be any interruption of the act of justification by falling into great sins. There is no man hath a mind more against *quierks* and *quillets* than I; yet for the opening of these things, and *staying* and *settling* the mind, and clearing the understanding, give me leave the next time to clear these things unto you.

R o m.

R O M. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.

IN this Chapter, especially in the beginning thereof, I shewed unto you that the Apostle sets down unto us those special comforts, that a man receives after God hath wrought that supernatural grace of faith in his heart; so that here is set down *The Mother-Grace, Justification by faith; and then the blessed issues or daughters thereof; and those are, a free access to God, a joyfull hope of the glory to come, and not only a patient, but a joyfull suffering of all afflictions that shall befall us in this life.*

Concerning justification by faith, I laboured to open it unto you the last day; three things may well be considered therein.

1. What that *faith* is whereby we are *justified*.
2. What that *justification* is, we have by faith.
3. What relation the one of these hath to the other.

Concerning the first of these I told you, that it was not every faith that *justifieth*, nor every kind of faith that a man can live by. There is a *dead faith*, and a man cannot live by a *dead thing*: And there is a *living faith*, and that is called a *faith unfeigned*. And though it be in Scripture called the *faith*, yet it is with some *restriction*; it is the *faith of God's elect*; and common to none besides. There is a faith also which is but *temporary*; that being touch'd with the sense of sin, and seeing there is no deliverance from the *curse* due to *sin*, but by *Christ*; and that there is no part to be had in *Christ*, but by renouncing all *corruptions*; the consideration of the *desperateness* of his case without *Christ*, makes him *long* after him; and since he cannot have *Christ* without *leaving sin*, he will resolve on that too; he will make towards *Christ*, and perhaps he comes to taste of the *sweetness* of *Christ*, and feels the *power* of the *world* to come; he *forsakes sin*, and thereby comes so near the *true believer*, that a man must as it were, *cut a hair* to divide between them. And this is a thing very necessary to be considered of.

And I shewed unto you also that these are not *moral things*; not a faith that is wrought by the *power* of men, but by a *work* of God's *Spirit*; for it *bumbles* a man for sin, and makes him *make toward Christ*, and seek him above all things, and having laid some hold on him, he escapes the *pollutions* of the world, and yet this faith is but *temporary*; a thing *supernatural* it is, yet it is *without root*. Now as I noted unto you, this is not *different* in the *circumstance* of *time*; for *time* alters not the thing. A child that *liveth* but half an hour, doth as *properly* and *truly live*, as one that *liveth* a *hundred years*. But it is called *temporary*, not that therein stands the *difference*, but therein it is shewn, and that proves the man to have *something wanting*. Our being *united* to *Christ*, and being *nigh* unto him, is as a *graft* or *scions* put into a *Tree*; there are two *grafts* put into one *stock*, and each of them have all the several things necessary done unto them, as *cutting*, *binding*, &c.

yet

yet time discovers that the one *thrives*, and the other *withers*; so that there was a fault unseen; though he that put in the *grafts* never saw it, yet *time* discovers it. Now the *difference* is not in the *time*, but in the *foundation* of the *thing it self*. Now what the difference is between these, I laboured to declare unto you the last day.

The use of it is in brief, this faith, (I mean the *sound faith*) is not in all these. All have not *faith*, the faith, I say, of God's *elect*, yet some come so near, and have faith so like it, that it will trouble a *wise man* to make the *distinction*. These are like the *foolish Virgins*, that lived very *civilly*, and kept their *maiden-heads* in regard of the world; none could *accuse* them for any evil they had done; yet they are at length *shut out*. Many think themselves in a *good way*, and a *safe condition*, yea, and go out of the world in this conceit, and think they are entering into the *gate of Heaven*, till they in a moment are cast down to *hell*: Try we therefore, *search* and *sift* our selves; if this grace were as *grass* that grows in every field, it were something; but it is a *precious flower*, which, if we have not, *Christ profiteth us nothing*. This is the means of Christs being *applied* unto thee; how doth it therefore behove every one of us to look to it, and not to *slubber* over the matter *slightly*, but to *search* and *try*, and *examine* our selves. And in the marks I shewed before that it was such a thing as may be likened to a *conception* which never comes to the *birth*; such a thing is this *temporary faith*.

Among others let me add the tokens of love; it is twice set down in the *Galatians*, *neither circumcision nor uncircumcision*, &c. but *faith which worketh by love*; and again, *neither circumcision*, &c. but the *new creature*. They that have a temporary faith want nothing but the *new creature*; what's that? it's *faith that worketh by love*. They that love God, it's a *sure token* that God hath loved them first, and God never giveth this love to any but they have *faith unfeigned*.

The next thing is, he is ever *careful* to *try himself*, to *prove himself*. The *temporary* cannot endure to be brought to the *touch* or *trial*. He accounts every *beginning* of grace in himself very *great*; every *Mole-hill* to be a *Mountain*. Now God's children know that they may be deceived with counterfeits, and therefore they try themselves.

Mark the speech of the Apostle, 1 Cor. 16. 5. *Examine your selves, prove your own selves; know you not your own selves, how that Jesus Christ is in you, except you be reprobates?* Let us understand the words; first, we see then it is a thing that is *possible* to be known, whether we are in the *faith*, or no; and this is *flat* against the *Papists*; for they think a man can have but a *conjectural knowledge*, that he hath *grace* and *faith*. It may be *probable*, they say, but it cannot be *certainly* known; but does not the Apostle say, *Examine your selves, prove your selves, know you not your selves*, &c. No *Papist* can *know* it, yet it is *possible* to be known. *Prove* and *try*, you shall not *lose* your *labour*. If you take *pains* in it, you shall *attain* it in this world. *Make your calling and election sure*, saith the Apostle, 2 Pet. 2. 10. on God's part it is *sure* enough, *for the foundation of God standeth sure*, 2 Tim. 2. 19. but make it *sure* unto your selves, in respect of your own *knowledge*. *Know you not your own selves, that Jesus Christ is in you, except ye be reprobates*: It is a thing may well be made *sure* of; therefore *search*, *try*, *examine*, &c. Others are content with *bare beginnings* that never come to any *maturity*; but those that have *true faith*, are ever bringing themselves to the *trial* and *touch-stone*.

But may some say, I have *tried* and *examined* my self, and I do not find that *Christ is in me*; what am I a *reprobate* therefore?

No: God forbid: I say not the man is a *reprobate* that cannot discern that *Christ is in him*; See what that is that will explain this, 1 Cor. 11. 19. *For there must*

must be heresies among you, that they which are approved, might be made known; there must be δοκιμοι; men that are approved, such as have endured the dint and shot of the Musquet: such as have put themselves to the trial, and come off well: these are the δοκιμοι, and are opposed to those ἀδοκιμοι, who are such men, as taking things hand over head, do not search, and try, and examine, and put themselves to the proof; it's a sign these have not true faith, for what, is the having of Christ so slight or poor a thing, as that they will take no pains for him, or care not for knowing whether they have him or no? what, neglect Christ so much, as not to adventure on the trial? these are those ἀδοκιμοι. But he which has this saving faith, he is ever putting himself to the trial. Again, God's child, not only useth the means in himself to try himself, but he prayeth for the aid of God also; he knoweth that his own heart is deceitful, and may cozen him, but that God is greater than his heart, and knoweth all things. And therefore he cryeth unto God to try him, as Psal. 139. 23. Try me, O God, and know my heart; prove me, and know my thoughts; look; look well whether there be any way of wickedness in me, and lead me in the way everlasting; there is an everlasting righteousness, and an everlasting way that leads unto it, about which these are not content to try themselves only, but they desire God to try them also; and to make them know the uprightness of their own hearts, and not to suffer them to be deceived thereby. Now that I have done with.

Consider now what that justification is, that is obtained by this true lively faith; I shewed unto you that justification is ordinarily taken for an acquittance from a debt. It is derived from justice or righteousness; therefore I shewed that justification and righteousness are taken for one and the self-same thing; for if there had been a Law given which could, &c. that is, justification had been by the Law. Now as there is a double righteousness, so there is also a double justification. Not that I hold there is any other justification, as it comprehends remission of sins, but only one, but other ways, as many righteousnesses as there are, so many justifications there are. Now there is a double kind of righteousness, the one imputed, and the other inherent; the one is the righteousness of Christ, an act transient from another, which cannot be made mine but by imputation. Besides this, there is another which is inherent, a righteousness in us. S. James speaks of the one, and S. Paul of the other. One is opposed to condemnation, and the other to hypocrisie. The soundness of the heart is respected of God for righteousness, in respect of the graces inherent in us.

Now to give you a touch of the difference between the one and the other, and therein to declare the difference between us and Rome: Know then, that the question between us and Rome, is not Whether justification be by faith or no? but whether there be any such thing as justification or no? The Doctrine of the Church of Rome is, that there is no such Grace as this.

But concerning the first of these, that justification which is by the imputation of Christ's righteousness, I shewed unto you that imputation in this case, is, as when a man comes to hold up his hand at God's Bar, as it were, and it's demanded of him what he hath to say for himself, why he should not die; and then this justification by Christ's righteousness is opposed to condemnation. Then justification by faith, is, that when I come to stand before God, though conscience say I am guilty of a thousand sins, yet I may go boldly and plead my pardon, which will acquit me, as if I had never sinned at any time. God was thus in Christ reconciling us (the world) unto himself, not imputing their sins unto them. Now sin is a thing past, which being done, cannot be made undone, the sin remains still: murder is murder still; and adultery is adultery still; it cannot be undone again. Now how shall this man that is guilty of murder and adultery be made just? it can-

not possibly be but by not imputing his sin unto him, so that God should account it to him, as if it had not been done at all by him; he puts it upon Christ's account; *Account*: The word is used in the Epist. to *Philemon*, v. 18. where S. Paul saith, *If he hath wronged thee, or oweth thee ought, put that on mine account.* A mans sins being thus put upon Christ's account, he is accepted of God as freely as if he had never owed him any thing, or as if he had never offended him. Now this is done by transferring the debt from one person to another; so that we see this *imputation* of sin to Christ, and of Christ's *righteousness* to us is most necessary. It must be so: And if there were no testimony for it in Scripture, yet reason sheweth that there can be no righteousness, but by God's acceptation of us in Christ, as if we had never sinned; there is the difference then. *To him that worketh not, but believeth in him that justifieth the ungodly, his faith is accounted to him for righteousness.*

But doth God justify the ungodly? that's a hard speech; we read in the *Proverbs*, 17. 15. *He that justifieth the wicked, and condemneth the just, even they both are abomination to the Lord.*

But here we must understand this as we do some other Scriptures; we read in S. *Luke* 7. 22. that *the blind see, the lame walk, the dumb speak.* It's impossible for a man to be blind and see, to be dumb and speak, all at once; yet take the chief of sinners, suppose *Paul*, and he was so in his own account; but the act of justification alters him. God justifies the ungodly, that is, him that was even now so; but by the imputation of Christ's righteousness he is made righteous, that is, righteous in God's account. And indeed, justification in S. *Paul's* acception, importing the remission of sins, the person justified must of necessity be supposed to have been a sinner; otherwise remission of sins would no more concern him, than repentance doth the holy Angels which never offended.

But in proceeding in this point I did reflect a little back. God finds a man with a number of sins, full of sin, and forgives these sins; now I demanded this; how far doth this justification and forgiveness extend? to sins past alone, or to sins past and to come? And I answered that we must consider this matter two ways.

First, to justify a mans person simply; and then to justify a man from this, or that particular act: The phrase is used in Scripture, *Acts* 13. 39. *And by him all that believe, are justified from all things, from which ye could not be justified by the Law of Moses.* There is justification from this or that thing: There is first, justification of a man's person; he that was an enemy, is now made a friend; he is now no longer a stranger at home, but is in the list of God's household. Now this we say, no sooner doth a man receive it, but the self-same hour that he receiveth it, the bond is cancell'd, the evidence is torn, and fastened to the Cross of Christ, and hangs up among the Records, whereas before it was an evidence against us, and would have lain heavy on us at the bar; but now it is fastened to the Cross, as a cancell'd Record, the bond is become void.

Secondly, but now when we consider justification from this or that particular act; I declared that so a man is only justified from sins past; for it is contrary to reason and Scripture, that a man should be justified from sins to come: For Scripture, the Apostle hath it, *Rom.* 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;* and it is clear also from the nature of the thing. A thing cannot be remitted before it be committed, nor covered before it had an existence, nor blotted out before it be written. Therefore justification from such or such a fault, must have relation to that which is past; but for justification for the time to come, I will speak anon; there I left the last time.

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I have now *faith*, and I believe in Christ; I have now *relation* to him, and *remission* of sins past. But why then do I pray for it? to what end is that? *Bellarmino* objects that it is an *act of infidelity* to pray for it afterwards; but we do it, and we ought to do it; see *Psal. 51*. *David* made that Psalm after the Prophet *Nathan* had told him his *sin* was pardoned; See the title of it, (and we must know that the title is a part of God's word as well as the rest) *A Psalm of David when Nathan came unto him, after he had gone in unto Bathsheba*: *Nathan* told him that God had took away his *sin*: Yet he cryeth here throughout the whole Psalm, to have his *sin* pardoned and blotted out; so that though there were *faith* and *assurance*, yet he still prays for it. Now *Bellarmino* saith, this cannot be; but doth he dispute against our opinion? no, he disputes against the Holy Ghost; for *David* having received a *message* of forgiveness, yet prays. Therefore if the Jesuit had *grace*, he would joyn with us to salve the matter, rather than through our *sides* to strike at God.

But it is a Fallacy to joyn these two together; for a man to pray for a thing past, it is an *act of infidelity*; as to pray that God would create the world, and incarnate his Son.

I answer, there is difference between an *act done*, and an *act continued*; when the World was made by God, God had finished that work. And when Christ took our flesh upon him, the *act* was done; but the forgiveness of sin is a continued *act*, which holds to day and to morrow, and world without end. God is pleased not to impute thy sins, but cover them; Now this covering is no constant *act*, but upon a supposition of constant indulgence, which ought to be solicited by constant prayer. I may cover a thing now, and uncover it again; now forgiveness of sin being an *act* not complete, but continued, and continued world without end (and therefore we say the Saints in Heaven are justified by imputative righteousness, God's continuance of his *act of mercy*.) The point then is this; As long as we continue in the world, and by contrary acts of disobedience continue to provoke God to discontinue his former acts of mercy, and our sins being but covered, therefore so long must we pray for forgiveness. When the servant had humbled himself before his Lord, it is said, The Lord of that servant loosed him, and forgave him the debt, Mat. 18. 27. But though he forgave him, yet he did another act that caused his Lord to discontinue his pardon, Matth. 18. 33. Shouldst not thou also have had compassion on thy fellow-servant, as I had pity on thee? He had pity on him; yet since he doth another act, which turns his Lord's heart against him, therefore he is now cast into prison, and he must not come out thence till he hath paid the utmost farthing. He had forgave him to day and to morrow, and would have continued his forgiveness, if he had not thus provoked him; we must pray to God to continue his acts of mercy, because we continually provoke him by new acts of rebellion. Add to this, The King grants a pardon to a man; In all Patents of pardon there is a clause that the man must renew his Patent. If forgiveness may be renewed, then those things are to be renewed again, by which the renovation of my remission may be wrought. God would have me renew my acts of faith; and if of faith, why not of repentance, and of prayer? There is a singular place in Ezek. 36. 29, 35, 37. that makes it plain, That though God intends to do the thing, yet he appoints this to be the means. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them; (i.e.) though I have done it, and intend to do it, yet will I do it by the means of prayer. Howsoever that God had promised *Elijah*, that rain should come upon the face of the earth; yet he goes upon the Mount, and saw no shew of a cloud. The Text saith not what he did; but he put his head between his knees. Saint James saith, he prayed, and he opened Heaven, and brought down rain. It was an humble secret gesture. A man may be more free in

private, than in publick. He prayed, and the heavens opened. God had promised it, and would do it, but yet he would be sought to. So we see the mediate cause is prayer; so though the Lord will do this, yet for all this he will be enquired of: It is not with God as with men; men, who have promised, would be loth to be sued to, not to break their promise; they account that a dishonour to them, but it is not so with God; God hath promised, yet thou shalt have no benefit of it, until thou sue to him for it; therefore thou must go to God and say, *Lord fulfil thy promise to thy servant, wherein thou hast caused me to trust.* God loves to have his bond sued out. Lord, make good this word, perform that good word that thou hast spoken. God would have his bond thus sued out. And as thy faith, repentance, prayer is renewed, so is thy pardon renewed. When God will make a man possess the sins of his youth; when a man is careless this way, it pleaseth God to awaken him. Thou writest bitter things against me, and makest me to possess the iniquity of my youth, Job 13. 26. When a man forgetteth the iniquities of his youth, and reneweth not his repentance, and hath not new acts of faith and petition, then God maketh him to possess the iniquities of his youth; he makes his sins stand up and cry out against him, and by this means his old evidences are obliterated. When a man hath a pardon, and it's almost obliterated, the letters almost worn out, that they cannot be read, he would be glad to have it renewed, to have a new exemplification. Every sin it puts a great blur upon thine old evidences that thou canst not read them, They may be firm in Heaven, and yet perhaps be so blurr'd that thou canst not read them, and therefore if thou wouldst get them clear'd again, thou must go to God by prayer, and renew them again; so that whether our evidences be blurr'd, or whether it be that God will make us possess the iniquities of our youth, it is necessary to pray for the forgiveness of those sins, which have been before forgiven.

But now you will say, when I have sinned afterward, how come I then to be justified? Then a man would think repentance only doth it, and without repentance a man cannot be justified.

But you must understand, repentance is not an instrument at all; faith only is the instrument, faith justifieth me from sin hereafter, as well as before. The case is this, faith brings life. The righteous shall live by his faith, as the Prophet Habakkuk speaks. 2. 4.

What do then new sins do?

There are two sorts of sins; one of ordinary incursion, which cannot be avoided; these break no friendship betwixt God, and us; these only weaken our faith, and make us worse at ease. But there are other sins which waste a mans conscience; A man that hath committed murder, adultery, and lives in covetousness, which (in the Apostles) is Idolatry; as long as a man is in this case, he cannot exercise the acts of faith; we must know faith justifieth not as an habit, but as an act applying Christ to the comfort of the soul. Now a wasting sin it stops the passage of faith, it cannot act till it be opened by repentance; Physicians give instances for it. Those that have Apoplexies, Epilepsies, and the Falling sickness, are thought to be dead for the time, as it was with Eutichus, yet saith Saint Paul, his spirit was in him, Act. 20. 13. Every one thought him dead, yet his spirit is in him; however in regard of the operation of his senses it did appear he was dead. So, if thou art a careless man and lookst not to thy watch, and to thy guard, but art overtaken in some gross, and grievous sin, thou art taken for dead. I say not, a man can lose his life that once hath it; but yet in the apprehension of others, and of himself too, he may appear to be dead. As in Epilepsies, the nerves are hindred by obstructions; so sin obstructs the nerves of the soul, that there cannot be that life and working, till these sins be removed. Now what is repentance? why, it clears the passages, that though faith could not

not *act* before, yet now it gives him *dispositions* unto it. As a man in a *swound*, cannot do the *acts* of a *living man*, till he be *refreshed* again; so here its *repentance* which *clears* the *spirits*, and makes the *life* of *faith* pass *throughout*. Now when *repentance* clears the *passages*, then *faith acts*, and now there is a new *act* of *faith*, *faith* justifies me from my *new sins*; *faith* at first and at last, is that whereby I am *justified* from my *sins*, which I *commit afterwards*.

But this *forgiveness* of *sins*, what doth it free us from?

In *sin*, we must consider *two things*; the *fault* and the *punishment*. Now consider *sin* as it is in it self, and as it respects the *sinner*, as *acted* by him, as respecting the *fault* of the *sinner*, it is *ἀνομιὰ*, a *transgression of the Law*; The *punishment* is *death*; as it respects the *sinner*, it is *guilt*. The *sin* is not *guilt*, but the *guilt* the *sinner*. For instance, a man that hath told a *lie*, or sworn an *oath*, the *act* is *past*, but a *thing* remains, which we call the *guilt*. At if a man commit *murder*, or *adultery*, the *act* is *past*, but yet if he *sleep*, or *walk*, or *wake*, the *guilt* follows him. If he live an hundred years, he is a *murderer* still, and an *adulterer* still, the *guilt* follows him; and nothing can take away the *murder*, or *adultery* from the *soul*, but the *blood of Christ* applied by *faith*.

First, God takes away the *punishment*. There is now (saith the Apostle) *no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit*; Rom. 8. 1. what, nothing in him worthy *condemnation*? God knows, we are worthy of a *thousand condemnations*. There are two *Judges*; there is a *double guilt*; when a man is brought to the *bar*, first, the *Jury* judge the *fact*, and then the *Judge* that sits on the *Bench*, he judgeth the *punishment*; one saith *guilty*, or *not guilty*? The other saith *guilty*, then he judgeth him. Now when we are *justified*, we are freed, from both these *guilts*; *sin* when it is *accomplish't*, it bringeth forth *death*: Jam. 1. 15. You know the natural work of *sin*, ἀνομιὰ, it labours with *death*; now God will stop the *acts* of it, that it shall not do that, which it is apt to do, which is as good, as if the *sin* were taken away; when there were wild gourds sliced into the pot, 2 Kings 4. 31. it's said the Prophet took that *venomous herb* away; (i. e.) though the thing were there, yet it is as if it were not there, it shall do no manner of hurt: Bring now and pour out, and there was no evil thing. So in respect of us, though there be an *evil thing* in *punishment*, and what, if we had our due, would bring *condemnation*, yet when we are *sprinkled* with the *blood of Christ*, it can do us no evil, no hurt; it's said in the Scripture, that the *stars* fell from *heaven*; why the *stars* are of that bigness that they cannot fall from *heaven* to the *earth*; but they are said to fall, when they give not their light, and do not that, for which they were put there; so, though I have committed *sin*, yet, when God is pleased for *Christs* sake to pardon it, it is as if it were not there at all.

This is a great matter, but I tell you there is more; we are not only freed from the *guilt of the punishment*, but, which is higher, we are freed from the *guilt of the fact*. I am now no more a *murderer*, no more a *liar*; when I have received a *pardon* from the *blood of Christ*, he frees me from that charge, the world is changed with me now. Who shall lay any thing to the charge of Gods Elect? Rom. 8. 33. If the Devil lay any thing to thee thou mayst deny it. Such a one I was, but I am *justified*, but I am *sanctified*. 1 Cor. 6. 11. A man hath committed *High Treason* against the King, and the King gives him a *pardon* for the *Treason*; if I call him a *Traytor*, he can have no remedy against me, for he is *one*; the *pardon* takes not away the *guilt*: But if his *blood* be restored unto him, by *Act* of *Parliament*, then if I shall call him *Traytor*, he may have remedy against me, because he is *restored* fully, and is not *lyable* to that *disgrace*. This is our case, though our *sins* be

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as red as scarlet, yet the die shall be changed; *Ija. i. 18.* It shall be so bloody: Thou hast the grace of justification, and this doth not only clear thee from the punishment, but from the fault it self; See in *Jer. 50. 20.* The place is worth Gold: In those dayes, and in that time saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: For I will pardon them whom I reserve: What is the matter? What a sinful man, and no sin? What then there is search made for sin in such a man, shall it not be found? You will say this is meant of the grace of sanctification; no: I will pardon them, that pardoning of sin makes the sin not to be found. What a wonderful comfort is this? When I shall come at the day of judgment, and have the benefit of my justification, the last absolution, such sins shall not be charged on me, my sins and iniquities shall not be remembered. I will remember their sins no more, saith God; it is a wonderful thing, and a strange mistake in many men, especially the Papists; Did they ever write comfortably of the day of judgment? Never; they make that a terrible day. Alas poor souls, they knew not that justification is that, that makes sins, that they shall never be remembered: Mark, it is said, Thou shalt hear of all thy good deeds for thy honour, and thy praise; but for thy sins, there shall search be made, and they shall not be found, when God forgives sins, he doth it fully, it shall never be cast in thy teeth again; but thou shalt hear of all thy good deeds, not of thy bad. Then lift up your heads, for your redemption draweth near; *Luk. 21. 28.* here is the blessed grace of justification, that we being justified by faith, have not only no condemnation, but no guilt; whereas all the sins of the wicked man, shall be set before his face, and he shall stand quaking and trembling by reason thereof; not one good thing that he hath done shall be remembered, but in the iniquity that he hath committed, in that shall he dye; *Ezek. 18. 24.* and so I have said somewhat of that point.

You may remember that I said (a word perhaps that some think much of) that the question betwixt us and Rome, is not *Whether we be justified by faith or no?* But *Whether we be justified at all?* I will make it good. There are two graces, righteousness imputed, which implies forgiveness of sins; and righteousness inherent, which is the grace of sanctification begun. They utterly deny that there is any righteousness, but righteousness inherent. They say forgiveness of sins is nothing but sanctification. A new doctrine never heard of in the Church of God, till those last dayes, till the spawn of the Jesuites devised it. Forgiveness of sin is this, that God will never charge me with it again. They say that forgiveness of sin is an abolishing of sin in the subject, where is true remission; as much as to say, There is no justification distinct from sanctification: whereas the Apostle distinguisheth them, when as he saith, *The Son of God is made unto us wisdom, righteousness, sanctification and redemption: 1 Cor. i. 28.* He is made unto us (of God.) By the way let me expound it unto you. Christ hath three offices; A Prophetical, Regal and Sacerdotal office. He exerciseth his Prophetical office to illuminate our understanding. He exerciseth his Kingly office to work on our will and affections; there are two branches of it, the Kingdome of grace, and the Kingdome of glory. How am I made partaker of Christs Prophetical office? He is made unto me wisdom, before I was a fool, but now, by it, I am made wise. First, he enlightens me, and so he is made unto me wisdom; well, he is my Priest; how so? He is made an expiation for my sin; he is said to be *ἱλασμός* in Saint John, A propitiation for our sins, and not for ours only, but for the sins of the world. There is a difference between *συγγνώμη* and *ἱλασμός*, that is a bare pardon, but this is such a propitiation, as the party offended is well pleased with, Christ being made a ransom; he is made unto us *ἱλασμός*, by the oblation offered unto his Father. He is righteousness imputed to us. And as a King, he rules me in the Kingdome

Kingdom of *grace*, and in the Kingdome of *glory*; in the Kingdom of *grace* he is made unto me *sanctification*, and in the Kingdom of *glory* he is made unto me *redemption*; it is called by the Apostle, *the redemption of our bodies*; these two are thus clearly distinguished. The work of Christs *Priestly office* is to be a *propitiation* for our sins; *sanctification* proceeds from the *Scepter* of his Kingdome: The one is *without me*, the other *within me*, The one receives *degrees*, the other *not*. As a man that is *holy*, may be more *holy*; but *imputed righteousness* doth not more *forgive one man than another*. *Imputation* is without *augmentation* or *diminution*. Those things which have *divers contraries*, cannot be *one* and the *same* thing. *Justification* and *Sanctification* have *divers contraries*. The contrary to *justification* is *condemnation*; but the contrary to *sanctification* is *wickedness*, and *false dealing*, &c. *Aristotle* distinguisheth *homonymous* words, and bids you consider their *contraries*; thus you see the difference between these two.

I should now come and descend unto the dependence one hath on the other: (i. e.) in what respect doth *faith justify*? Is *faith* an *instrument* to work *justification*, or to *receive* it only?

The answer is clear, it *justifieth* in regard of the *object*. If you remember the two places I bid you compare, *Rom. 3. 25. Whom God hath set forth to be a propitiation through faith in his blood*; is that all? compare this place with *chap. 5. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him*; we are *justified by his blood*, and by *faith in his blood*: here are *two acts* which signify the same thing. It is no more then to say, I was cured by the *Bath*, or by *going to the Bath*, so that *faith* is the legs of the soul, that bring a man to Christ. And so my *faith* is an *instrument*, not to *procure* my *justification*, but to *receive* it; so then seeing *faith* is an *instrument*, to *receive justification*, and not to *procure* it, then the *weakest* *faith* carrieth away as much *forgiveness* as the *strongest*. A *strong faith* rids a great deal of work, because it is an *active instrument*. The *stronger faith* worketh the *greater work*; but in the point of *justification*, it is an *instrument*, whereby my *justification* is wrought, an *instrument*, whereby Christ is received. And the *weakest* hand may *receive* a piece of gold as well as the *strongest*; we must know that in the point of *receiving*, we live on *Gods alms*. All our *justification* is his free gift, and *faith* is that *False hand*, which receives all our comfort. It is not then a *strong faith* that *justifieth*, but *faith*; it is called by *Peter*, a *like precious faith*. *Simon Peter a servant and an Apostle of Jesus Christ to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ*; 2 *Pet. I. 1*. It is *ὁμοτιμος*, in the meanest Christian that hath a trembling hand to pitch on that, and draw vertue from him; it is a *like precious faith* in them, as in the most great Apostle *Peter*, and all the rest.

R O M. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, &c.



Have heretofore declared unto you, that in these words, and the words following, there are set down the great *graces* and great *blessings* which you have in Christ, in the Kingdom of grace, before you come to the Kingdom of glory.

First, here is set down the *mother and radical grace* of all the rest, and that is *justification by faith*; and then followeth the *blessed fruit* that *issueth from thence*.

1. *Peace with God.*

2. *A gracious access into his presence.*

3. *A joyful hope arising from that great glory that we shall enjoy for the time to come.*

4. *In the worst of our troubles, and midst of our afflictions, this joy is so great, that it cannot be abated by any of them; yea, it is so far from being abated by them, that they are as fuel to kindle it: We rejoyce in affliction (saith the Apostle) that which would undo the joy of a carnal man, is made the matter of this man's joy.*

Concerning the first of these, I shewed you that *justification* is the ground or foundation of all the rest: *Being justified by faith*; that is the *root and ground*, without which there is *no fruit, no peace, no joy, no hope, much less any kind of rejoycing in tribulation*. *Faith* is that which *seasoneth* all; we must first be *justified by faith*, before we have any other *comforts*; for that is the first *ground*, the first *rudiment* for a Christian in the *School of Christ*.

Therefore I proposed unto you three things for the understanding of it.

1. *What that faith is that justifieth.*

2. *What that justification is that is obtained by faith.*

3. *What relation the one of these hath to the other.*

Concerning the first of these I shewed you that it is not every faith that justifieth. I shewed you that there is a *dead faith*, whereupon the Apostle saith, *The life that I now live, I live by the faith of the Son of God*, Gal. 2. 2. A *dead thing* cannot make a living man; it must be (and I shewed you how) a *living faith*.

Again, I shewed that beside the *true faith*, there was a *temporary faith*, which is *active* too, and comes near the *other*. It had the *operations* of the Spirit, but it wanted *root*. It had *supernatural* works, but it wanted the *new creature*. There was a *conception*, that was but an *abortive* kind of birth, it came not to *maturity*, not to a full growth, it did not *continue*. And I shewed unto you how a man might discern *one* of these from the *other*; for herein lieth the *wisdom* of a Christian, not to *content* himself, or be *deceived* with *flashes*; therefore the Apostle exhorts us to *prove, and try, and examine our selves*, 2 Cor. 13. 5. it is an easie matter to be *deceived*, and therefore God's people should be careful to *examine* themselves, to have their *senses* exercised

exercised herein, that however others may *slight* and *slubber* over the matter, they may be *careful* in it; and then they will not only do it *themselves*, but they will crave the aid of God also: *Prove me, O my God, &c. try me, &c. Psal. 139. 23.*

Then for the *second thing*, concerning that *justification* that is obtained by *faith*. I shewed you that the word *justification* was derived from *justice* or *righteousness*; and as many ways as *justice* and *righteousness* may be taken, so many ways may *justification* be taken: Sometimes for *justification* of *righteousness* in a man, and sometimes it is opposed to *condemnation*; so it is taken in *St. Paul*, and it is taken as an acquital; sometimes it is opposed to *hypocrisy* and *pollution* in a man's soul; so it signifies *sanctification*, whereby God not only covers our *sins* past, but *heals* our *natures*. The first is *perfect*, but *imputed*: the second *inherent*, but *imperfect*. When the time cometh that God will *finish* his cure, he will then make a *perfect* cure; when *final* grace cometh, we shall not need to think of a *Popish* Purgatory. Death is the Lord's *refining* pot; then there is not a jot of sin shall be left in a Christian. Now, when God hath taken away our *droß*, then to think we shall be put in a *refining* fire; that an *entire* soul that hath no blot, that one that hath no spot, should be purged after *final* grace hath made him *clear* and *whole*, this is against *reason* and *common sense*. They might have learned better of their own *Thomas*; all the fire in the world will never put away sin without the *infusion* of grace. This by the way concerning them.

I shewed besides, that these *two* being both *righteousnesses*, the Church of *Rome* confounds them both together: *Saint James* his *justification* with *Saint Pauls*. They confound *inherent* *righteousness* which is begun, and shall be perfected in *final* grace, with the *other*; so that the point is not between us and *Rome*, Whether *faith* *justifieth* by *works* or no? but Whether it *justifieth* at all? In *truth* that is the state of it: The question is this, whether there be such a grace as *justification* that is distinguished from *sanctification*, or whether there be another grace of *sanctification*? Do not think that we are such *block-heads* as to deny *faith* and *sanctification*; yet *faith* is but a piece or part of that *train* of virtues. There *justification* is taken for *sanctification*; we acknowledge a man is justified by *faith* and *works*: but the question is between us and them, whether there be any *justification* besides *sanctification*? (*i. e.*) whether there be any *justification* at all or no? we say *sanctification* is wrought by the *Kingly* office of Christ; he is a King that rules in our hearts, *subdues* our *corruptions*, governs us by the *Sceptre* of his *Word* and *Spirit*; but it is the fruit of his *Priestly* office which the Church of *Rome* strikes at: (*i. e.*) whether Christ hath reserved another *righteousness* for us, besides that, which as a King, he works in our hearts; whether he hath wrought *forgiveness* of sins for us? we say he hath, and so saith all the Church, till the new *spawn* of *Jesuits* arose. They distinguish not *remission* of sins, from *sanctification*. *Bellarmino* saith, *remission* of sins is the *extinguishing* of sin in the soul; as *water*, though it be cold, yet the bringing in of *heat* *extinguishes* the cold; and so *remission* of sins is the bringing in of *inherent* *righteousness*, which *extinguisheth* all sin, which was before. A *strange* thing, and were it not that the Scripture does speak of a *cup* in the hand of the *Harlot* of *Rome*, whereby she makes drunk the *Inhabitants* of the earth with the wine of her *fornication*, *Rev. 17. 4. & 18. 3.* except the men of her communion were drunk, it were impossible that a *learned* men should thus shake out an Article of our and their Creed, which hath ever been believed by all the Churches. When the Scripture speaks of *forgiveness* of sins, see how it expresseth it, *Ephes. 4. 32. Be ye kind one to another, Brethren, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

Observe, in the Lord's Prayer, we pray that the Lord would forgive us

our trespasses, as we forgive those that trespass against us. Let him that hath common understanding judge: Do we forgive our Neighbours by *extinguishing sin in the subject*? I forgive you; (*i. e.*) I take away the *ill office* you did me: Doth he forgive thus? Alas no! forgiveness is without a man. I have an *action* against you, perhaps an *action* at Law; I will let fall my suit, my charges I will forgive; this is forgiveness. God justifieth, who shall condemn? Though God has just cause to proceed against me as a Rebel, yet he is content to let fall his *action*, to fasten it upon the Cross of his Son; there to fix the *Chirographum*, the hand-writing against us, Colos. 2. 14. He will let fall that which was the ground of a suit against us, all that he could say against us.

That you may understand the thing the better, there are two things, two kinds of righteousness; the one of justification, the other of sanctification. The Holy Ghost distinguisheth them by several terms, 1 Cor. 1. 30. Of him are ye in Christ Jesus, who is made unto us wisdom, righteousness, sanctification, and redemption. You see here are two distinct graces, righteousness and sanctification; they make them but one, sanctification and remission of sins. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, Rom. 8. 30. Here justification and glorification are nothing else but justification and sanctification. St Paul speaks of a thing past, not of the glory to come; them he glorified, not shall glorify: he means sanctification, which is *inchoate glory*. For what is the glory we shall have in heaven, but the enlargement of those inherent graces God begins in this world? Here is the seed, there is the crop; here thou hast a little knowledge, but there it shall be enlarged; now thou hast a little joy, there thou shalt enter into thy Master's joy; here some knowledge, but there thou shalt have a full knowledge, and a full measure. Here glory dwelleth in our Land, but there we shall with open face behold as in a glass the glory of the Lord, and be changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. 3. 18. (*i. e.*) we are more and more conformed to the image of Almighty God, by obedience and holy qualities infused into us, that we grow from one degree of sanctification unto another. And so you see how these are distinguished by their terms. Justification and glorification, justification and sanctification. There is another place in St. John, an hard place; but yet as I take it, these two righteousnesses, that have the same name for justification and sanctification, are righteousnesses both of them, to be distinct in their terms, in that place it is said, Joh. 16. 8. That when the Spirit shall come, he shall reprove; or (as we should translate it, and as you read it in the margin) he shall convince the world concerning sin, righteousness and judgment. Thus I say it should be translated, for it is of no sense to say that God should reprove the world of righteousness; on what occasion this was spoken, we must not stand to speak: but righteousness and judgment is justification and sanctification. And the drift of the place is this; when the Spirit shall come, how? not upon me or thee; but the Spirit here spoken of is that Spirit that should come upon the Apostles, it shall begin at the day of Pentecost; and these 12 should set forth like twelve Champions to conquer the world, and to bring them unto the Sceptre of Christ. He shall convince the world; (*i. e.*) when the Spirit shall come on you, and your tongues be tipped with that spiritual fire, which shall be active; it shall convince the world of three particulars, of sin, righteousness and judgment: Of the point of humiliation for sins, the point of justification by righteousness imputative; and the glory of sanctification in judgment, and righteousness inherent. This method St. Paul useth in the Romans to stop every man's mouth. First, He convinceth the Gentile, which was easie to be done; after he convinceth the Jew, that there is righteousness to be had in another, though none in my self. He shall convince the world, &c.

As if he should say, To be shut up under *unbelief*, is to be *convinced* of all sins. Now consider what is the nature of *unbelief*; it is to fasten all sins upon a man: and when I have *faith*, all my sins are put out of *possession*, they are as if they were *not*; but if we are shut up under *unbelief*, we are *dead*. The second work of God's Spirit, is the *Ministry of the Word*; He shall convince the world that there is righteousness to be had by a communion with another; though we are guilty in our selves, yet he will set us free; and the reason is, because I go to my Father. As if he should say, though you be convinced of your sins, that you are wholly dead in trespasses and sins, and have no means in the world to put that away; yet notwithstanding, the second work of God's Spirit, is to convince of righteousness; that there is a righteousness to be had in Christ, because he was our *Surety*, arrested for *debt*; he was committed to prison, where he could not come out, till he had paid the utmost farthing. There is a *justification* to be had in me; I go to the Creditor, I have made no escape; not like one that brake the prison, and ran away, but I am now a *free man*. I have not made an escape before the debt is paid, then I might be brought back again; but the debt is discharged, and therefore I go to my Father, to maintain my place and standing. I was given unto death for your sins, but I am risen again for your justification, and I now sit at my Father's right hand: this is the second thing. But is there not a third thing that the work of the Ministry must do? Yes, to convince the world that there is judgment or righteousness inherent. There is a hard place, I shall speak of it; it is usual in Scripture to joyn righteousness and judgment together. The words of the Lord are righteousness and judgment. And the integrity of a man's heart which is opposed to *hypocrisie*, is called judgment; as God liveth who hath taken away my judgment, Job 27. 2. How did God take away his judgment? is it meant that he had taken away his wits? No, but he hath put his heavy hand on me, that hath put a conceit in the mind of my friends that I am an hypocrite; though, to confront the error of his misjudging friends, he was resolved to persist in his integrity; *vers. 8. My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.* His judgment was taken away, (*i. e.*) the opinion they had of his integrity: And this will expound another place in *Matth. 12. 20. A bruised reed shall he not break, and smoking flax shall he not quench, until he send forth judgment unto victory?* What is that, until he send forth judgment? This judgment signifies nothing but those inherent graces, those infused qualities, that God sends into the heart of a Christian; which being produced in the children of God by the spirit of judgment, through which they are enabled to judge what is right and acceptable to God in Christ, who is their wisdom, are themselves called judgment. You read therefore, of washing away the filth of the Daughters of *Sion*, and purging the blood of *Jerusalem*, which is the sanctification of the Church, by the spirit of judgment, *Isa. 4. 4.* In a man's first conversion there are but beginnings of grace: what is *faith*, *hope*, *patience* and *fear*? it is like a *smoking flax*, (*i. e.*) like the *smoking wick* of a candle made of *flax*: as when a candle burns in the socket, it is now up, now down, you know not whether it be alive or dead; so in the first conversion of a Christian, *infidelity* and *faith*, *hope* and *despair* mount up and down. There is a conflict in the beginning of conversion, but he will not give it over until he bring forth judgment, until he get the victory of all opposition from the flesh. And what is the reason? Because the Prince of this world is judged. He shall convince the world of an inherent righteousness in spite of the Devil's teeth, because he is condemned. He that before worked in the children of disobedience, is now cast down. The strong man is cast out, and therefore, upon that ground you have the third point. Besides the grace of justification following upon Christ's death, there is another; the grace, I mean, of sanctification, through which the Devil shall be dispossessed;

sed; the Devil is strong where he doth *wicked things*, but he shall be *disarmed*, he shall not touch thee, the wicked one shall not hurt thee, thou shalt overcome him.

I now go forward.

The third thing I noted besides faith and justification, was, That we must observe *what relation one hath to the other*; and how it comes to pass that *justification is attributed to faith*, there being more noble graces in us, than *faith*.

I answer; the reason is because *faith is brought as the only instrument, whereby we receive our justification*, purchased by the *merits* of Christ's death. When we say faith is an *instrument*, we must understand it right well; we say not faith is an *instrument to work my justification*, Christ alone must do that; it is no *act* of ours, nothing is in us; *faith is said to be an instrument*, whereby we get our *justification* in respect of the *object*, it is a *nearing* us to Christ; it is the *instrument of application*, the only instrument whereby we apply the *medicine*, and the *plaister* of Christ's blood; whereby we that were *strangers*, and *afar off*, are made *near*; *faith is the only hand which receiveth Christ*; when the hand *layeth hold* on a thing, it *layeth hold* on a thing *without it self*; so is faith a *naked hand*, not as a *hand that gets a man's living*, but like a *beggar's hand* that receives a *free alms* given by the donor; as the Apostle speaks, *Rom. 5. 17. For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ.* There is abundance of grace, and a gift of righteousness; *faith is the only means whereby we receive this gift*: Whereupon I inferred this, which was of great consequence; seeing faith did justify, not as an *active instrument*, but as it did receive the gift of grace, it did follow, that the *weakest faith* that was did get as *much justification* as the *strongest faith* of any whatsoever; because faith *justifieth* not as a *work*, but as it did receive a gift; therefore our Saviour faith, *O, ye of little faith!* *Matth. 8. 26.* yet, as little as it was, it was builded upon the *Rock*; and though Satan desired to *winnow* them, and *sift* them as *wheat*, yet they remained *firm*; as our Saviour faith of the faith of miracles, *If ye had faith as much as a grain of mustard-seed, ye should say to this Mountain, be removed, and it would obey you: Mar. 11. 23.* So for common faith, which the Apostle calleth so, because it is *common to all the Elect*, *Tit. 1. 4.* if thou hast so much faith, thou shalt be able to remove *Mountains of Corruptions*; suppose thou hast a *trembling hand* scarce able to hold, yet have the perswasion of the woman in the Gospel, *If I may but touch him, I shall be whole: I shall be saved, healed, if I can but touch him: And mark our Saviour, The people thronged about him, and he saith, Who is it that toucheth me? A wonder that he, when they crowded him, should ask such a question; but Christ knew that some body touched him, beside the touch of the multitude: indeed that woman touched him more than the crowd that pressed him, as St. Augustine saith, Illa mulier quæ fimbriam tetegit, magis tetegit, quàm turba quæ preffit.* it is said in the Text, *The poor woman came trembling, and told him all the truth. And he said, be of good comfort; though thou hast a paralytick, and palsie-sick-hand, yet the touch is enough, Luk. 8. 47.* the least faith brings as much life as the greatest.

Object. But then, what need a man look for a great faith?

Sol. Yes, by all means; for though thou hast much comfort by a little weak faith, yet the more faith, the more comfort; and therefore it is to very much purpose to labour after a strong faith. *Abraham* (it is said) *staggered not through unbelief, Rom. 4. 20.* if thou hast a strong faith, thou wilt have a strong consolation: Thou mayest by thy weak faith be healed of thy disease, yet by the weakness of thy faith, mayest want much of the strength of thy comfort; therefore thou must go from faith to faith, *Rom. 1. 17.*

but

but know this, that a *new-born child* ἀγεννημένον βρέφος, is not yet so strong as a man, yet he is as much alive, as the strongest and tallest man; so that again thus, thou art yet but a *new-born babe*, not so strong or so lively as one more grown, but yet thou hast all the lineaments of the new creature in thee, though thou art not so strong and lively as another may be.

Object. Did not you tell me that it was not every faith that did justify, but a *working faith*? how then doth faith alone justify?

Sol. I answer, When faith justifieth, there is one thing said of another; the *subject* and the *predicate* are Faith justifies. Justification is attributed unto faith; Look on the word (*only*) whether it doth determine the *subject* or the *predicate*; doth faith which is alone severed from good works, justify? so the proposition is false. First, that faith which is alone, separated from love and the fruits of good works, doth not justify; but let the (*alone*) be put to the *predicate*; faith justifieth alone; (i. e.) faith is the only virtue in the soul whereby a man is justified, that is true: As if a man should say, the eye alone seeth, 'tis true; if we put it thus, the eye severed from the members of the body, seeth, it is false. If the eye were taken out of the head, it would neither see alone, nor at all; but the meaning is this, the living eye is the organ whereby a man discerns a visible object; so faith, though joyn'd with other graces, yet takes not other with it for helps of Justification.

Object. But why should God select this virtue among others, that are more noble?

Sol. I say as before, God had respect to the low estate of his hand-maid, it was reason that God should chuse the lowest and the meanest: God selected this poor beggars hand for two reasons.

First, in respect of God.

I say 1. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. 4. 16. so that here are two strong reasons; one in respect of God, that God by so mean a thing as a beggars hand, should bring a man to justification; and the other in respect of faith it self, that it might be by grace, for when thou bringest nothing but a bare hand ready to receive a pardon, this must needs be of grace. If God say thou must love me, this were an exchange, not a free gift. I lay down something, and I take up something for it. Faith is that naked hand which fills it self with Christ, it layeth fast hold on Christ crucified with all his merits.

As if a man were ready to be drown'd, there is a cable cast to him to lay hold on, and he laying hold on it, is drawn safe to the Land; but a man when he lays hold on the cable, must let go all his other holds which he laid bold on before. Thus must a man let go all other holds, and lay fast hold on Jesus Christ.

Faith hath two faculties: 1. It opens its self to let fall all other things: And then 2. When it is a naked hand, it layeth hold on Christ, and then it is filled with Christ, when the believer esteems all dross in comparison of Christ; it hath all fulness by grace: Where is then rejoicing and boasting? Rom. 3. 27. it is excluded; by what Law? of works? nay, but by the Law of faith. And then chap. 4. 2. For if Abraham were justified by works, he hath whereof to glory, but not before God; faith taketh away all boasting. Let him that glorieth, glory in the Lord. Therefore it is of faith that it might be of grace. This is the reason in respect of God.

2. In respect of our selves; To the end the promise might be sure to the seed; what is the reason why people doubt and think nothing sure; it is because they come not with a naked hand; I must have such a measure of humiliation, of patience; all to bring somewhat with us; whereas if we look on these

these things, we shall never be heard. If the bare *acceptation* of Christ, with a *trembling* hand will not make thee *sure*, thou understandest not the excellency of that very *treasure* whereof thou art possessed; what canst thou have more than the *bare receiving* of such a gift by faith? The reason why we are not more sure, is because we come not with a *naked hand*.

By the way there are many means, some (*à priori*) others (*à posteriori*).

1. For the first; they are those things by which faith is wrought, though they are not so *evident*, yet they are most *sure*; when I consider God calls me in *my blood*, having *nothing* in me, and will be *friends with me*, bids me take his Son, and I do not, bids me take his *Kingdom* and *glory* with him, and I *refuse* it, though this be a matter not so evident, yet it is most *sure*.

2. Then there are other arguments which come from the fruits of faith (*à posteriori*) they are more evident, but not so sure. And thus have I declared unto you the first point of justification by faith, it is so sweet a *string*, that I cannot tell how to leave it, and therefore harp so long upon it.

Now let us come from the *Mother to the Daughter*; the eldest Daughter is peace with God, then this is the first birth; And we are at peace, &c.

In this peace we will consider these three particulars.

1. *What is that peace which we have.*

2. *With whom we have it.*

3. *By whom, and by whose means we have peace with God, &c.* It is procured by Jesus Christ.

What we have; peace.

With whom; God.

By whose means? Our Lord Jesus Christ. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

1. *What this peace is.* You know the point of peace is a great matter; it is the Apostolical Benediction: Grace and peace in all the Epistles; Grace and peace from God our Father, and from the Lord Jesus Christ, 2 Thel. 1. 2. and chap. 3. 16. Now the Lord of peace himself give you peace by all means always. This is a thing by all means to be desired, you must labour to get it; this was the Angels song when Christ was born, Luke 2. 14. *Glory be to God on high, on earth peace, good will towards men.* This peace is a thing by all means to be sought after, and what it is, you may know by the contrary; you know what a miserable thing war is; God grant you may not know it too soon: You know what it is to have an enemy among us. This is our case, till we be justified, we are at daggers drawing, at point of hostility with God. It is a foolish conceit for a man to think that by reason of God's predestination he is justified before he was; this is a foolish conceit; until thou art justified by faith, thou art not justified at all. God's predestination doth not make a change in the subject; if I intend to enrich a beggar, he is in rags still, for all my intention, till my intention be put in execution. Paul was elected before the foundation of the world; but till he was converted, he was an enemy, and a persecutor, the chief of sinners, as he speaks of himself, Rom. 5. 10. so the Scripture speaks in that point: *If when we were enemies, we were reconciled unto God by the death of his Son, much more being reconciled, we shall be saved by his life.* Before the time of peace came, we were unbelievers, enemies, in the state of enmity, when as before, God was thy enemy, as soon as thou hast touched Christ by a lively faith, presently all the actions he had against thee are let fall; God is friends with thee; this is a high and a deep peace, and this comprehends all kind of blessings; Amasa, 1 Chron. 12. 18. one of the valiantest Captains that David had, speaks there of peace; one would think it not so proper, it belongs not to them to talk of peace, but because peace comprehends all kinds of blessing, it is said, *Then the Spirit of the Lord came upon Amasa, who was chief of the Captains, and he said*

said, *Thine are we, David, and on thy side thou Son of Jesse; peace, peace be unto thee, and peace be unto thy helpers, for thy God helpeth thee.* This is a speech from a Soldier to a Soldier, and this is done in a military way; Peace is welcome though coming from a Warrior, because it comprehends all manner of Blessings; It's said, 2 Sam. 11. 7. *That when Uriah came unto David, David demanded of him how Joab did, and how the people did, and how the war prospered.* Look unto the Margin according to the original, and it is, *He demanded of the peace of Joab, and the people, and of the peace of the War.* A man would think it a contradiction that he should demand of the peace of the war; so then this peace which we have with Almighty God, after we are justified by faith, is the comprehension of all manner of good. This having peace with God is the fruit of the Spirit.

But with whom is this peace? *with God*; it is not peradventure so with thy self: thou mayst have a turbulent conscience, insomuch that thou wouldst give all the world to have it quiet, to be assured that there is peace between God and thee; that's not the point: The thing thou gettest by faith is *peace with God*: When thou art troubled with thy self, and hast but a weak act of faith, yer if thou believest, thou art more afraid than hurt; thou art cock-sure, and shalt be calm and quiet in God's good time.

Object. But why should Christians be so foolish, so troubled? what's the reason the children of God do disquiet themselves?

Sol. Because they are fools, they stand in their own light, are straitned in their own bowels. God is liberal and free, but there is some hope of worthiness in us, and we do things we should not do. We are always poring on our selves, and do not bring a *naked hand*; and this is the reason we are so full of *distractions*: for he that seeks justification (I mean remission of sins) by his own performance, will never attain it. Observe what the Apostle speaketh upon this point, *Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? because they sought it not by faith, but as it were by the works of the law.* This was their *stumbling stone*, as he there saith, Rom. 9. 31, 32.

Again, it is the nature of many *peevish* people amongst us, that they will not be comforted; when news was brought to Jacob that Joseph was slain and lost, it is said, *All his sons and daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son, mourning,* Gen. 37. 35. They have a kind of *pettishness*, and *peevishness*, and *wilfulness*; they will not be comforted, and it may be there is some kind of pride in it too; they would perhaps be thought to be the only mourners of Israel, of the Kingdom. *As Rachel mourned for her children, and would not be comforted,* Matth. 2. 18. they shut up their eyes against all comforts; God commands them to be comforted, and they will not; it is no marvel then that they eat the fruit of their own hands; it is a part of our office to bring comfort, we have an injunction to it; *Comfort ye, Comfort ye my people, saith the Lord; we bring the tidings of peace, and our feet should be beautiful,* Rom. 10. 15. we bring good news, all is well; as Noah's Dove coming with an *Olive branch* in her mouth. *Comfort ye, comfort ye, cry aloud, spare not.* If you stop your ears, who can help it? the Lord is gracious and chargeth us to comfort you: and can there be any better news than to say, *All is peace, all your sins are done away. I have blotted as a thick cloud thy transgressions*: as who should say, it is the tidings of such good things, as all within thee is too little to praise the Lord, and therefore it is not a thing to be slighted over; *blessed is the man whose sins are forgiven,* Psal. 32. which is no Noun Adjective, nor of the singular number neither; it signifieth *blessefulness*, as it were an heap of blessings. They commonly call it the eight beatitudes, it is but varied upon divers subjects; were there eighty eight, that were all one: To have thy sins forgiven thee, is the comprising of all happiness;

happineſs; and he whole *iniquity is covered*, hath intereſt in them all.

Again, when a man ſets his eyes too much upon his ſins; more upon his ſins than upon the mercies of God freely offered in Chriſt, this is a wonderful hinderance of the peace; Thou lookeſt on the wrong object, looking too much on thy ſins, when thou ſhouldeſt look on Chriſt, that brazen Serpent offered unto thee; then 'tis no wonder that thou ſeeſt not Chriſt though he be near thee: *Mary Magdalen complains and weeps (as ſhe thought) to the Gardener, that they had taken away her Lord, and ſhe knew not where they had laid him, when as he ſtood at her elbow; her eyes were ſo full of tears that ſhe could not behold her Saviour.* Now therefore ſtand not in thine own light, but look upon Chriſt as well as upon thy ſins; obſerve, though there be a peace and a calm, yet preſently all turmoils will not ceaſe after humiliation: When there is a great ſtorm at Sea which laſts perhaps twenty four hours, and then ceaſeth, what are the waves preſently quiet, as ſoon as the ſtorm is over? no, there will be toſſing and rolling many hours afterwards, becauſe there muſt be a time of ſetling; and ſo though there be peace between God and thee, and the ſtorm over, yet there muſt be a time of ſetling.

I ſhould now ſhew you the difference between the peace that wicked men have and this other peace; theirs is not peace: *There is no peace to the wicked*: It's a truce only, and we muſt make a great difference between a truce and a peace. A truce when it is expired, commonly ends in more bitter War. With them there is a ceaſation of trouble, their conſciences do not accuſe them, but when the time limited is over, and conſcience again breaks looſe, it will be more unquiet and unſetled than ever before; it will be at open war againſt them.

R o m.

R O M. 5. 1.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; By whom also we have access by faith into this grace wherein we stand, and rejoyce in hope of the glory of God.



Having out of these words declared unto you, the *Mother-grace justification by faith*, I proceed to the consideration of her Daughters, those fruits or graces which spring from a true justifying faith. So that here we have the great Charter and Privilege that a justified man is indowed withal. First, He hath peace with God. Secondly, Free access unto him. Thirdly, Unspeakable joy, and that joy not only in respect of that delectable object, the hope of the glory of God in heaven hereafter; but here also, that which spoils the joy of a natural man, (*afflictions, &c.*) are made the matter of this mans joy.

Now concerning peace with God through our Lord Jesus Christ, the first of these, I considered three parts in it.

1. *What the peace was which the justified man enjoyeth.*
2. *The parties between whom this peace was made.*
3. *Who was the peace maker.*

Concerning the peace I declared unto you what it was, that it was an unconceivable thing, *The peace of God that passeth all understanding*; a thing which our shallow understandings cannot reach unto, we cannot apprehend the excellency of this grace: Consider its excellency by the contrary, there is no misery in the world like that, as when a man stands at enmity with God: *Do we provoke the Lord? Are we stronger then he? 1 Cor. 10. 22. If a man sin against a man, saith Eli, the Judge shall judge him; another man may take up the quarrel, but if a man sin against God, if the controversie be between God and us, who shall intercede for us? 1 Sam. 2. 25.* Were it not for this our peace-maker Christ Jesus, we should be in a woful condition, unless he put to his hand, and took up the matter.

Now it is a great matter to come to the fruit of peace; *the fruit of righteousness is sown in peace of them that make peace; Jam. 3. 18.* We have this fruit of peace from righteousness, we do not sow fruit but seed, the fruit comes afterwards. It is not so with a Christian, he is as sure, as if the thing were in hand, he soweth not only the seed, but the fruit of peace in righteousness, that is, in that application of Christs righteousness, to his justification; as soon as he is justified, at that instant, he hath the fruit of peace.

So we have peace, but with whom is it? it is between God and us. God, and a justified man is at peace through Jesus Christ; at the very same instant that a man is justified, he is at peace with God. This peace, as I declared unto you, is a gift of an high nature, which belongs not to every man, but to the justified man only; he who is justified by faith, he only

hath peace. In the *Ephesians* and *Isaiah* there are general proclamations of peace; *Peace be unto them that are near, and unto them that are afar off*: and *Isa. 57. 19.* The word the Apostle useth in the *Ephesians*, hath allusion to this in *Isaiah*, *vers. 19.* *I create the fruit of the lips, peace, peace to them that are afar off, and to them that are nigh, saith the Lord, and I will heal them; but the wicked are like a troubled Sea, that cannot rest. There is no peace (saith my God) to the wicked.* Though the proclamation be never so general to Jews and Gentiles, yet it belongs only to those who have peaceable minds towards God, those who will not stand on *terms of rebellion against him*: What madness is it to think, that if I stand in point of rebellion against God, I should have peace with him? But I must cast down my arms, renounce my *treasons*, and I must come with a *subject's mind*, then there will be peace, otherwise no peace. When *Jehu* came to revenge the quarrel of God, *Joram* asked him, *Is it peace, Jehu?* he answers, *What peace so long as the whoredoms of thy mother Jezabel, and her witch-crafts are so many!* *2 King. 9. 22.* As long as thou continuest in a course of rebellion, what hast thou to do to talk of peace? Why thinkest thou on peace, when thou art the chief rebel? As long as wickedness continues in thy heart, thou hast no peace of God by Jesus Christ.

Now it may fall out that there may be a kind of quietness in the conscience of a wicked man; but we must make a great difference between a peace and a truce; a truce is but a cessation of war, for such a time; and many times when the truce is over, it ends in greater war, because they have the more time to gather strength, and increase their Forces: So there may be a peace or a truce between God and wicked men, but it is the highest judgment that can be upon a wicked man to be thus let alone; but it is not so with godly men; God breaks their peace, and hedges up their way with thorns, and many times torments their conscience, and breaks their peace; but when God suffers a sinner to thrive in sin, when he suffers him to go on so long, that his own honour is almost touched; *I held my peace, saith God, then thou thoughtest me to be such a one as thy self, Psal. 50. 21.* God holds his peace, then the sinner saith, *God doth not heed.* However the preacher amplifies these things, God is not so terrible as they make him: Well, but though God hold his peace long, yet at last he will speak; *Oh, consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver you.* When the time of the truce is out, then the conscience is like a fierce Mastiff; the longer he is tied, the more fierce he is when he is let loose: so conscience, when he hath been long quiet and tyed up, when God lets loose the cords thereof, it will be more fierce than ever before, it will then fly like a Mastiff in thy face, and as it were tear thy throat; and then there will be in thee the very flashings of hell.

Now there is a great difference between the peace of God's children, and this little cessation of war in the consciences of wicked men: *When the strong man armed, keeps the house, the goods that he possesseth are in peace, Luk. 11. 21.* When Satan is the Master, and thou doest his will, and he hath thee at command, he doth not trouble thee; when he keeps the house, the goods are in peace; but when a stronger than he comes, and puts him out of possession, then comes the strife and debate. Look therefore to thy peace; is it such a peace as thou hast never found any conflict, any stirring, striving betwixt the strong man and the weak? suspect that peace; that is not the peace of a justified man, but of such a one who is held by the Prince of darkness.

2. Again, how comes this peace to wicked men? they consider not the wrath of God, nor the danger of sin; they consider not that *Tophet* is prepared of old, *Isa. 30. ult.* if they did but consider this, it would spoil their sport, and break their peace: but now a justified man, he knows what sin is, and what hell is; and at that very time, when he is thinking of his sins, and of
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damnation, when he knoweth that this is the reward of God's enemies, he hath peace even then. This proceedeth from the sense of God's frank and free remission in Christ, with which the children of God are much affected. St. Augustine cries out, *Quid retribuam Domino, quod recolit hæc memoria mea, & anima mea non metuit ! inde diligam te Domine, & gratias agam, &c.* Confess. 2. 7. What shall I render unto the Lord, that I recollect these Impurities and Monsters of sin, and yet am not overwhelmed with consternation in the recognition of them ! I will love thee, O Lord, and give thee thanks, and confess to thy name. The other, the wicked, they shut their eyes that they may not see their danger ; and because they discern it not, therefore they are at peace. A man in a dark night going over a dangerous Bridge, that if he miss but a step he is drowned, yet he passeth over securely, and is not afraid, because he wanteth light to discover the danger ; but bring him the next day, and shew him what a danger he escaped, and the thoughts of it will make him quake and tremble, though the danger be past : So these men, being in darkness, see not their danger, and (therefore) do not fear ; but God's child having his eyes in his head, discerns the danger, and sees also how he is delivered by Jesus Christ : He is at peace, not because he seeth not the danger of the way, but because he knows that God made the way broad by Jesus Christ, and so is freed from sin and death.

Now to speak something to them that have this true and sound peace, this peace is with God ; I shewed you the last time that this peace is not always in their own conscience, but it such on God's part, which is the safe part ; many reasons there are, why God doth not shew it unto them ; though all be quiet betwixt God and them, yet they have not an apprehension of it in their consciences.

I shewed that this is many times their own fault, because they will not be comforted ; all their thoughts are bent upon their sins, and their provocations of God, and they have not an eye open, to look upon the mercies of Christ ; they put it off, and will not be comforted : and if they put it off from themselves, no marvel if they have not peace in their consciences.

This may come by reason of the great conflict before in the conscience : God raiseth a great storm, and when he intends to bring a man to some great work, or to a great deal of joy, he first humbleth him ; the Prince of our salvation was consecrated by afflictions ; and we must be conformable unto Christ our Head ; When the storms are past, the Sea will continue raging for a while ; and when you have turned the wheel round, If you take away your hand, it will go round it self for a time : So when you are justified by faith, the storm is over, yet the roaring of the waves will continue ; it will be so with the children of God ; though there be a calm, yet there will be some remainders of a storm.

Again, they are in travail, and that is a painful thing ; My little children with whom I travail, Gal. 4. 19. They have the pangs of the new birth, and it is a good while before they can find that quietness their heart doth long for.

Again, God purposely doth, though he be friends with them, take away from them the sense of peace, because he takes delight to find that strength of faith : Faith is manifest that way, faith is most strong when there is least sense. My God, my God, why hast thou forsaken me ? Psal. 22. 1. the less sense, the faster the hold ; and God loves this at life, that when he spurns and frowns, he will not let go, nor be put off ; let him kill me, he shall kill me with Christ in my arms, I will not let go my hold ; God cannot fail, he hath given me his Word, and therefore I will not let go : Such a strong faith had Abraham, contrary to reason ; God's Word is true, he gives me his Word, and I will trust him ; So a child of God will not be put off ; though God write bitter things against him, he will not forego him. We have an excellent

example in the woman of Canaan; the end of it is, *O woman, great is thy faith*, Matth. 15. 28. But how doth the greatness of it appear? *Lord, have mercy upon me, my Daughter is grievously afflicted*, &c. Why not rather, *Lord, have mercy on my daughter*? the reason is because she was afflicted in her daughter's affliction. By the way we may hereby understand the meaning of the Commandment, where it is said, *he will visit the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate him*: But why to the third and fourth generation? because, *I may see the third and fourth generation*, and may see the judgment of God on them, and may remember my sin, for which they are plagued; the case is mine, and not theirs only; *Lord have mercy upon me, for my daughter is diseased*: I see my own sin is punished by the judgment on her in my sight. Poor woman, Christ will not bear her; she might have been dashed out of countenance, the Disciples were weary of her clamorous cries, and say, *Send her away, for she troubleth us*: What, saith Christ? *Is it fit to take the children's bread, and cast it unto dogs*? This was enough to dash her quite; before she was discouraged by silence, but to be called dog, it were enough quite to discourage her: but see the fruit of faith; she seeks comfort of that which would have undone another: What, am I a dog under the table? there I shall get a crum; others of the children that are better, let them have the loaves: I account my self happy if I may but get a crum. *O woman, great is thy faith*: This is great faith when it goes contrary to all sense; that when God calls me dog, when he spurns at me, and frowns on me, I will not be put off. Faith is of the nature of the Vine, if it have but the least hold on the wall, it makes use of it, and climbs higher and higher: So out of the least thing that drops from her Saviours mouth, she raiseth her faith higher: So though we have this peace with God, yet oft times he with holds the notification of it to us.

3. The last thing is to note the difference between the peace of a carnal and a spiritual man; carnal peace is mixed with a great deal of presumption and pride; but the more spiritual peace thou hast, the more thou art dejected in thy self, the more cast down: see it in Ezekiel, Ezek. 16. 60, 61, 62, 63. *I will establish with thee an everlasting Covenant; then shalt thou remember thy ways, and be ashamed when thou shalt receive thy sisters, thy elder, and thy younger; and I will give them unto thee for daughters, but not by thy Covenant: and I will establish my Covenant with thee, and thou shalt know that I am the Lord, that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord*: When God is pacified, yet they hold down their heads, and are ashamed; when a man knoweth that God hath pardoned his sins, he is ashamed that he hath carried himself so wickedly against God, of whose mercy he hath now such experience: *When God is pacified, a man remembers his former sins, and is confounded*; as it is, Ezek. 36. 31. *Then shall you remember your own evil ways, and your doings that were not good; and shall loath your selves in your own sight for your iniquities, and for your abominations in that time when I am pacified toward you*. That which would work in a carnal man security and pride, (for he never thinks himself better than when there is peace within) will work in the child of God the grace of humiliation. In the last Chapter of Job, God had manifested himself wonderfully to Job; and however before he had very sharp afflictions, his sufferings in soul were next to the sufferings of Christ. I believe never any man suffered so much as Job did, insomuch that the arrows of the Almighty stuck in him, the poison whereof (saith he) drinketh up my spirit, Job 6. 4. This was the case of Job, and he stood upon terms of justification; he wished that God would dispute with him, that God would either be the Opponent or the Answerer. If God would answer, he would oppose; or if God would oppose, he would

would answer. God comes as he would have him, and Job is not at that point that he was before ; when God draws nigh unto him, he saith, *I have heard of thee by the hearing of the ear, but now my eye seeth thee*, Job 42. 5. Well, this may make thee a proud man, and elevate thee : no, saith he, *now I abhor my self in dust and ashes*. The nearer God draws unto us, and the more merciful he is unto us, by that light we the more discern our own abominations. That which would make another man proud, brings Job to the knowledge of his wickedness. Therefore I abhor my self, and repent in dust and ashes.

3. Now another thing is, *Who is this peace-Maker ?* This I shall but touch : *We have peace with God : But how ? Through our Lord Jesus Christ ; he is our peacemaker*, and interposeth between his Fathers wrath and us, Ephes. 2. 14. *For he is our peace ; who hath made both one, and hath broken down that partition wall between us ; we have not only peace with God through Christ, but Christ is the very peace ; not only the peace maker, but the peace*. There was a middle wall of partition between the Jews, and the Gentiles ; and between God, and us ; Christ breaks it down ; sin shall no longer be a wall of partition. Having abolished in his flesh the enmity, even the Law of Commandments contained in Ordinances, for to make himself of twain one new man, so making peace, and that he might reconcile both unto God in one body by the Cross. There was hatred between God and us. Christ hath crucified that hatred with the nails wherewith he was fastened to the Cross ; he hath kill'd it by his crucifixion, and now enmity being slain, peace must needs be alive ; there is peace and reconciliation made. *You are come* (saith the Apostle) *to the blood of sprinkling ; Heb. 12. 24. whereas the blood of Abel cryed for vengeance against Cain the murderer : This blood cries for peace, it out-cries all our sins ; sin hath a voice ; its said, The cry of Sodom and Gomorrah went up into the ears of the Lord ; Every sin thou committest hath a voice to cry, but the blood of Christ hath a shriller voice, and out-cries the cry of thy sins ; it is so prebminent, it speaks for peace, and doth out-cry the voice of our sins ; the high Priest was a type of Christ, Numb. 16. He must have on his frontlet Holiness to the Lord ; as one which bears the iniquity of the holy things of the Children of Israel representing the holy one of the Lord and standing in the person of Christ ; Moses saith (when there was wrath gone out from the Lord) unto Aaron, ver. 46. Take a censur and put fire therein from off the Altar, and put on incense, and go quickly unto the Congregation, and make an atonement for them, for there is wrath gone out, the plague is begun ; So when the wrath is gone out, the High Priest comes and offers up himself a sweet incense acceptable unto God. And Aaron took as Moses commanded, and came into the midst of the Congregation, and behold the plague was begun among the people, and he put incense and made an atonement for the people. When wrath is come out from the Almighty, and his Army is sent out for to destroy the Rebels, now our High Priest stands between the living and the dead, and offers up himself an obligation to Almighty God to make peace : Look to the case of Balaam ; when the people had committed fornication, Phineas executed judgment ; wherefore the Lord saith, Numb. 25. 12. Phineas hath turned away my wrath from the people and if that one act of Phineas his zeal for the Lord, in killing the Fornicators before the Congregation, if this, I say, appeased Gods wrath for the whole Congregation ; how much more doth our Phineas who hath fulfilled all righteousness, whom the zeal of Gods house had eaten up ? He is nothing but zeal itself, and all that he doth in our name unto his father, is for our good. How much more shall Christ pacifie Gods wrath, who hath received the gash of Gods sword upon his own body, and would not have himself spared, that he might do it ? As Jonah was three dayes and three nights in the Whales belly, so shall the Son of man be in the heart of the earth.*

earth. *Mat. 12. 40.* There is a mighty storm, and *Jonah is cast out into the Sea, presently the storm ceaseth*; so Christ having suffered for us, there is peace, the storm is over.

Now follows in the next place in the Text; *By whom we have access by faith into this grace, wherein we stand, and rejoyce in the hope of the glory of God.* These are the two privileges that a justified man hath; he hath a gracious access unto God; Suppose he be in a fault, (as who is not?) *if any man sin, we have an Advocate with the Father Jesus Christ the righteous: These things have I written, (saith the Apostle) that you sin not; but if any man sin, we have an Advocate with the Father, &c.*

This is the state of a justified man; though he do by his relapses provoke God, yet he is in the state of a subject; though he be a disobedient subject, yet a subject, not a foreigner as before; but now ye *that were not a people, are become the children of the living God*, *Rom. 9. 26.* A child of God in the midst of rebellion no sooner repenteth, but he is *sub misericordia*; as soon as he is in the state of grace, he is under God's protection, he is no stranger: and as soon as he converteth unto his heavenly father, though he hath his blood about his ears, and is in his rags, yet he may with an humble boldness come to God; *By Jesus Christ he may come boldly to the throne of grace, that he may find help in time of need*, *Heb. 4. 16.* The Apostle in *Ephes. 2. 18.* sets down twice the great privileges Christians have, *For through him we both have an access by one Spirit unto the Father*: It is Christ which makes the way. To have a friend at the Court is a great matter, especially when a man hath need of him; *Christ is gone before us, and he lives for ever to make intercession for us*, and we need no other Mediator: thus he bespeaks his Father; Father, this is one of mine that I shed my blood for, one of those that thou gavest me; I beseech thee have pity upon him, and I beseech thee give him audience: *Ephes. 3. 12.* *By him, (i. e.) through Christ, we have access by one Spirit unto the Father, in whom we have boldness by the faith of him, and access with confidence.* I go not now doubting unto God, I prefer my suit with boldness. Mark the Apostle St. James; *If any man want wisdom, or any other thing, let him ask it of God that gives to all men liberally, and upbraideth not*: It is otherwise with men; when one hath done a great man wrong, and comes to desire a favour at his hands: Oh Sir! saith he, do you not remember how you used me at such a time, or in such a place? that he is presently upbraided with, it is cast in his dish: but it is not so with God; he gives liberally, and upbraids no man: so there is a free and a bold access with faith and confidence, by whom we have boldness and access: let him not doubt or waver; that is a notable place; here is bold access by faith unto God, and by that we may be assured of whatever we ask; if it be forgiveness of sins, we may be sure they are forgiven; if we ask in faith we may be assured. By the way take notice of the folly of the Papists, who think that a man can have no confidence or assurance that his sins are forgiven. *This is our confidence, that if we ask anything according to his will, he heareth us*: Now, is it not according to his will to ask forgiveness of our sins? Doth not he enjoin us to do it? Therefore what infidelity is it, not to be assured of it? And what impudency is it in them, to go about to cut off that which is the whole comfort of a Christian? The assurance of his salvation. Thus it is indeed with those that have no feeling nor confidence, as those who are in hell think there is no heaven; and they who teach such uncomfortable Doctrine can receive no comfort farther than the Priest giveth it them. It's true, there is no true assurance, but in the true Church; but there it may be found.

And as I began with *sowing in tears*, so I would end with *reaping in joy*: that is the next thing in the Text, for which I pass over the other part of it. I begin with *humiliation*, but end with *joy*; and not only that joy which we shall

shall have in the Kingdom of heaven, but on earth while we have these things but in hope and expectation. A man that would reckon up his estate, doth not only value what he hath for the present, but he reckons his reversions also; what he shall have after such a time, what will come to him or his heirs. God's children, they have a brave reversion; glory, and honour, and a Kingdom: It is your Father's good pleasure to give you a Kingdom, Luk. 12. 32. We are all the children of God, but it doth not appear what we shall be: when he appears, we shall be like him; for we shall see him as he is, 1 Joh. 3. 2. He shall change our vile bodies, and make them like his glorious body. We are here sons, but yet, but in a strange Country, no body knoweth what he is, and therefore he meets with many affronts. The King when he was in France, went for an attendant on the Duke, and is he troubled at it? No, he knew that the world knew it not, they knew not what he was; and therefore he is not troubled at it. So is it with the children of God; but when they shall appear, they shall be advanced, and their enemies ashamed. By the way, let not the people of God be discouraged by the taunts, jeers and reproaches of wicked men; they know not what you are, and therefore make light of you, as they did of Christ himself. Well, besides what we have in reversion, the very present hope of it works wonderful joy in the heart of a Christian. David did not live to see the glory of Solomon's Temple; but he made provision for it, and cast the model of it, and he took much delight in the contemplation of what it would be. The consideration of these hopes makes my flesh rest in hope, and my heart rejoice, Psal. 16. 9. The consideration of the resurrection made David's heart rejoice: The consideration of that which is to come, should bring abundance of joy unto a Christian, these are strange things, not like the joy of a natural man; for his heart is sad in the midst of laughter, Prov. 34. 13. but these rejoice with a joy unspeakable, and full of glory, 1 Pet. 1. 8. Here are some sparks, some beginnings of the glory of heaven, and of that great joy which we shall have hereafter; but I cannot speak of these things in an hour.

But forasmuch as the Devil transforms himself into an Angel of light, there is no work of God's Spirit in the hearts of his children, but Satan, like an Ape, labours to imitate in the hearts of wicked men, to make them secure: we must know that there are joys in some who are not regenerate. They that receive the Word on the Rock, received it with joy. The Word, if it be apprehended, and hath but the least footing, brings joy with it.

But now to know how I may get this joy, how beneficial a thing is it to have such a comfort on earth, as to know that I have this true joy! and to be able to distinguish this joy from the false joy, from the flashes, those fleeting joys of the wicked, which are but as the crackling of thorns under a pot, Eccles. 7. 6. for theirs is but as a blaze that suddenly goeth out. Now if thou wouldst know thy joy aright, and whether it differ from that counterfeit joy which flesh and blood, and the Devil suggests: Look to the things that go before, and produce this joy.

1. The first thing that goeth before true joy, and produceth it, is an opening unto Christ when he knocks at the door of thy heart: As in that famous place, in Rev. 3. 20. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. There is, if thou open, a sweet and familiar communication between Christ and thee; he communicates himself at dinner and supper. A man comes not melancholy to meals; Christ will come, and make merry with thee, he will sup with thee familiarly. But how is it with thee? Hath Christ knocked, and thou hast given him a sleeveless answer, and hast thou joy? it is a false joy. But when Christ knocks at the door of thy heart, there must be an opening the door on thy part, when he knocks by his Word and Spirit: And dost thou give such an answer as the Spouse in the Canticles,

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Cant. 5. *I am come into my garden, my Sister, my Spouse, I have gathered my myrrhe with my spice, I have eaten my honey-comb with my honey.* Now Christ coming to Supper, knockt at the door, and would bring in a great deal of joy: *I sleep, saith the Spouse, but my heart waketh; it is the voice of my well-beloved that knocketh, saying, Open to me, my Sister, my Love, my Dove, my Undeiled.* When God comes and wooes us, and desires to communicate himself unto us, and desires us to put off our cloaths, dost thou look for comfort if thou openest not? *At last I opened to my Beloved; vers. 6. But he had withdrawn himself, and was gone; my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.* When thou givest not Christ entertainment when he comes, thou mayest seek, and not meet with him. It is observed that the *Keepers of the Wall* are the greatest *strikers*: Those whom God hath set to be Watchmen, instead of comforting, they smite; *vers. 7. The Watch-men that went about the City, they found me, they smote me, they wounded me, they took my vail from me:* She gets raps from them who should protect her, because she did not entertain Christ: if thou findest any comfort after Christ hath knocked, and thou hast opened unto him; then it is true joy, and thou mayest make much of it.

2. If it be true joy, there goeth faith before it; for being justified by faith, we have peace with God through our Lord Jesus Christ. So that the exercising of the acts of faith, is a spiritual means to raise comforts in our souls; *Job. 6. I had need to speak of this, for there is want of the exercises of faith: Is it enough, think you, to have faith once exercised? He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him:* It is not enough to eat once a year. A man will not be in good liking that eats but once a year, but a man must eat once a day at least. A Christian should feed on Christ every day, make him his ordinary food, renewing every day the acts of faith, receive Christ crucified, by faith, every day. If a Christian would consider that God offers Christ unto him every day, and thou renewest thy faith, and claspest him every day, it would be a special way whereby joy should be raised in the soul. It is said in *Rom. 15. 13. We rejoyce in the hope of the glory of God: Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost.* Thus when thou hast exercised the acts of faith in believing, and then upon that rejoycest, then it is *seasonable and true joy*, and not the *counterfeit joy* of the wicked: when it arises and springs from believing, when that procureth it, it likewise distinguishes it from all false joys. The Apostle tells us, *Philip. 1. 24. Having this confidence, I know that I shall continue with you all, for your furtherance and joy of faith.* It is called the joy of faith, because it springs from that principle of rejoycing, from that mother-grace, that your rejoycing may be the more abundant.

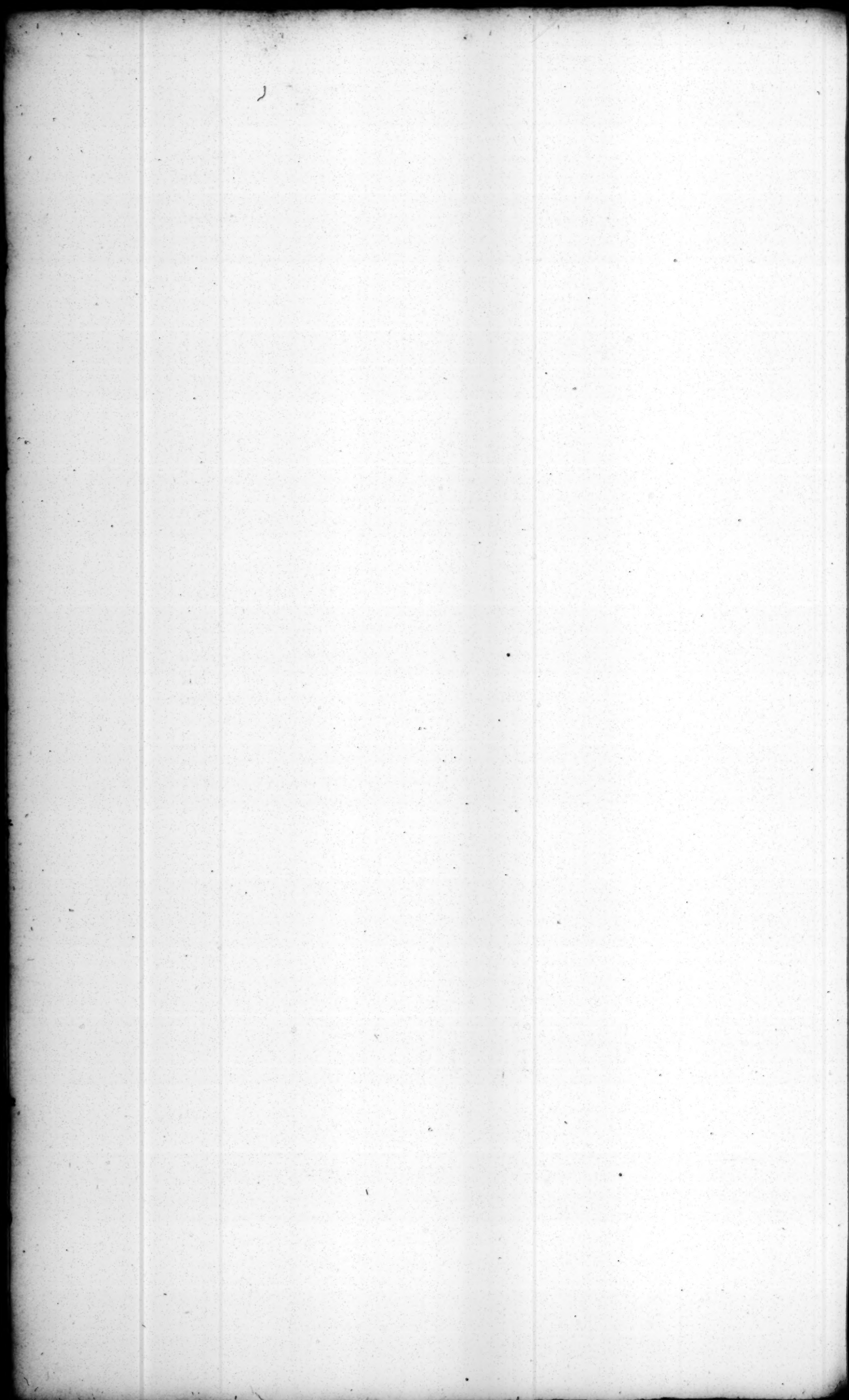
The preaching of the Word whereby faith is wrought, brings abundance of joy. That place of St. Peter is remarkable; *1 Pet. 1. 8. Whom having not seen, ye love; in whom, though now you see him not, yet believing, ye rejoyce with joy unspeakable, and full of glory: Yet believing; that is, yet exercising the acts of faith, which we too much neglect.* If we did exercise these acts every day, we should have our Charter of joy renewed every day; yet believing, ye rejoyce.

3. Pray and be thankful; praise and thanksgiving are those fruits which fulfil all our joy. When thou prayest, thou conversest with God, thou speakest with him face to face, as Moses did. He who can pray spiritually, and pray hard unto God, as Moses face shined when he talked with God, so will thy soul thrive, praying hard, and being thankful: There is no greater means than this to get this joy; *Psal. 33. 1. Rejoyce in the Lord, O ye righteous, for praising is comely for the upright.* Upon this hangs all our comfort; praise always brings rejoycing; the one begets the other. In *Isaiah*, The comfort

comfort there that God's children receive, is the changing of rayment ; *Christ preaching the acceptable year of the Lord to appoint unto them that mourn in Zion, to give to them beauty for ashes, the oyl of joy for mourning, the garments of praise for the spirit of heaviness*, Isa. 61. 3. The ground of praise is joy ; one follows the other : Observe, God will give us the oyl of joy ; *Christ was anointed with this oyl above his fellows* : Christ hath fulness of joy ; this oyl doth not come on his head alone, but it trickles down unto the lowermost hemm of his garment, even upon all the lively members of his mystical body.

I will add in the last place, when a man considers the great things which are given to him by God, and what an estate we get by Christ. I have forgiveness of sins ; and *Blessed is the man, whose sins are forgiven*, Psal. 32. 1. Christ's blood is wine, and my name is written in the book of life. Do not rejoyce (saith our Saviour) because the Devils are subject unto you ; but rather rejoyce, because your names are written in heaven, Luk 10. 20. When I consider that I am not in the black Roll, and it is my faith which strengthens me, which makes me reckon Christ my chiefest wealth ; this makes me rejoyce in mine inheritance, and in hope of the glory of God. When I consider the great reward in the world to come, this is a great cause of rejoycing ; and therefore God's children long for the coming of Christ : it is made, Tit. 2. 13. a mark of those that shall be saved ; *That they long for the appearance of Jesus Christ, looking for, and hastning unto the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ*. And in 2 Pet. 3. 12. *Looking for, and hastning unto the coming of the day of God*. A longing expectation there is in all the creatures after the second coming of Christ ; *They wait* (saith the Apostle) *for the manifestation of the Sons of God* : and presently he adds, *Not only they, but we also that have the first fruits of the Spirit, groan and long for the coming of that day*, Rom. 8. 19. 23. And therefore the last breath of the Scripture is breathed out in the confirmation of this hope, Rev. 22. 20. *He that testifieth these things, saith, Surely, I come quickly ; Amen, even so be it, come Lord Jesus*. There is a sweet Allegory to express this in Cant. ult. 14 *Make haste, my beloved, and be like the Hind, and like the Roe ; Come, Lord Jesus, come quickly ; and come as the Hind, and as the Roe, and as a Hart upon the Mountain of spices : Make haste, and come quickly ; be swift, and do not tarry : and in a better place I cannot end*.

F I N I S.



THE
S E A L
O F
SALVATION:
O R,
G O D's SPIRIT Witnessing with our Spirits,
T H A T
We are the Children of G O D:
I N T W O
S E R M O N S.

Preached at Great S. BARTHOLOMEWS, by the
most Reverend JAMES USHER late Arch-
Bishop of ARMAGH.

Difficilia pulchra.

R O M. 8. 14.

*For as many as are led by the Spirit of God, they are the
Sons of God.*

L O N D O N,

Printed for Nathaniel Ranew at the King's Arms in
S. Paul's Church Yard. 1678.



T H E
S E A L
O F
Salvation.

ROMANS, 8. 15, 16.

*For ye have not received the spirit of bondage again to fear:
but ye have received the spirit of adoption, whereby we
cry Abba, Father.*

*The same Spirit beareth witness with our spirit, that we
are the children of God.*



He Apostle sets down in this Epistle a platform of Christian Doctrine, whereupon all persons and Churches might safely build themselves; shewing therein a sure way, how those might come to the Lord Jesus Christ who are to obtain salvation by him, which he delivers in three heads, shewing

1. First how God will convince the world of sin.
2. Secondly he discovereth to them what that righteousness is, which without themselves is

imputed to them.

3. Thirdly he setteth forth that righteousness inherent, and created in us

by sanctification of the spirit with the effects thereof, and Motives, and Helps thereunto.

Answering that threefold work of the spirit in *John* 16. where Christ promiseth that when the comforter should come he should reprove the world of Sin, of Righteousness, of Judgment.

First, he shews the Comforter shall work a conviction of Sin, a making of a man as vile, empty and naked as may be; not a bare confession of sin only, (which a man may have and yet go to hell) but such a conviction as stops a man's mouth that he hath not a word to speak, but sees a sink of sin and abomination in himself, such as the Apostle had, *Rom.* 7. 18. *For I know that in me (that is, in my flesh) dwelleth no good thing.* To attain to this sight and measure of humiliation, there must be a work of the spirit. First therefore in the first Chapter the Apostle begins with the Gentiles, who failing grossly in the duties of the first Table, God had given over also to err in the breach of all the Duties of the second Table. Then the next Chapter, and most of the third he spends on the Jews: they bragged of many excellent privileges they had above the Gentiles, as to have the Law, Circumcision, to be leaders of others, to have God among them, and therefore despised the Gentiles. The Apostle reproves them, shewing that in condemning the Gentiles, they condemn'd themselves, they having a greater light of knowledge than the Gentiles, which should have led them to the true and sincere practice of what they were instructed in. Then he goes on and shews all *naturally* to be out of the way, *ver.* 19. and so concludes them to be under sin, that every mouth may be stopped, and all the world become guilty before God. This is the end of the first part.

This being done, in the latter end of the Chapter he proceeds to speak of the second work of the Comforter. To convince the world of righteousness; but on what grounds? *Because I go to my Father, and ye see me no more,* that is, he shall assure the conscience that now there is a righteousness of better things purchased for us: that Christ was wounded, arraigned and condemned for us; that he was imprisoned, but now he is free, who was our surety; yea, and that he is not free, as one escaped, who hath broken prison and run away, (for then he could not have stayed in Heaven no more than Adam could stay in Paradise after his fall) but now that Christ remains in Heaven perfectly, and for ever reconciled with the Father: this is a sure sign to us that the debt is payed, and everlasting peace and righteousness brought in for our salvation. This the Apostle enlargeth and shews this to be that righteousness which Adam had, and which we must trust all unto. And this he doth unto the sixth Chapter.

From whence the Apostle goes on to the third point, convincin the world of judgment and of righteousness, unto the ninth Chapter, which are two words signifying one and the same thing; but because he had named righteousness before which was the righteousness of justification (without a man) in Christ Jesus; he calls the third judgment, which is that integrity which is inherent, bred and created in us, to wit, sanctification, as we may see in *Esay* 42. 3. where it is said of Christ, *A bruised reed shall he not break, and the smoking flax shall he not quench, till he bring forth judgment unto victory.* Where he shews judgment to be a beginning of righteousness in sanctification, even such a one as can never be extinguished. So *Job* 27. 2. The word is taken where Job expostulateth the matter: *As the Lord liveth who hath taken away my judgment, &c. all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue deceit. God forbid that I should justify you, till I die I will not remove my integrity from me, my righteousness I will hold fast, and will not let it go, &c.* Here you see by judgment is meant integrity, and that righteousness which is created and inherent in us; so that the substance of that

that place in *Esay* is, that God will never give over so to advance and make effectual that weak righteousness and sanctification begun in us, until it shall prevail against and master all our sins and corruptions, making it in the end a victorious sanctification. And the ground hereof is, for the Prince of this world is judged; he is like one manacled, whose strength and power is limited: So that now, though he be strong, yet he is cast out by a stronger than he; so that he cannot, nor shall he ever rule again as in times past.

This strain of Doctrine the Apostle follows in this Epistle, shewing that as the righteousness of Justification by the blood of Christ is a thing without us, so the righteousness of Sanctification is a thing created and inherent in us, and the ground of the witness of our spirits, as we shall shew in its own place. So that the blood of Christ doth two things unto us; in Justification it covers our sins, and in Sanctification it heals our sins and sores; that if there be any proud or dead flesh, it eateth it out, and then heals the wound. Therefore the Apostle says *You are not under the Law, but under Grace.* He that sees the Law is satisfied by another, and all to be of free grace, he will not much stand on any thing in himself for his Justification; but as a poor beggar, be content all should be of mere grace: Therefore he concludes, *Sin shall not have dominion over you; for ye are not under the Law, but under Grace.*

After this the Apostle goes on to other particulars, shewing divers things, especially the twelfth Verse of this Chapter, where he drives unto the point of sanctification, as though he should say you are freed from the Law indeed, as it is a Judge of Life and Death, but yet the Law must be your Counsellors; you are debtors of thankfulness (seeing whence you are escaped) that you may not live after the flesh, and then he proceeds to shew them how they should walk, that seeing they had received the spirit, they should walk after the spirit; now that they had received that which should subdue and mortifie the flesh and the lusts thereof, they should be no more as dead men, but quick and lively in operation, by living after the spirit, otherwise they could not be the Sons of God, *vers. 16.* and he comes to the words that I have now read, *For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba Father: for the spirit it self beareth witness with our spirits, that we are the children of God.*

Where the Apostle shews the ground of our Union and Communion with Christ, because having his spirit we are of necessity his, as *S. John* speaks, *1 Job. 3. 24.* *Hereby we know that he abideth in us by the spirit which he hath given us.* What ties together, and makes one, things far asunder, but the same spirit and life in both: so that spirit which is in Christ a full running over fountain descending down, and being also infused into us, unites us unto him; yea, that spirit communicated unto me in some measure (which is in him in such fulness) that spirit doth tie me as fast unto Christ as any joynt ties member to member, and so makes Christ to dwell in my heart; as the Apostle speaks to this purpose, *Ephes. 2. 21.* That thus by one spirit we are built up and made the *Temple of God*, and come to be the *Habitation of God* through the spirit; so that by this means we are unseparably knit and united unto him; for what is it makes one member to be a member to another? not the nearness of joyning or lying one to, or upon another, but the same quickening spirit and life which is in both, and which causeth a like motion: for otherwise if the same life were not in that member it would be dead, and of no use to the other; so that it is the same spirit and life in the things conjoynd, which unites them together; yet to explain this more (as I have often in the like case said) Imagine a man were as high as Heaven (the same spirit and life being diffused into all his parts) what is it now that can cause his toe to stir, there being such a huge distance betwixt the head
and

and it? Even that self-same life which is in the head, being in it; no sooner doth the head will the toe to stir, but it moves. So is it with us; that very spirit which is in Christ being in us, thereby we are united unto him, grow in him, live in him, and he in us; rejoyce in him, and so are kept and preserved to be glorified with him. He is the second *Adam*, from whom we receive the influence of all good things; showing down and distilling the graces of his spirit upon the least of all his members. That look, as it was said of *Aaron* (who was a type of the second *Adam*) and of that holy Oyl (representing the graces of his spirit) *Which did not only run down his head and beard, but the skirts of his garment also, and all his rich attire about*, *Psal. 133. 2.* So when I see the Oyl of Christ's graces and spirit not only rest upon the head, but also descend and run down upon the lowest of his members; making me now (as one of them) in some sort another man than I was, or my natural state could make me; by the same spirit I know I am united unto Christ. To this purpose is that which Christ so stands upon (in *Job. 6.*) unto the Jews; where speaking of the *eating of his flesh, and that bread of life which came down from heaven*, (lest they should be mistaken) he adds, *It is the spirit that quickneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life*: So that we see it is the spirit that gives a being to a thing. And therefore the Apostle proceeds to shew, *As many as are led by the spirit of God, they are the sons of God*, *Rom. 8. 13.* That look as Christ is the true natural Son of God, so we as truly (by conveyance) of the same spirit into us, are his Sons by Adoption, and so heirs with God, yea, and joynt heirs with Christ; this he begins to shew, *vers. 13.* So that being in this excellent estate, they were not only servants and friends (a most high Prerogative) but they were now the Sons of God, having the spirit of Adoption, whereby they might boldly call God Father. In which Verse the Apostle opposeth the spirit of bondage, which doth make a man fear again, unto the spirit of Adoption, which frees a man from fear.

Now two things may be observed hence: 1. The order the spirit of God keeps e'er it comforts; it shakes, and makes us fear. This the Apostle speaks to *Heb. 2. 14.* where he shews, that the end of Christ's coming was, *That because the children were partakers of flesh and blood, he also himself took part of the same; that through death, he might destroy him that had the power of death; that is, the Devil: and deliver them, who through fear of death, were all their life time subject unto bondage.* The first work then, of the comforter is, to put a man in fear. 2. Here is shewed, that until the spirit doth work this fear, the heart will not stoop. The Obstinacy is great; yea, so great, that if hell gates were open, ready to swallow up a man, he would not yield until the spirit set in to convince the heart. Therefore *St. John* tells us, *Job. 16.* *That when the spirit it come, he will reprove the world of sin*; that is, he will convince and shew a man that he is but a bond-man: and so from this sight he makes us to fear. No man must think this strange, that God deals with men at first after this harsh manner; to kill them as it were, before he make them alive: nor be discouraged, as if God had now cast them off as none of his: For this bondage and spirit of fear is a work of God's spirit, and a preparative to the rest, yet it is but a common work of the spirit; and such a one, that unless more follow, it can afford us no comfort.

But why then doth God suffer his children to be first terrified with this fear?

I answer, That in two respects this is the best and wisest course to deal with us; or else many would put off the matter, and never attain a sense of mercy.

First, in respect of God's glory.

Secondly, in regard of our good.

First,

First in respect of God's glory ; and that first because, as in the work of *Creation*, so in the work of *Redemption*, God will have the praise of all his attributes : for as in the work of *Creation* there appeared the infinite *wisdom*, *goodness*, *power*, *justice*, *mercy* of God, and the like ; so will he in the work of our *Redemption* have all these appear in their strength and brightness : and when we see and acknowledge these things to be in God in the highest perfection, hereby we honour him ; as on the contrary, when we will not see and acknowledge the excellency of God's infinite attributes, we dishonour him : yea, and I may safely add, that the work of *Redemption* was a greater work than the work of *Creation* ; for therein appeared all the treasures of *Wisdom* and *Knowledge* in the conveying of it unto the Church. Herein appeared first, infinite *Wisdom*, in ordering the matter so as to find out such a way for the *Redemption* of Mankind, as no created understanding could possibly imagine or think of. And secondly, for the *Mercy* of God ; there could be none comparable to this, in not sparing his own Son, the Son of his Love, that so he might spare us who had so grievously provoked him. And thirdly, there could not be so much *Justice* seen in any thing as in sparing us not to spare his Son, in laying his Son's head (as it were) upon the block, and chopping it off : indeed the death unto which he gave his Son was not only more vile than the loss of his head, but far more painful and terrible to nature, the death on the Cross ; in renting and tearing that blessed body of his ; even as the Veil of the temple was rent, (which was a type of him) so was he rent, and tore, and broke for us, when he made his soul an offering for sin. This was the perfection of *Justice*. And thus was he just, as the Apostle speaks, and the Justifyer of him that believeth in Jesus. God would have *Justice* and *Mercy* meet and kiss each other ; and that for two reasons, for the magnifying of his *Justice*, and for the magnifying of his *Mercy*.

First, For the magnifying of his *Justice*. The spirit must first become a spirit of bondage and fear for the magnifying of God's *Justice* : Thus the Prophet *David* having sinned, was driven to this practice, *Psal. 51. 4. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest.* Thus he, a holy man, was brought to confess his sin, to give God the glory of his *Justice*. And so to this end, that a man might pass through or by (as it were) the gates of hell unto heaven, the Lord will have his *Justice* extended to the full ; for which cause lessening, or altogether (for a time) abstracting all sight of mercy, he turns the Law loose to have its course. And thus, as in the work of *Redemption*, he would have the height of *Justice* appear ; so would he have it appear in the application of our *Redemption*, that *Justice* should not be swallowed up of *Mercy*. But even as that woman, *2 King. 4. Who had nothing to pay, was threatened by her Creditors to take away her two Sons, to put them in prison.* So though we have nothing to pay, the Law is let loose upon us, to threaten Imprisonment and Damnation, to affright and terrifie us ; and all for the magnifying of God's *Justice* : which also, we satisfy not by what we suffer, yet it is meet we should acknowledge and learn thereby more highly to value the suffering of our Saviour. But farther, God hath set forth many terrible threatnings in his Word against sinners ; shall all these be to no purpose ? The wicked, they are insensible of them ; must they therefore be in vain ? Some people there must be, on whom they shall work : *Shall a Lyon roar, saith the Prophet, and we not be afraid, Amos, 3. 8.* Since then those who should, will not, some there be who must tremble, and those even of God's own dear Children. This the Prophet excellently sets forth, *Isa. 66. 2. where the Lord sheweth who he will regard ; But to this man will I look, even to him that is of a contrite spirit, and trembleth at my word.* So that you see, even some of his own must

tremble, and be thus humbled of necessity : and that it is not without a just cause, that God doth deal with his own Children after this manner, though it be sharp in the experience. We must fear, tremble and be humbled, and then we shall receive a spirit not to fear again. That vain courage which some brag they have, so as not to fear Death, is not it which is meant here ; for alas such braggers, out of ignorance of the thing, and desire to be out of misery in this Life, may embrace Death unwillingly, hoping it may put an end to their sorrows. But this spirit not to fear again, is such a spirit that assures me of the forgiveness of all my sins, shewing me my freedom by Christ Jesus from Hell and eternal Damnation, making me live a holy Life, and from hence not to fear, and so sealing me up unto the day of Redemption, as you shall hear more, when we come to speak of the witness of the spirit. This now is for the glory of Gods Justice.

Secondly, it is requisite that the comforter should first work in men a fear, for the *glory* of Gods *mercy* ; which would never be so sweet, relish so well, nor be so highly esteemed of by us, if the awful terrour of Justice had not formerly made us smart : As we may see in that parable (whereunto our Saviour likeneth the Kingdom of Heaven) of the man that owed ten thousand Talents unto the King his master (he shews him mercy) and forgives him all ; but what did he first ? Why first he requires the whole debt of him, and because he had nothing to pay ; he *commands him*, his *Wife* and *Children*, and *all that he had to be sold, that payment might be made* ; first he would have him pincht throughly, that he might know how much he was indebted, and (in that case) how great that favour was which he received in having all that he owed forgiven him. Thus a King many times casts men in Prison, suffers the sentence of condemnation to pass on them, and perhaps orders them to be brought to the place of execution, before he pardons them, and then mercy is mercy indeed, and so God deals with us many times, he puts his Children in fear ; shews them how much they owe him, how unable they are to pay, casts them into prison and threatens condemnation in Hell for ever, after which when mercy comes to the Soul, then it appears to be wonderful mercy indeed, even the riches of exceeding mercy. Why do so many find no savour in the Gospel ? Is it because there is no sweetness, or matter of delight in it ? No, it is because such have had no tast of the Law, and of the spirit of bondage, they have not smarted, nor found a sense of the bitterness of sin, nor of that just punishment that is due unto the same. Even as the King will suffer the Law to pass on some greivous malefactor for high Treason, bring him to the place of Execution, and lay his head on the block, before a pardon be produced (as we have had experience in the Country of a man who otherwise would not cry nor shed a tear for any thing ; Despising Death, and not affraid to meet an host of men.) Such a one having now at an instant a pardon brought from the King, how wonderfully doth it work upon him, causing softness of heart and tears to flow from his eyes when nothing else could ; whilest the wonder of this mercy, which now appeareth so sweet, and seasonable is beheld and admired, he is so struck that he knows not what to say : for this cause therefore God shews us first a Spirit of bondage to prepare us to relish mercy, and then he gives a Spirit of Adoption not to fear again : And thus by this order the one is magnified and highly esteemed by the foregoing sense of the other.

If therefore this terrour and fear be hard and troublesome unto us, yet if it be for Gods glory, let us endure : If he will give me over to a wounded terrified conscience, to *fears*, *tremblings*, *astonishments*, yea or to draw me into the fire it self, or any other punishment, so we see he dealt with his Church of old, he brought her through the fire and water before she came into a wealthy place. *Psal. 66. 12.* Since it is for his glory, I must be

be contented. But what do I say? He gets nothing by us of all that we do, all is for our selves; our Acknowledgments of him, make him no *stronger, wiser, juster, or better* than he is, but in glorifying of him we do glorify our selves, and so pass from glory to glory, until we come to be fully transformed into his Image. And herein consists our happiness in acknowledging of his wonderful Attributes, that by the reflex and knowledge of them, we grow up in them as much as may be. God was as glorious, powerful, wise, just, happy and good before the World was made as now, and if the case be put concerning glorifying of him, the three persons of the Trinity were only fit and worthy of so great honour, not we; as we may read *Prov. 8. 30.* There wisdom shews how it was with the Father, before all time, and that they did mutually solace themselves in the contemplations of one anothers glory. Then (says Wisdom) *Was I by him as one brought up with him, and I was daily his Delight, rejoycing always before him, and in 17 John.* There we read the same thing in effect, where Christ prays, *And now O Father glorifie thou me with thine own self, with the glory which I had with thee before the World was.* So that the Admiring, beholding and magnifying of Gods glory (as much as may be) labouring to be like him is our glory, and thus much of the glory of God in beginning of this work in us by fear.

The second thing was to prove that this course was for our good, and this appears two ways. 1. In our Justification. 2. In our Sanctification.

For the first, we are such strangers unto God, that we will never come unto him till we see there is no other remedy, being at the pits brink ready to starve, hopeles of all other helps, being frozen in the dregs of sin, delighting in our ways; as we see in the parable of the prodigal son, who would never think of any return to his Father till all other helps fayled him, *money, friends, acquaintance,* and all sorts of food; nay if he might but have fed upon husks with the Swine, he would not have thought of returning any more unto his Father: but this being denied him, (the text says) he then came to himself, which shews us that whilest men run on in sinfull courses they are mad men of themselves, even as we see those in Bedlam, are beaten and kept under, and comforts denied them, till they come to themselves. And then what says he? *I will arise and go to my father, confessing that he had sinned, and I will say, Father, I have sinned, &c. 15. Luke.* So is it with us, until the Lord humble us and bring us low in our own eyes shewing us our misery and sinful poverty, and that in us there is no good thing, (that we be stript of all help in and without our selves and must perish for ever unless we beg his mercy) we will not come unto him. As we see it was with the Woman that Christ healed of her bloody issue. *Luke. 8. 43.* How long it was before she came to Christ, she had been sick twelve years, she had spent all her substance upon physicians, and no body could help her, and this Extremity brings her to Christ. So that this is the means to bring us unto Christ, to drive us on our knees, hopeles as low as may be, to shew us where help only is to be found; and make us run unto it. Thus therefore when men have no mind to come to Christ he sends (as it were) fiery Serpents to sting them, that they might look up unto the brazen Serpent, (or rather unto Christ Jesus of which it was a type) for help, so unto others being strangers unto him, he sends variety of great and sore afflictions to make them come to him that he may be acquainted with them; as *Absalom* set *Joabs* Corn on fire because he would not come at him, being twice sent for. So God deals with us before our Conversion many times, as with iron Whips lashes us home turning loose the avenger of blood after us, and then for our Life we run and make hast to the City of Refuge. Thus God shoots off as it were his great Or-

dinance against us to make us run unto him. Thus John the Baptist, came preaching of Repentance, in attire, speech and dyet all being strong and harsh, cloathed with a Camels hair and with a girdle of skin about his loyns, his meat Locusts and wild Honey, the place, was in the wilderness, his speech harsh and uncomfortable, thundring with his voice, calling them a generation of vipers, and telling them that now also was the ax laid to the root of the tree, that every tree that brought not forth good fruit was hewn down and cast into the fire. As also we know in this manner the Lord came to Elijah. *1 Kings 19. 11. First a great strong wind rent the mountains, and break in pieces the Rocks before the Lord, but the Lord was not in the wind, and after that went an Earthquake, but the Lord was not in the Earthquake; and after the Earthquake a fire, but the Lord was not in the fire:* (these were as a peal of great Ordinance, shot off to prepare the way, shewing the King was a coming) and after the fire a still small voice, and there the Lord was. So the Lord rends tears, and shakes our Consciences and rocky hearts, many times to prepare the way for him, and then he comes to us in the still and soft voice of Consolation.

Secondly, for our Sanctification, it is good for us that the Comforters first work be to work fear in us, for we are naturally so frozen in our dregs, that no fire in a manner will warm and thaw us. We wallow in our blood, and stick fast in the mire of sin, that we cannot stir; so that this fear is but to pull us from our Corruptions and make us more holy. As we see if a man have a Gangrene beginning in his hand or foot which may spread farther, and be his death if it continue so, he is easily perswaded to cut it off, lest it should go farther. So doth God deal by us with this fear of bondage, that we might be cloathed anew with his Image in Holiness and Righteousness. Now to effect this, the sharpest things are best, such as are the Law, the threatnings of Condemnation, the opening of Hell, the racking of the Conscience and a sense of wrath present and to come. So hard-hearted are we by Nature, being as children of the bondwoman, unto whom violence must be used. Even as we see a man riding a wild and young Horse, to tame him, he will run him against a wall (that this may make him affraid) ride him in deep and tough Lands, (or if this will not do) take him up into the top of some high Rock, when bringing him to the brink thereof he threatens to throw him headlong, make him shake and quake, whereby at last he is tamed. So deals the Lord by us, he gives us a sight of sin, and the punishment due thereunto, a sense of wrath, sets the Conscience on fire, fills the heart with fears, horrors, and disquietness, opens Hell to the Soul, brings a man as it were to the gates thereof, and threatens to throw him in, and all this to make a man more holy, and to hate sin the more. So that you see there must be a strong mortifying and subduing of us by a strong hand to bring us unto Christ for our Sanctification, nothing but a fiery furnace can melt away that dross and tin which cleaves unto such corrupt metal as we are. See this method excellently set forth in the Prophet *Ezek. 22. 19. 20.* Because ye are all become dross, behold I will gather you into the midst of *Jerusalem*, as they gather Brass, and Iron and Lead and Tin into the midst of the Furnace to blow the fire upon it to melt it, so will I gather you in mine Anger and in my fury, and I will leave you there and melt you.

Before I proceed farther, give me leave to answer an Objection of a troubled soul which may arise hence, O may a soul say, what comfort then may I have of the first work of the Spirit in me? For as yet I have found none of these things; I have not been thus humbled, nor terrified, nor had such experience as you speak of in that state under the spirit of bondage.

I answer, though this be a work of the spirit, yet it is not the principal justifying and saving work of the spirit, yea the children of the Devil may come

come to have a greater measure of this then Gods own dear Children, whom (for the most part) he will not affright nor afflict in that terrible manner as he doth some of them, but the consequence of this is more to be accounted of, then the measure, to see whither that measure I have, (what ever it be) leads me. *For if the measure were never so absolutely necessary to salvation, then all Gods Children should have enough of it. But I make a difference still between humiliation and humility, which is a grace of it self, and leads me along with comfort and Life. Thus therefore I think of humiliation, if I have so much of it as will bring me to see my danger and cause me to run to the medicine, and City of refuge for help, to hate sin for time to come, and to set my self constantly in the ways and practice of holiness, it is enough. And so I say in the case of Repentance, if a man have a sight of sin past, and a heart firmly set against all sin for the time to come; the greater and firmer this were, the lesser measure of sorrow might suffice for sins fore-past. As we see a wise Father would never beat his Child for faults that are past, but for the prevention of that which is to come, for we see in time of Correction, the Child cries out, O I will never do so any more: So God deals with us, because our resolutions and promises are faint and fail, and that without much mourning, humiliation and Stripes, we attain not this hatred of sins past, and strength against them for time to come, therefore it is that our humiliation and sorrow must be proportionable to that work which is to be done, otherwise any measure of it were sufficient which fits us for the time to come.*

But I will add, there are indeed divers measures of it, according unto which the conscience is wounded or eased; when there is a tough melancholy humour that the powers of the soul are distracted, good Duties omitted, and the heart so much the more hardned: When upon this the Lord lets loose the band of the conscience, oppressing the same with exceeding fears and terrours, this the Lord uses as a wedge to cleave in sunder a hard piece of wood. God then doth shew us, because we would not plough our selves we shall be ploughed. If we would judge our selves (saith the Apostle) we should not be judged, and therefore the Church confesses and complains, *Psalme 129. 2. That the ploughers ploughed upon her back and made deep furrows, Why?* How came this, she did not plough up her own fallow ground, wherefore the Lord sent her other strangers and harsh ploughers, that ploughed her soundly indeed. Wherefore doth God thus deal with his Children, because he is the great and most wise *Husband-man*, who will not sow amongst thorns. Therefore when he is about to sow the seed of Eternal Life in the soul (which must take deep root and grow for ever) he will have the ground thoroughly ploughed.

The way then to avoid these things, that are so harsh and displeasing to flesh and blood, is to take the Rod betimes and beat our selves, for when we are slow and secure and omit this, God doth do the work himself: But yet God makes a difference of good education in those who have kept themselves from the common pollutions, and gross sins of the times, it pleaseth God, faith comes into them, they know not how, nor the time, Grace drops in by little and little, now a little and then a little by degrees, sin is more and more hated, and the heart inflamed with a desire of good things in a conscionable Life. But in a measure (I say) such must have had, have, or shall have fears and terrours; so much as may keep them from sin, and quicken them to go on constantly in the ways of holiness; or when they fly out of the way they shall smart for it and be whipped home again; yet for the main they find themselves as it were in Heaven they know not how. But if a man have stuck deep and long in sin, he must look for a greater measure of humiliation and fear, and a more certain time of his calling, there must be hawling and pulling such a man out of the fire with violence;

violence ; and he must not look to obtain peace and comfort with ease, God will thunder and lighten in such a man's conscience in Mount *Sinai*, before he speak peace unto him in Mount *Zion*.

A second time there is also, of a great measure of humiliation ; which is (though a man may be free from great, gross sins, and worldly pollutions) when the Lord intends to shew the feeling of his mercy and the sense thereof to any in an extraordinary measure, or to fit them for some high services, then they shall be much humbled before, as we see St. Paul was, *Act. 8. 9: God did thunder upon him, and beat him down in the High way to the ground, being stricken with blindness for three days after.*

Thus much shall suffice to have been spoken of the 15th verse, touching the Spirit of Bondage, and the spirit of Adoption. The Apostle tells them, they may thank God the spirit of fear thus came, that hereafter they might partake of the Spirit of Adoption to fear no more ; he stirs them up (as it were) to be thankful, because now they had obtained a better state: Why, what estate ? A very high one, *vers. 16. The Spirit it self beareth witness with our spirits, that we are the children of God.*

R o m'

R O M. 8. 16.

The same Spirit beareth witness with our spirits, that we are the children of God.

HAVING spoken concerning the Spirit of Bondage and the Spirit of Adoption in the former verse, the Apostle, in these words that I have now read, doth as it were stir up those unto thankfulness; to whom he writes, because they had now attained to a better state; The Spirit it self bearing witness with their spirits, that they are the children of God.

The thing then is, to know our selves to be the children of God, there must be sound evidences; here then are two set down, whose Testimony we cannot deny. I will touch them as briefly as I can, and so will make an end.

First, the witness of our spirit.

Secondly, the witness of God's Spirit with our spirits.

These are two Evidences, not single, but compounded; wherein you see there may be some work of our spirit.

But some may say, our spirit is deceitful; how then can our own spirit work in this manner to testify?

I answer, In this place (our Spirit) is as it were an evidence of God from heaven, as a loud token given, assuring me upon good grounds, that I have not mis-applied the promises; but though God do write bitter things against me, yet that I love him still, and cleave unto him, that for all this I know that I still hunger and thirst after Righteousness; that I will not be beaten off, nor receive an ill report of my Lord and Saviour; that I rest, wait, fear and trust in him still. When thus our valour and faith is tryed, then comes the same spirit, and seals with our spirit, that we are the children of God: When our seal is first put, then God seals with our spirit, the same thing by his spirit. To this effect is that in 1. *Job*. 3. 8. we read three Witnesses are set down, the Spirit, the Water, and the Blood; and these three agree in one. These three witness that we have everlasting life, and that our names are written in heaven. How do these three agree with these two Witnesses? very well: St. *John*, he ranks them according to the order of their clearest evidence; first the Spirit, then the Water, then the Blood: the Apostle here, he ranks them according to their natural being; first, our spirit in Justification and Sanctification, and then God's spirit. For the spirit, of all other, this is the clearest evidence; and when this is bright and manifest, there needs no more, the thing is sealed. So the Testimony of Water is a clear evidence, (whereby is meant Sanctification) this is put next unto the Spirit; for when the Spirit is silent, yet this may speak: for though I have many wants and imperfections in me, yet if my spirit can testify unto me that I have a desire to please God in all things, that I resolve upon and set up his service as the pitch of all my utmost endeavours, that with allowance I willingly cherish no corruption, but set my self against all sin; this Water will comfort and hold up a man from sinking; as we see in all the sore tryals of *Job*, *Job* 28. 2. Still he stood upon the integrity of his own spirit

spirit, and would not let that go, though he were sore beaten of the Almighty, and slandered for a wicked person. But the water may be muddy, and the struggling of the flesh and spirit so strong, that we happily shall not be able to judge which is master: What then? Then faith lays hold of the blood in Justification, (which though it be the darkest testimony) yet is as sure as any of the other. Now in comparing of these witnesses together in St. *John* and in my text, I rank the water and the blood with the testimony of our spirit. And the Spirit mentioned in St. *John* and in my Text, to be all one; not as though we wrought them, but we believe them to be so. If a man ask how I know that I am sanctified, the answer must be, I believe and know it to be so: the work of producing these things in me comes of God; but for the work of discerning (this is certain) how our affections stand in this case; it comes of us, but yet to come nearer the matter.

The testimony of our spirit I conceive to be, when a man hath taken a survey of those excellent things belonging unto *Justification* and *Sanctification*, when according to the substantial truths which I know in the Word, I observe and follow as fast as I can what is there commanded; when I take the *Candle* of the Word, and with that bright burning *lamp* search into the Word, what is there to be done, and so bring it home to my self, thereby mortifying my corruptions; this is the ground-work of the witness of our Spirit. First, (as in the blood) with my spirit I must see what is needful to be done in order unto Justification, what free promises of invitation belong thereunto; I must see how God justifies a sinner, what conditions on our part are required in Justification; I must see what footings and grounds for life, and what way of hope there is for a graceless man to be saved; yea, even for the worst person that may be. In this case a man must not look for any thing in himself as a cause, Christ must not be had by exchange, but received as a free gift; as the Apostle speaks, *Rom. 4. 16. Therefore it is of faith, that it may be by grace, to the end the promise might be sure to all the seed.* I must there bring unto the receiving of Christ a bare hand. It must be of grace: God for this cause will make us let fall every thing before we shall take hold of him. Though qualified with humiliations, I must let all fall; not trusting unto it, as to make me the worthier to receive Christ (as some think.) When thus (at first for my Justification I received Christ) I must let any thing I have fall, to lay hold of him; that then he may find us thus naked as it were, in our blood; and in this sort God will take us, that all may be of mere grace. Another thing the Apostle adds, and that is, that the promise may be sure: If any thing in us might be as a cause or help to our Justification, a man should never be sure; therefore it is all of grace, that the promise might be sure. As though God should say, I care for nothing else; bring me my Son, and shew me him, and then all is well. And in this case you see he doth not name hope, or love, or any other grace, but faith; for the nature of faith is to let fall all things in laying hold on Christ: In Justification, faith is a sufferer only; but in Sanctification, it works and purgeth the whole man; and so witnesses the certainty and truth of our Sanctification, and so the assurance of Salvation.

Hence from the nature hereof in this work, the Apostle in *2 Pet. 1. 1.* writes to them *who had obtained like precious faith*: In this case it is alike to all in vertue in this work, whatsoever the measure be. And I may liken it thus, St. *Paul*, you know, writes, *With these hands I get my living.* Now, though strong hands may work more than weak hands, and so earn a great deal more; yet a beggar who holds out his hand, may receive more than he or any other could earn. So faith justifies only receiving, not working; as we may see, *Job. 1. 12. But to as many as received him, to them gave he power to become the Sons of God; even to them that believe in his Name.* Re-
ceive

ceived him ; that is, believe in him ; How ? Come and take him : How ? as it is in *Rev. 22. And let him that is athirst come ; and whosoever will, let him come, and take of the water of life freely.* Now, when I see that God keeps open house, come who will, without denying entertainment to any, and when God's spirit hath wrought the will in me, what lets me now to receive Christ ? Now, when the spirit hath wrought this will in me, and I come, and take God at his word, and believe in Christ ; laying hold by degrees on the other promises of life, winding and wrapping my self in them as I am able, it is faith : But that perswasion only which many have, that they shall go to heaven, is not faith, but rather a consequent hereof. The promise is made unto those that believe in Christ ; *For in him, says the Apostle, all the promises are yea, and Amen.* If a man weep much and beg hard for the remission of sins, he may weep and be without comfort unto the end of his life, unless he have received Christ, and applyed his vertues home unto his trembling soul. A man must first receive Christ, and then he hath a warrant to interest himself in all the promises. So that now this being done, if such a man were asked, hast thou a warrant to receive Christ ? Yes, I have a warrant, says the soul, for he keeps open house unto all that come, wellcoming all, and I have a will to come, this is a good and sufficient warrant for me to come, if I have a will wrought in me, and then if I do come, this is the first thing to be observed in the witness of our Spirit.

Now if a man do stagger for all the King keeps open house, so as he will not, or does not come, then in the second place comes Invitation, because we are slow to believe, therefore God invites us, as in *Matthew 11. 28. Come unto me all ye that Labour and are heavy laden, and I will give you rest.* Many object, O I am not worthy to come, but you see here is invitation to encourage me to come, yea the sorer and heavier my load is, I should come so much the rather : So that in this case, if the question should be asked of such a one, friend how came you hither ? What warrant had you to be so bold ? Then he shews forth his ticket, (as if he should say) Lord thou gavest me a word of comfort, a warrant of thy invitation, in obedience to thy word, and faith in thy promise, I come hither. Now this invitation is directed to them who as yet have no goodness in them, when then my Spirits warrants this much unto me, that upon this word of promise, and invitation I have come in for releif and ease of my miseries unto Christ Jesus, the great Physician, relying on him for cure, and lying as it were at his feet for mercy, this is the testimony of my Spirit that I do believe, and a ground for me to rest on, that now I am in the way of life, and justified by his grace.

Thirdly, sometimes Christ meets with a dull and slow heart, lazy and careless (in a manner) what becomes of it, not knowing or weighing the dangerous state it is in, making excuses ; here Christ may justly leave us, (for is it not much that the King should invite us for our good) as he did these in the Gospel, who for refusing to come to his Supper were excluded from ever tasting thereof, strangers being fetched in, in their places. God might so deal with us, but you see in *2Corinth. 5. 20. God sends an Embassage to entreat us, (erects as it were) a new office for our sakes, saith he : Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead to be reconciled unto God :* This may seem to be needless, we being weaker than he. Ambassadors for the most part are sent unto those that are stronger. The Apostle reasons the matter, are we stronger than he, do we provoke the Lord to anger ? But here we see and may admire his infinite rich goodness, that he comes and sues to us to be reconciled, as we see it is a kind of indignity for a great Monarch to sue for peace to them that are far below him and his inferiours. This dishonour God is willing to put up at our hands, and sues unto us first, when it rather

became us upon our knees to beg and sue first unto him. The effect of the Embassy is, that we would be friends with him, and receive that which is so highly for our advancement; when therefore I see that this quickens in my heart, so that as (S. James speaks) of the engrafted word, that is able to save our souls) I can bring it home, having some sweet relish, and high estimation of it in my heart, that it begins to be the square and rule of my life, then I am safe. If this or any of these fasten upon the soul, and thereupon I yield and come in, it is enough to shew that I am a justified person. And from hence our spirit may witness, and that truly: this is a third thing in the witness of our spirit.

Fourthly, if none of all this will do, then comes a farther degree, a command from the highest, you shall do it; as in 1 Joh. 3. 23. *And this is his commandment that we should believe on his Son Jesus Christ, and love one another as he gave us commandment.* In the Parliament of Grace there is a Law of Faith, which binds me as strictly to believe, as to keep any of the commandments: Says the Apostle, Rom. 3. *Where is boasting then? it is excluded, by what Law? of works? nay, but by the Law of Faith.* So that if I will not believe on the Lord Jesus, who eases me of the vigour of the Law, and so is my righteousness, I must perish for ever. What? may one object, must I needs believe? Yes, thou art as strictly bound to believe, as not to murder, or not to be an Idolater, not to steal or commit adultery: nay, I will add more, that thy infidelity and contempt of that gracious offer, thy disobedience to the Law of Faith is greater than thy breach and disobedience to the Law of Works, when thou dost fling God's grace in his face again, and (as it were) trample under foot the blood of the Covenant: See for this John 16. 9. What is that great sin which Christ came to reprove? even this infidelity (saith he) *because they believe not in me:* which in two respects is a great sin. First, because it is a sin against God's mercy. Secondly, because it is a chain which links and binds all sins together. Thus our Faith is sure when it relies on the word, otherwise all other thoughts are but presumption, and will fail a man in the time of need; for what is faith but my assent to believe every word of God he hath commanded me to believe, and so endeavour the practice of it.

Fifthly, if none of these prevail, there comes threatening; then God swears, that such as refuse shall never enter into his rest. If a Prince should sue unto a Beggars Daughter for marriage, and she should refuse and condemn him, do you think he would be well pleased? So it is with us, when the King of Heavens Son sends unto us, Will you be married to me? if we refuse, the Son takes it wonderfully ill. Therefore Psal. 2. 12. he says, *Kiss the Son, lest he be angry, and ye perish in the way, when his wrath is kindled but a little, blessed are all those that put their trust in him.* So in the Hebrews, God swore, that because of infidelity, those unbelieving Jews should never enter into his rest. All the rest of the threatnings of the Law were not backed with an oath, there was some secret reservation of mercy unto them upon the satisfaction of Divine Justice; but here there is no reservation, God hath sworn such shall never come into Heaven. Look not for a third thing in God, now as a mitigation of his oath, it cannot be, he hath sworn that an unbeliever shall never enter into his Rest.

These five things are the grounds of Faith, even unto the worst and unworthiest persons that may be, and by all or some of them he creates Faith in us, which once wrought in the heart by the spirit of God secretly, and we discerning the same, this is the witness of our spirit.

Now our spirit having viewed all these things, and the promises upon which they are grounded; thus it witnesseth, as if one should demand of a man, Are these things presented to thy view, true? Yes, will he say, true

as true as the Gospel : then the next thing is, is all good and profitable ? O yes , says he , all is very good and desirable ; then the upshot is, I, but is this good for thee ? If your soul answer now, Yes, very good to me ; if then thou accept of this, and wrap and fold thy self in the promises, thou canst not wind thy self out of comfort and assurance to be in Christ Jesus ; for pray what makes up a match but the consent of two agreeing : so the consent of two parties agreeing (upon this message) makes up the match betwixt us and Christ, uniting and knitting us unto him. There are also (being now incorporated) other means to make us grow up in him, by which time discovers what manner of ingrafting we have had into him: for we see four or five scions are ingrafted into a stock, yet some of them may not be incorporated with the stock, but wither. So many are by the Word and Sacraments admitted as retainers and believers of the promises, who shrink and hold not out, because they never were thoroughly incorporated into Christ, but imperfectly joyned unto him. But howsoever all that come to life must pass this way, if they look for sound comfort. And thus much shall suffice for the witness of our Spirit in Justification.

But the testimony of our spirit goes further, wherein I might shew how in sanctification our spirit saith, Lord, prove me, if there be any evil in me, and lead me in the way everlasting : he loves the Brethren, and desires to fear God, as *Nehemiah* pleads, *Nehem. 1. 11. Be attentive to the prayer of thy servant, and of thy servants, who desire to fear thy name.* This is the warrant that I am partaker of that inward true washing, and not of that outward only of the Hog, which being kept clean and in good company will be clean, till there be an occasion offered of wallowing in the mire again. But when I find that though there were neither Heaven to reward me, nor Hell to punish me, if opportunity were offered, yet my heart riseth against sin, because of him who hath forbidden it ; this is a sure evidence, and testifies that I am a child of God. This is for the first thing in bringing of a man in, to survey the promises belonging to Justification and Sanctification, wherein our spirit seeing it self to have interest, doth truly and on sound judgment witness the assurance of our Salvation. Secondly, when I find Christ drawing me, and changing my nature, that upon the former reasonings, view, and laying hold of Christ, making me now have supernatural thoughts and delights, (for this a man may have ;) then certainly my spirit may conclude that I am blessed : for saith the Scripture, *Blessed is the man whom thou chusest, and causest to come unto thee.* But some like Dreamers do dream of this only, I know not on what grounds, but do I this waking with my whole soul ? doth my spirit testify it upon good grounds, why then I may rest upon it, it is as sure as may be. Thus much is the testimony of our spirit. Now it is clear how faith is wrought, briefly two ways, which the Lord useth to bring a man to the survey of those grounds upon which our spirit doth witness.

First, he works upon the understanding.

Secondly, On the will and affections.

It is a strange thing to consider how this work is begun and finished ? so that we may say hereof as the Lord poseth *Job* in *Job 38. 37. Who hath put wisdom in the inward parts ? Or who hath given understanding to the heart ?* And in another place, *Where is the way where light dwelleth, and as for darkness where is the place thereof.*

First, God enlightens the understanding with the thunderings of the Law, when he shews a man such a sight as he could not have believed, and convinceth him in general, that his estate is not good, that without mercy Hell attends him ; this is a flash of Lightning from Mount *Sinai*. Secondly, comes a Thunder-clap, laying all down, laying flat the will and affections, dejecting a man ; so that this first secret work of faith is a captivating of the

understanding, will and affections. Now the act both of the understanding and the will is set forth in this case, *Hebr. 11. 13. These all died in faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, &c.* In this Scripture is set down the two hands and arms of faith. First, believing Christ out of sight. Secondly, laying hold and embracing the promises. They in the old Testament did not receive Christ in the flesh, and so are said to look afar off: as the Apostle speaks *1 Pet. 1. 8. Whom ye having not seen ye love, in whom though now ye see him not, yet believing, ye rejoice, &c.* But the Apostle adds they were persuaded of the promises, and embraced them. This is the work of the spirit upon the understanding, convincing the soul of sin, shewing there is a remedy, tells the soul all is marvellous true that God hath revealed in his word; and then draws to this conclusion, Christ came to save sinners, whereof I am chief; therefore he came to save me.

Yet all this while the will may be stubborn and rebellious, and the affections disordered; therefore here comes in the second arm of faith, not only being persuaded of the word as a word of truth, but as a good promise of good things to me: so that here is another degree of the working of the spirit to compel the will and affections, so sweetly grace having removed that perverseness and disorder which governed them before. Now this gentle enforcing and often beating upon the will again and again what the understanding hath rightly conceived, this at last works upon the will, and moves it; for we see the wickedest man in the world lays hold on the worst things as good and profitable unto him: so when the best thing is presented to the will as the best thing, and the necessity thereof urged by dangers ensuing inevitably, if I will not, then it apprehends that, and says of it, as Peter at the Transfiguration; *It is good for us to be here, and let us build Tabernacles.* Hence you see what faith is in this working, An act of the understanding forcing in that way of conviction which we mentioned, the will and affections. And thus when the understanding is captivated, and the will brought to be willing, then the first act of faith is past. From whence we proceed to the second, which is the running to the City of Refuge, the application and believing of the promises, and so to the apprehending of Christ, surveying of the promises belonging to justification and sanctification, and bringing them home to the soul, from whence comes the witness of our spirit.

Before we come yet to speak of God's spirit witnessing with our spirit, because betwixt this work there may be many times, and is an interposing trial, ere the spirit of God witness with our spirit, we will first touch that. When our spirit hath thus witnessed in Justification and Sanctification, God may now write bitter things against me, seem to cast me off, and wound me with the wounds of an enemy, remove the sense of the light of his countenance from me; what then is to be done? why, yet I will trust in him though he kill me, sure I am: *I have loved and esteemed the words of his mouth more than mine appointed food, (as Job speaks) I have laid hold of Christ Jesus by the promises, and believe them: I have desired and do desire to fear him, and yield obedience to all his Commandments: if I must needs die, I will yet wait on him, and die at his feet.* Look, here is the strength of faith, Christ had faith without feeling, when he cryed out, *My God, my God, why hast thou forsaken me?* When sense is marvellous low, then faith is at the strongest. Here we must walk and live by faith, we shall have sense and sight enough in another world. The Apostle tells us, *Now we walk by faith, and not by sight, and by faith we stand.* As we may see a pattern of the woman of Canaan, *Matth. 15. 22.* First she was repulsed as a stranger, yet she goes on, then she was called a dog, she might now have been discouraged so as to have given over her suit; but see this is the nature of Faith,

to pick comfort out of discouragements; to see out of a very small hole those things which raise and bring consolation: she catches at this quickly, Am I a dog? why yet it is well, for the dogs eat the crumbs that fall from their Master's Table. Thus Faith grew stronger in her, and when this trial was past, Christ says unto her, *O woman, not O dog now, great is thy faith, be it unto thee even as thou wilt.* And thus have I done with the testimony of our spirit.

Then from our believing of God in general, believing and applying the promises, and valourous trustings of God, and restings upon God, taking him at his word, comes the testimony of *Gods spirit witnessing with our spirit that we are the children of God.*

I say this being done, and God having let us see what his strength in us is, he will not let us stand long in this uncomfortable state, but will come again and speak peace to us, that we may live in his sight (as if he should say) what, hast thou believed me so on my bare word? Hast thou honoured me so as to lay the blame and fault of all my trials on thy self for thy sins, clearing my Justice in all things? hast thou honoured me so as to magnifie mercy to wait and hope on it for all this? hast thou trusted me so as to remain faithful in all thy miseries? Then the Lord puts unto the witness of our spirit the seal of his spirit, as we may read *Ephes. 1. 13.* Says the Apostle, *In whom also ye trusted after that ye heard the word of truth, the Gospel of your Salvation: in whom also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, &c.* Here is the difference betwixt faith and sense, faith takes hold of general promises, draws them down to particulars, applies them, and makes them her own, lives and walks by them, squaring the whole life by them in all things. But sense is another thing; even that which is mentioned *Psalms 35. 3.* When there is a full report made to the soul of its assured happiness, *Say unto my soul, I am thy salvation.* When a man hath thus been gathered home by glorifying him, and believing his truth, then comes a special evidence to the soul with an unwonted joy, and saith, *I am thy salvation,* which in effect is that which Christ in another place speaks, *John 14. 21.* *He that loveth me, shall be loved of my Father, and I will love him, and manifest myself unto him.* And as it is in the Canticles 1. 2. *Then he will kiss us with the kisses of his mouth,* so as we shall be able to say, *My beloved is mine, and I am his.* When God hath heard us cry awhile till we be thoroughly humbled, then he takes us up into his arms, and dandles us.

So that a meditation of the word being past, a man having viewed his Charter and the promises, surveying Heaven, the priviledges of Believers, and the glory that is to come; then comes in the Spirit and makes up a third, with which comes joy unspeakable and glorious in such a measure, that for the present we can neither wish nor desire any thing else, the soul resting wonderfully ravished and contented. This cannot, nor shall not always continue, but at sometimes we shall have it, yet it remains always so, as it can never finally be taken away, as our Saviours promise is *John 16. 22.* *And ye now therefore have sorrow, but I will see you again; and your heart shall rejoyce, and your joy shall no man take from you.* This is the root of all consolation, that God will not forsake for ever: But will at last come again, and have compassion on us, according to the multitude of his mercies.

But here some may Object: What? Doth the spirit never seal but upon some such hard tryals after the witness of our Spirit?

I answer, the sealing of Gods Spirit with our Spirit is not always tyed to hard foregoing tryals immediately, for a man may be surveying Heaven and the glory to come, or praying earnestly with a tender and melting heart, applying the promises, and wrastling with God, and at the same time Gods seal

seal many times may be and is put unto the same. For as the Wind bloweth where it listeth, and no man discerneth the coming thereof: So may the Spirit seal at divers times, and upon divers occasions; yea and why may it not seal in time of some great suffering for the truth, as we read of the Apostles in *5 Acts 41*. *Who went away from the Council, rejoicing that they were counted worthy to suffer shame for his name.*

Lastly for tryal we must now see how to distinguish this Testimony of the true Spirit, from the counterfeit Illumination of the Anabaptists and some Fryars who will have strange suddain Joys, the Devil no question then transforming himself into an Angel of light unto them. This tryall therefore is made by three things going before, and three things following after. For the things that go before.

First see that the ground-work be true. If a man be in the faith, and do believe the word, if upon believing and meditation, there be an opening unto the knock of Christ at the first, and not a delaying him like the lazy spouse in the Canticles, if in this case the spirit come and fill the heart with joy, then all is sure and well, it comes with a promise, for then Christ promised to enter, but if a man have a dull dead delaying ear, and therewith great fantastick Joys, he may assure himself the right Spirit hath not wrought them, they are but idle speculations, but if this joy comes upon the surveying of our Charter and evidences, it is sure we may build upon it.

Secondly, A man must consider, if he hath as yet overcome strong passions and tentations, and passed thorough much hazard and peril for Christ, having been buffeted with divers temptations of which he hath obtained mastery; for the seal of Gods Spirit with our Spirit, comes as reward of service done, as you may see *Revelat. 3. 17*. *To him that overcometh will I give to eat of the hidden Manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.*

Whereby he means he will give a secret love token to the soul, whereby it rests assured of the unspeakable love of God, and freedom from condemnation. Now what was this white stone? The *Athenians* had a custom, when Malefactors were accused and arraigned, to have black and white stones by them, and so according to the sentence given, those condemned had a black, and the acquitted had a white stone given them, unto this the Holy Ghost here alludes, that this stone, this seal shall assure them of absolute acquittance from condemnation, and so free them of the cause of fear. Again he tells us Christ will give a man a new Name, that is, write his Absolution in fair letters in the white stone, with a clear evidence: As if he should say (when Christ hath seen a man overcoming, and how he hath conflicted with tentations, and yet holds out, pressing for the Crown unto the end of the race.) Christ will come in then and stroak him on the head, easing him of all his pains and sores with such a sweet refreshing as is unspeakable. When a man hath won it, he shews he then shall wear it.

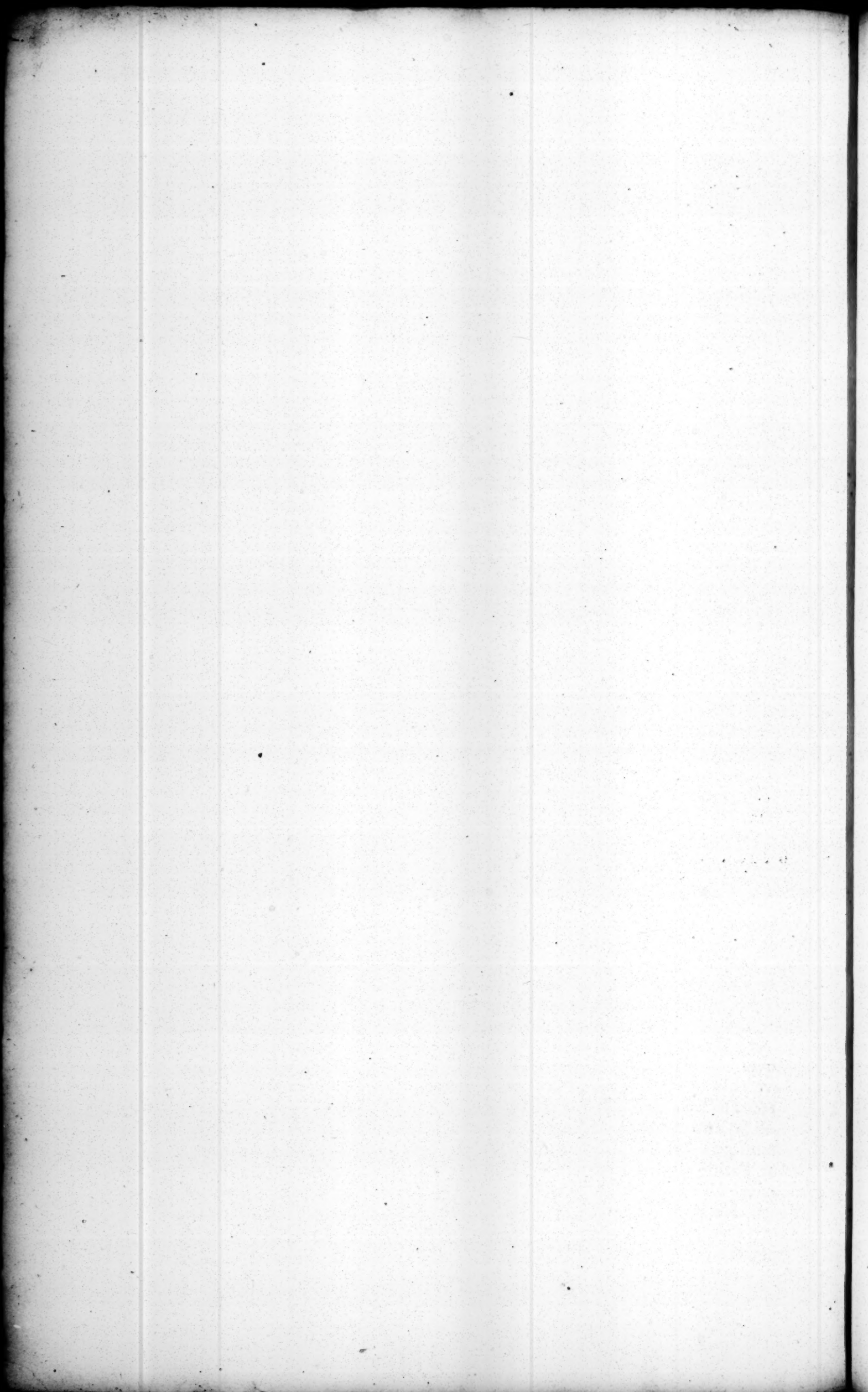
Thirdly, if the Spirit seal after Meditation on the word, it is right, the Apostle says *in whom after that ye believed ye were sealed, &c.* Examine the root of this joy, the Spirit gives no comfort but by the word. If a man do meditate on the promises, and thereupon have a flame of love kindled, this is sure a man may say, the word did stir it up: if it be Gods Comfort, God will have his word to make way unto it, some there are who find no sweetness in the word, what is the cause thereof? Because they chew not the word to imprint it on their memories and in their heart. If comfort come whilst a man meditating on the promises doth wedge it home upon his heart; it is of God, otherwise it is counterfeit and false. These are the forerunners to this seal.

In the next place, there are three things that follow after this sealing which the Spirit leaves behind it. As,

First, (humility) as in his knowledge, so in his sense, it makes a man more humble. There is naturally in all a certain pride, which must be overcome: (says the Apostle) *What hast thou that thou hast not Received?* But by the contrary the nearer a man comes unto the glory of God, he finds so much the more rottenness in his bones, as we see in Job, *I have heard of thee* (say he unto God) *by the hearing of the ear, but now mine eye seeth thee,* his inference is *therefore I abhor my self and Repent in dust and ashes.*

Secondly, another thing the Spirit leaves behind it (if it seals rightly) is a prevention of security for time to come. In this case we must look for a new encounter, a false perswasion makes a man to fall into security because Satan is then most malicious and busy, a man must stand faster then ever. The Devil hates them most that are most endued with Gods Image; whom because he cannot reach he persecutes in his members. And therefore in this case it must be with us as it was with *Elias*. *1 Kings, 10. 8.* After such an enlightning a man must now think that he hath a great Journey to go, and so walk on in the strength of that a long time. The Devil we see watcheth a man, and when he is at the best then endeavours to overcome him. As we may see in *Adam* and *Eve*, no sooner were they placed in that estate of Innocency but he tempts them, how much more a man having a sweeter tast of the Spirit, and less strength now, may he look to be set upon. And therefore in these sealing days he had need to be more on his watch and pray more: for we have more given us then *Adam* had, we have a new Name given us, a secret Love token, further we see Christ says *Rev. 3. Behold I stand at the door and knock, if any man will open unto me, I will come in and sup with him and he with me.* Now in this case if we be such persons who let our hearts fly open to let him in, we are safe; as if he should say, if you would be sure of reconciliation to be at peace with me, sup with me and I will sup with you: For we know if men who were enemies be once brought to keep company together and to eat and drink one with another, we use to say all is done and wrapped up in the table cloath, all old reckonings are taken away, now they are certainly become friends. But if like the spouse in the Canticles, *we let him stand knocking and will not let him in,* we also may have great and sound knocks and blows our selves before we find him again; as we read it besel the Church there, *whom the Watchmen found, beat and took away her veil, as she was seeking Christ.* If we would have comfort therefore, let us mark the knocking of the spirit, and not grieve him by withstanding holy motions; and then we shall find him sealing up our salvation, *witnessing with our spirits that we are the children of God.* Men you see wait for the wind, and not the wind for them, otherwise they may wait long enough before they reach home: so must we watch the knockings of Christ, and let him in, that his spirit may seal us up to the day of Redemption.

Thirdly: Another thing the true witness of the spirit leaves behind it is Love. It makes a man more inflam'd with love to God. If a man do not love God more after such an enlightening it is false and counterfeit, *Psalme 116. I will love thee dearly, O Lord my God, because thou hast heard my voice.* And says the Apostle, *2 Cor. 5. 14. The love of Christ constraineth us.* And therefore if we be obedient Sons, we will shew it in loving and honouring our Father more and more, as the Prophet speaks, *Malach. 6. A Son honoureth his Father, and a servant his Master, if then I be a Father, where is mine honour?* These are the trials before and after a true illumination to try it from the counterfeit, which that we may always find and observe in our selves, Let us pray, O Lord our God, &c.





A
S E R M O N

Preached before the

K I N G

A T

G R E E N W I C H,

SUNDAY, JUNE 25, 1627.

I COR. 14. 33.

*For God is not the author of confusion, but of peace, as
in all the Churches of the Saints.*



He holy Apostle in the words going before doth set down a course for ordering of the exercises of prophesying in the Church, a thing not being well ordered brings all to confusion in the Church; therefore the Apostle, though he commends prophesying, yet he would have it done in order; and therefore saith in *vers. 29. Let the prophets speak two or three, and let the other judge.* Though they have liberty to deliver that Doctrine, they may learn out of the word, yet they may not challenge to themselves such a power as they may not be censured for, but let others judge; but how, the answer is in *vers. 32. Let the*
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Spirits

spirits of the Prophets be subject to the Prophets. First, let the fewer be content to submit themselves to be ordered by the greater company of Prophets; for saith my text, *God is not the Author of Confusion, but of peace*: for if every man may teach what he list, and men shall not submit to one another, there must needs be confusion, but God is the Author of peace.

I will begin with the later part first; *God is the Author of Peace*. From whence observe;

Doct. *All sound peace hath its rise and ground from heaven, from above.*

In the Scripture therefore, God is called the God of Peace; Philip. 4. 9. *The God of peace shall be with you*: Rom. 15. 33. *The God of peace shall tread down Satan under your feet shortly*: 1 Thes. 5. 23. *The very God of peace sanctifie you wholly*. So for his power; *His Name is the Prince of peace*, Isa. 5. 6. Therefore those two types of Christ, *Melchisedeck* and *Solomon* bore the name of Peace; Heb. 7. 2. *Melchisedeck* is there called *King of Salem*; that is, the *King of Peace*. And therefore, when the Lord brings his first begotten Son into the world, this is one part of the Angels Adoration; *Glory be to God on high, and on earth peace*, Luk. 2. 14. Peace, it was the song of heaven. And when our Lord was to depart out of the world, he takes his leave thus; *Joh. 14. 23. Peace I leave with you, my peace I give unto you*: This was the last Legacy he bequeaths unto his Disciples. And so his Kingdom, it is a Kingdom of Peace, in Rom. 14. 17. *The Kingdom of God is righteousness and peace*: and in Isa. 9. 7. *Of the increase of his government and peace there shall be no end*. Other Kings, the more their Kingdoms are enlarged, the more ado they have to maintain Peace: His way is a way of Peace; Luk. 1. 74. *To guide our feet into the way of peace*. So that the way to the Kingdom of Christ is not a troublesome, contentious and bitter way; but the way of Peace. His Gospel, is the Gospel of peace; Rom. 10. 15. *How beautiful are the feet of them that preach the Gospel of peace*. His Officers, they are Ministers of peace; Luk. 10. 5. *Into whatsoever house ye enter, say peace be to that house*. His Subjects, they are the Subjects of peace; in Luk. 10. 6. *If the children of peace be in it, let your peace rest upon it*: So that the one, his Ministers, they are the preachers of peace; the other, his Subjects, they are the children of peace: And in Ephes. 4. 3. they are both joyned together, *Keeping the unity of the spirit in the bond of peace*.

The Subjects of Christ are joyned together in order and peace; for he who is the God of peace, and the Author of peace, knits all his children together in the bond of peace.

But how are they knit together? How doth the Lord knit these together? What cords are they, of which this bond may be said to be twisted?

Answer, God doth make men the children of peace by infusing certain heavenly graces into them, whereby they are disposed to a peaceable temper: for there must be something within to keep a man quiet, before he can keep a good correspondency with those that are without him; Mark 9. 50. *Have salt in your selves, and peace one with another*: The neglect of this makes unquietness; a man must have a spirit well seasoned within, he must have this salt, this seasoning vertue within himself, else it is impossible he should ever hold good quarter with them without. Now there are three principal grains of this spiritual Salt that must season a man; *Wisdom, Love and Humility*; these are those spiritual graces whereof this spiritual Salt is composed, whereby a man is disposed for the maintenance of the peace of the Church. First, *Wisdom*; this is the ground of it, James 3. 13. *Who is a wise man, and endued with wisdom? let him shew, out of an unblamable conversation, his works in meekness of wisdom*: Because Wisdom is always joyn-

ed with a meek and gentle spirit ; *vers. 17. The wisdom that is from above is first pure, then peaceable, gentle and easie to be entreated.* The quality of the wisdom that is from above is first to be pure, then peaceable : it is the nature of wisdom not to take things hand over head, but to be able by the use of discretion, to discern betwixt pure and impure : it is a point of wisdom to sever the precious from the vile ; and to *try all things, and chuse that which is good.* But as Wisdom is first pure, so in the second place it is always peaceable. Suppose that another hath as much wisdom and strength of judgement as I have, and hath made choice of what I did not ; it may be an impure thing pleaseth him best ; then the next thing is, it must be *peaceable* : If you say, but what if the party have made the worst choice ? what if he oppose the truth ? what shall I do then ? what shall wisdom teach me in this case ? *Answer,* Do not break the bond of peace by any means, *2 Tim. 2 24, 25. The servant of God must not strive, but be gentle to all men, patient, in meekness instructing those that oppose themselves :* Here is the property of God's servant, he that is the true Minister of God : *If a man lust to be contentious, we have no such custom :* The Servants of God are not the Ministers of contention : What if men oppose themselves, *instruct them with meekness ;* we must not fret and rush against them as an enemy, but we must instruct them with meekness : But what are the grounds ? Why, *if peradventure, saith the Apostle, the Lord will give them repentance,* to the acknowledgment of the truth. But if any should say, do you think it is an easie matter to discern betwixt good and bad, truth and error ? I answer, no ; it is the gift of God, that one is able to discern more than another ; therefore, it coming from God, why shouldst thou be so far against him to whom God hath not revealed so much as to thee. This is the first grace that seasoneth and fitteth for this peace, spiritual wisdom. There remaineth Love and Humility, which the Apostle joyneth together in *Ephes. 4, 2. With all lowliness and meekness, with long-suffering ; forbearing one another in love.* If any ask, how shall I endeavour to keep peace ? the Answer is, Love and long-suffering knits this bond fast. What the properties of Love are, the Apostle tells us, *1 Cor. 13. It is not suspicious, it covers all things, believes all things, &c. Philip. 2, 2, 3. Fulfil ye my joy, says the Apostle, that you be like-minded, having the same love.* If there be an heart full of love, it will be easie to be entreated : the means to keep peace is to have love ; and these two go together hand in hand, lowliness of mind, and a peaceable heart. Let nothing be done in high mindedness, but have a lowly heart ; it is pride and want of love from whence this doth spring ; *Let the same mind be in you, says the Apostle, that was in Christ, Philip. 2. 29. Who saith, learn of me, for I am lowly in mind, Matth. 11. 29.* Now by these means God enableth his Children to be peaceable.

Now, what will follow from hence by way of Application ? Certainly, thus much ; that all those, whose hearts can testify to themselves, that they are the children of peace, and are inclinable to peace ; it is an argument to them that God is with them, and that they are the children of God, and then they are blessed ; for so saith Christ himself, *Mat. 5. 9. Blessed are the peace-makers, for they shall be called the children of God.* If God be the Author of peace, he then that followeth peace is God's child, and God will be with him. *Live in peace, says the Apostle, and the God of peace shall be with you, 2 Cor. 13. 11.* So then, unless we will banish God out of our hearts, let us receive this Apostolical injunction ; *Be of one mind, live in peace, and then the God of love and peace shall be with us.* And farther, you have also blessings promised unto such ; for *blessed are the peace-makers :* But what blessings are these ? Why, in the *133. Psalm* we have them set down ; it is a short, but yet it is a sweet *Psalm :* *Behold, how good and pleasant a thing it*

is, for brethren to dwell together in unity : How good and pleasant it is, the Psalmist speaks fully : *It is like, says he, that precious Ointment that was poured upon the head of Aaron, and did run down to his beard, and to the skirts of his garments : No perfume so pleasant and good ; it is as the dew of Hermon, and as the dew that descended upon the Mountains of Zion.* And St. James tells us, *Jam. 3. 18. The fruit of righteousness is sown in peace of them that make peace.* And in the last words of that Psalm, says the Psalmist ; *The Lord commandeth the blessing, even life for evermore.* What, are such as these blessed ? Wonder not at it, for the Lord hath commanded : He that is the Lord of hosts, and hath blessings in store at his command ; where he seeth Brethren to live together in unity, there he commandeth the blessing. And of what nature are these blessings ? Even Life for evermore. So that the Exhortation here comes in right and just ; *1 Pet. 3. 10, 11. If any man love life, and desire to see good days, let him eschew evil, and do good ; let him follow peace, and ensue it :* The one is grounded upon the other. God commandeth the blessing, even life for evermore. Dost thou look for life and good days ? as it is necessary to eschew evil and do good, so necessary is it to follow peace. But what if I cannot overtake it ? Why, ensue it. But what if when we seek peace, others prepare themselves for War ? Then it implies that it is such a thing, as that when it is flying away, we must pursue it. This is the first thing.

Secondly, is God the Author of Peace, he will not then own confusions, that is, tumultuousness and unquietness, this is not from God. *3 Jam. 14. 15. If there be bitter envyings and strife amongst you, boast not, neither lye against the truth, this Wisdom cometh not from above, but it is earthly sensual and devilish.* God will not own it, this is not from above : Peradventure it may be counted a great part of Wisdom and Policy, to set persons together by the ears, but what kind of Wisdom is it, it is not from above, it is not Heavenly Wisdom ; whence is it then, *it is earthly* says the Apostle, there's the World ; *it is sensual*, there's the Flesh ; *it is Devilish*, there's the Devil. God is not the Author of it, who then, why the World the Flesh and the Devil, the Apostle joyns them together, this Wisdom is not from above, but it is earthly, sensual and Devilish. This Wisdom is counted zeal now adays, but says the Apostle, if there be envyings and bitterness, believe it this Wisdom is not from above, this zeal is bitter and it argues bitterness of Spirit, it is a counterfeit zeal, it is not that which comes from above. If we do truly derive the pedigree of this disorder it is a sufficient confutation of it. It is therefore first earthly, if a man examine it well it is grounded upon worldly Respects, and though pretence be made of Religion, yet thou shalt find there be strange ends lye under it. *Rom, 16. & 17 I beseech you Brethren mark those that cause dissensions and divisions amongst you contrary to the Doctrine which you have learned, and avoid them,* for they that are such serve not the Lord Jesus Christ but *their own belly.* It is wordliness, notwithstanding they pretend Religion and the maintenance of the truths of the Gospel. So the Apostle *1 Tim. 6. 4, 5. Supposing that gain is godliness,* that is the root, thence it proceeds, there is their godliness ; that they may have gain and preferment. Those that have raised seditions in the Church it is for worldly respects, there are some that hold mens persons in Admiration for advantage, therefore what side they are of others will be, be it what it will be. Cast your eyes to the *Netherlands*, whence came those disputes, was it a matter only in the Schools that the Scholars only had a hand in it, were there not politick respects in it. And the schism in *Israel* was a pretence of Religion not to go so far as *Jerusalem* to worship, therefore they set up two Calves, one at *Dan* and another at *Bethel.* This is one father of this evil brat, the World, this contentious Wisdom is earthly.

But

But that is not all, for it is *sensual* also, sayth the Apostle; as the World hath her part in it, so the flesh hath its part in it; those that are the Authors of these envyings, strifes and contentions, they are such as have dissensions within themselves: a tumult within, a War in the flesh, before there be a tumult without, and this is the cause of unquietness and dissensions without. As in the earth let the Wind blow never so strong upon it, it moves it not, but when it is within the earth it makes it to quake and tremble; so if there be a man that hath not these tempests of lusts within himself, all the winds and blasts that are without him are not able to shake him; but hence it comes because there are Wars within: it is a fruit, of the flesh and they are carnal that follow it. Let us now see in what parts of the corruption of mans nature this is, from whence this ariseth. I answer briefly it is from want of Wisdom in the understanding, from want of integrity in the heart, and from want of a due temper in the Affections. First it ariseth from *want of Wisdom* in the understanding, for as *Solomon* speaketh concerning wrath, that is a continual companion of dissention, that it resteth in the bosom of fools. And you shall never see men given to dissention, but you shall desire more Wisdom in them then they shew. A hasty contentious troublesome man the more earnest he is, the more highly doth he exalt his own folly, there is little understanding in him. *Prov. 18. 6. A fools lips enter into contention*, it is for want of wit, it is an easie matter to enter into it; but how to stop a man's self when he is in it, he hath not wit to know how to do it; *Prov. 20. 3. Every fool*, says the wise man, *will be meddling*. It is an argument of extreme folly to desire to fish in troubled waters; *Prov. 29. 9.* Suppose a wise man and a fool meet together, in this case there must always be confusion and restlessness; so that this is one corruption from whence these dissensions and confusions come. Secondly, A worse is from want of integrity in the heart; when the heart corrupts the understanding, and that is out of order, all is nought. As in the natural body, the head hath a sympathy with the stomach, and pains in the head rise from the stomach; so in spiritual matters there is a kind of correspondency between the brain and the heart, that if a man be of a corrupt heart, it is a just judgment of God that his head should be infected, and that he should be given to this vein of contention; *1 Tim. 1. 5, 6. The end of the Commandment is love*, says the Apostle; *from which some having swerved, they have turned aside to vain janglings*. When men take no pains to look to their own corrupt hearts, but depart from a good conscience, and profess themselves enemies to all goodness; then have they swerved from the Commandment, and turned aside to vain jangling. In *2 Tim. 3. 1, 2.* the Apostle sets down the perils of the last days and times; and one peril is, *that men shall be lovers of themselves*: they make themselves the idol, unto which all things must bend; they love themselves more than they love peace, the Church and Commonwealth, or any thing else. These men are like *Jannes and Jambres*, who withstood *Moses*: but how comes it to pass? do you not think that *Moses* was the best Scholar of the three? They were *Pharaoh's Magicians*; they would not give way to *Moses*, though they were convicted. What was the ground of it; because they were better Scholars? No, but they were men of corrupt minds, and therefore fierce and evil men. There is no curing of the head before the heart; if evil, they will wax worse and worse, use what means you can, the cause is in the heart. Thirdly, there is a distemper in the affections, as love and hatred, or envy; and the mis-tempering or mis-placing of affections is a great ground to move unto this contention. But what, is love the mother of contention? Yes, love mis-placed is. In *Acts 28.* there is a memorable story between two good men, *Paul* and *Barnabas*: every one knows that *Paul* was a good man, and so we read that *Barnabas* was also; but yet that contention grew so sharp

sharp between them, that they broke company : What was the reason of it ? the question ariseth concerning *Mark* : *Barnabas* would have *Mark* to go in company with them : No, says *Paul*, he left us at *Pamphilia*. Was not *Paul* in the right ? Yes : But for all this, *Barnabas* would not yield ; but why would he stand against *Paul*, he being a good man ? the reason is in *Colos.* 4. 10. *Mark* was *Barnabas*'s sister's son, and he would not have him to be disgraced ; there was his natural affection to him. Natural love, though it be an excellent affection, yet it may cause much disturbance and discord ; It is told me, says the Apostle to the Corinthians, that there are dissensions among you. What is the reason ? Why, some say, *1 Cor.* 1. 11, 12. *I am of Paul, and I of Apollo, and I of Cephas* : That is, men will cast their affections to this or that person, and he shall be their Oracle ; this is a ground of dissention, having some men's persons in admiration. And if love be the cause of contention, much more hatred : for of hatred cometh contention, as also of pride. Thus you see this wisdom, let it be covered with never so much shew of wisdom, it is earthly, hath worldly respects, and is sensual. But yet there is another thing in it, for it is *Devilish* also : Make no small matter therefore, of contention in the Church and Commonwealth ; for thou shalt see the Devil also in it. Lord bless us, that men should be the instruments of the Devil ; that a man should be in so base an Office, as to be his Bayliff, and to serve him in his work ; in *Judg.* 9. 23. you read that *God sent an evil spirit between Abimelech and the house of Sechem* : there were great contentions between the King and the people ; whence came it, there was an evil spirit, not to be seen, but the Devil had an Oar in that Boat. This contentious wisdom, examine it well, and you will find it is not only carnal and earthly, but *Devilish* ; there is an evil spirit in it. He that put God and man at variance at the beginning, and puts Brethren at variance now, he is of that evil one, as *St. John* saith. Know, that they that are of this contentious disposition, and labour to nourish factions, they do that service to a Master, they would be loath to do it if they knew it. So that you see God is not the Author of dissention ; but the World, the Flesh, and the Devil. What now may be looked for from contention if it come from such a root, but a bad issue : Therefore, as the Apostle saith, *Gal.* 5. 15. *If you bite and devour one another, take heed you be not consumed one of another.* Destruction and desolation must follow these divisions. Do we live among Christ's sheep, or among Wolves and Bears, to devour one another ; that one shall not see the face of a man, but some cruel beast will bite him ? But take heed you do not consume one another, take heed the God of peace doth not withdraw himself from those that do not know the way of peace. It is a peremptory speech of Christ, *Mat.* 12. 25. *Every Kingdom divided against it self cannot stand, and every House or City divided against it self cannot stand* : These are the speeches of the wisest that ever was upon earth. Beloved, doth not this nearly concern us to consider of, when the question is whether our state shall be dissolved or no ? howsoever you may think to prevent it by your secret wisdom and policy, yet give me leave to believe my Saviour before all the Politicians in the world. Certainly let dissention in a Kingdom, in a City, or in a house go forward, let not those that are wise beguile themselves ; for certainly all the policy in the world cannot make that Kingdom, City or House stand, but it must be dissolved. You will say, it may be it may be so in time, when it comes to the height of contention. But in *Prov.* 17. 14. you read of a holy Proverb that *Solomon* maketh use of, and it is this ; *The beginning of strife, says he, is as the opening of the waters* ; what then, therefore leave off contention before it be medled with. The beginning of contention thou thinkest is but a small matter ; why, so it is but a small matter to open a dam ; but if they should do so in the Low Countries, all the wit they have will not stop it again. So is the beginning of contention,

before

before it be medled with therefore, leave it off, now it lies in your power to stop it. A child may be able to fire an house, but it will trouble and pose the wits of a thousand to quench it again when it hath gotten head. Now, to what end is all this? would we had not all cause to speak, but we have all cause to pray that God would be merciful to us; we see the ruines of the Kingdom, the destruction of the State and Church: If we will perswade our selves that all things will be well, beloved, let us consider this may not be: far be it from me to intrude upon that which belongs not unto me; but among the Churches of the Saints, then I am in my own element. Do not we see the Churches of the Saints abroad are in destruction, and the same flame did begin in our Neighbours Countries, first by the disputations in the Schools, and then in the State; afterwards there was a supplication of peace that it might be no breach of peace; at last it came to perfection, and many would not joyn with them, but they must have Congregations of their own, else they would not contribute to the Wars. I beseech God, we in this Nation may not try conclusions with God in this case, to see how far such a thing may go before it be stopped. But you may say, how shall this be? I answer and profess before God to give nothing as studious of parts, but of peace.

I advise that all opprobrious terms be suppressed. I see that those that will not yield to that new Doctrine which hath disturbed the Low Countries, there is an odious name cast upon them, and they are counted Puritans, which is a thing tending to dissention; we know who are esteemed by Christ, and were it not a vile thing to term him a Puritan? And King James maintained the same; and shall those be counted so, who confess those points which he maintained? Do not think I speak any thing as being hired on any side; but I fore-see that the fore-casting of that name upon those that maintain the Doctrine, as hath been published by the pen of our Sovereign, will prove a means for the disturbing of our peace.

Secondly, The spirit of the Prophets must be subject to the Prophets. Whence come these troubles? I remember, St. Jerome, writing upon those words, saith; *I have read, and read, but could never find but that the Church was divided by those that are appointed to be Priests.* It was among the Prophets, Act. 20. 30. that the Apostle tells them, *Of your own selves shall men arise, speaking perverse things, and drawing disciples after them.* But what shall we do with these Prophets? I answer, far be it from me to give counsel not fitting for peace; let therefore the Prophets be subject to the Prophets: let no meeting of Lay-men think it appertaineth to them; they must be subject to some, else every one would be a Pope: But what, to some of their own Rank and Coat? No, but to those that are enabled by their Calling and Study, to enter into the deep consideration of these points. So wisdom will tell us, that the Prophets should be subject to their censure, and not to those that cannot understand the state of the question, much less enter into the bowels of it. But yet they must be subject. Observe the Innovation; I do stand upon it, whether the point be true or false, but to see how the peace of the Church may be preserved. When Contentions break forth in the Church, consider we were quiet in such a time, what is the cause the Church is now disturbed? Why, there be such and such that are the cause of it: What, are they Brethren? are they of the Prophets? If we see that the greatest number of the Prophets go the other way, what can be the meaning of the Apostle here, but let the spirits of the fewer be subject to the rest? All men know our counsels are founded upon this Text; so that this is not a means in policy, but by God appointed. Those that bring in a new Doctrine, be it true or false, God hath appointed this order, that the fewer should be subject to the greater number. But suppose they have the truth on their side? I say, if they have the truth, it is all one in this case; for there

there are certain truths that concern not the foundation of faith : and that which a man holds, if an error, unless he make it worse by his evil carriage, it is that which he may go to heaven with, for all that. But when there is no danger in the earth, if a man do profess the contrary, why do you disturb the peace of the Church ? But you will say that this is an advice that comes from one that is partial. I will not deny, but confess, that in those five points that disturb the Low Countries, I am in the mind of my Sovereign ; I am not ashamed to confess it, nor never will be. But now the thing we look for, is not so much the discerning of truth and falsehood, but it is for the preservation of peace. Therefore this is my profession, and I do here profess it before God, that if I were an Arminian, and did hold those five points that have caused those troubles in the Low Countries, and is like to cause them here among us ; the case standing as it doth, that the greatest number of the Prophets blow their horns another way ; I hold, I were bound in Conscience to hold my peace, and keep my knowledge to my self, rather than by my unseasonable uttering of it, to disturb the peace of the Church.

But is not this a prevaricating of God's cause ? No, it is the order God himself hath set down : there is a time when knowledge may be uttered, but not always : A fool uttereth all at once. It is not possible that all men in the Church should agree in all things, but it is possible that the peace should be preserved ; *Philip. 3. 15. If any man think otherwise, God shall reveal the same* : As if the Apostle should have said, there are a number of matters wherein you may disagree, and go to heaven. And do your Brethren say they see more than you ? Why, if they be otherwise minded, peradventure the Lord will reveal the same unto you. Truth is the Daughter of Time ; wait therefore. This is the last time I shall be called to this place, therefore I will leave this advice ; which if it be neglected, peradventure it will be too late easily to stop things. Peradventure it is not so wise counsel as some do give, who advise that both sides should be silent : but do you think it so easie a matter to silence all those who have moved the troubles ?

F I N I S.

A TABLE TO THE SERMONS.

	pag.		pag.
A		C.	
A Cceptation and Affiance two acts of Faith	95	G od Calls sinners to Christ by five words,	86
Active Obedience, See O- bedience		Christ's equality with God, 68. It ren- ders his Humiliation the greater and more meritorious,	68
Aggravations of sin,	37	Christ's Humiliation; the extent, de- grees and particulars of it, 69, 72.	
A temporary Believer desires Christ on- ly in Affliction.	119, 120	Part of his Humiliation to be God's Servant, 74. He was a Servant on earth in respect of men, 70. Used and valued at the rate of a bond- man,	71
Assurance no part of justifying faith, 97. It is attainable, 150. Why so many Christians want it,	141	Christ's sufferings the more meritorious because voluntary,	74
B.		Christ's Active Obedience in the course of his life, 74. his Humiliation and sufferings from his Conception to his death described,	75, &c.
B aptism, what it obliges to, 23.		Christ's death described in the Accur- sedness of it, 78. in the shame of it, 78. in the painfulness of it,	78
It hath not its full effect till the day of our death,	ibid.	Christ suffered not the pains of Hell, proved, 80. yet he suffered in his Soul immediately from God,	80
To believe is a hard matter,	22, 96	Whether Christ takes away all the sins of the world,	83
To believe is our duty,	88	Christ's being offered for us, no comfort unless he be offered to us,	66
Five words (or Scripture-ways) that God uses to perswade sinners to Be- lieve in Christ, viz. General Pro- clamation, 86. Special invitations, 87. Entreaties, 87. Commands, 88.		That Christ died sufficiently for all, is an improper speech,	66
Threatnings,	89	To receive Christ what, 84. Christ of- fered freely, 82, 86. He that hath a will to receive Christ hath a warrant to receive him,	86
To Believe is to come to Christ,	111	Christ the proper and immediate Object of	
It is exprest by Hungring and Thirst- ing,	113		
A Believer's case like the Beggars,	114		
A true Believer distinguished from a Temporary, (1.) by the ground of his desires, 119. (2.) by his desi- ring Grace as well as Mercy, 122.			
(3.) by his Love to God.	122		
A Believer's privilege.	150		

The Table.

	pag.
of justifying Faith, 93. Christ loved and valued above all by true believers, 96. Christ and the Cross go together in this life.	96
Christ very compassionate,	111
Christ is our peace,	149
To be a Christian indeed is no easie matter,	96
Civil Righteousness, See Morality. Men deceived by Comparing themselves with others, 20. and with themselves,	20
The Conditions of Faith and Obedience required hinder not the freedom of Gospel Grace,	80, 92
Confession of sin necessary, and why,	114
Carnal Confidence as to our spiritual estate dangerous, the vain grounds of it discovered,	19
Conscience one of the Tormentors in Hell,	62
Peace of Conscience, See Peace,	
Conviction necessary to Conversion,	17, 33
Conviction a work of Gods Spirit.	109
Two hindrances of Conversion,	2
A limited time for it.	4
Crucifying a Cursed. Shameful, Painful death, 77. The manner of it,	79
The Curse follows sin,	40
The Curses attending an unregenerate man in this life, 48, &c. The Curses on his Soul, 51 The Curses at his death,	53
Custom in sin hardens the heart,	12

D.

D ay of grace limited, 45, 15. The folly and danger of neglecting it,	13
Death the wages of sin, 45. The comprehensiveness of the word Death,	48
Death terrible, 45. The terribleness of Bodily Death set forth in three particulars, 53, &c. What the first and second Death is,	48
The Death of Christ described, 78, &c.	
Death-bed Repentance, See Repentance.	
Deferring Repentance dangerous, 7.	

	pag.
The reasons of Carnal mens Deferring Repentance, 9, &c. The vanity of them,	ibid.
Desires after Christ may be stronger in Temporaries, than in true believers,	119, 120
The Devil takes possession of those whom God leaves,	43, 44
The Reason of Christians Doubting,	141

E

W hat use to make of the Doctrine of Election and Reprobation,	15
Encouragements for sinners to come to Christ,	86
Examination of a mans self. See Self-Examination.	

F.

F aith why required to the receiving of Christ, since he is a free gift,	84
Faith consists not in a mans being persuaded that God is his God, and that his sins are pardoned, 86, 91. Its proper and immediate Object is not that forgiveness of sins, but Christ,	93
Faith must have a ground for it out of the word, 91. What Faith justifies 118, &c. Faith justifies not as a virtue, but in respect of its object, 93. Faith justifies not as a Habit, but as an act, 132. The Acts of Faith, 94. By what sins the Acts of Faith are hindered, 92. How those obstructions are removed,	ibid.
Faith an instrument to receive Justification, not to procure it, 135, 140	
Why Faith chosen for an instrument of justification, rather than any other grace, 141. A weak Faith justifies as much as a strong, 140. yet a strong Faith is to be laboured for, and why,	140
How Faith alone justifies,	140
Faith may be certainly known. 128. There may be Faith where there is no feeling,	90, 96, 113
Faith	

The Table.

	pag.
Faith strongest when sense least,	147
Encouragements to Faith.	86
Carnal Fear its sinfulness and danger,	56, 57
Men apt to Flatter themselves as to their spiritual estate,	18
Five false glasses that cause this self-Flattery,	18, &c.
Forgiveness of sins not a distinct thing from Imputation of Righteousness, &c. Forgiveness is properly of sins past only, 125. It is one continued act, 131. and therefore may be prayed for by a justified person.	ibid.
Forgiveness frees from guilt and punishment,	133
God forsakes none till they forsake him,	44
True believers forsake all for Christ,	96, 97
Free grace in bringing sinners to Christ,	84
No Free will to good,	86

G.

T O be given up to our selves a more fearful thing than to be given up to Satan,	44, 52
The Gospel not seasonable, nor savoury, till the Law hath been preached,	33.
How the Gospel differs from the Law,	36
The fulness and freedom of the Grace of the Gospel not hindred by the conditions of Faith and Obedience,	84, 85
Guilt of sin taken away in Justification,	133, 134

H.

H ardness of heart a hindrance to Conversion,	2, 3
Hell for whom provided,	56
Hell described, 157, &c. That Christ suffered not the pains of Hell provided,	80
Christians rejoyce in Hope,	151
The Humiliation of Christ, v. Christ.	

I.

I mputation of Righteousness. See Righteousness.	
To be given up to Insensibleness a woful thing.	52, 53
Joy in the sense of God's love surpasseth all worldly joy, 98. It is attainable, ibid. The reason why many believers are strangers to it, 98. Some Joy may be in a Temporary,	121. How to try true Joy, 151. Means to get it. 151, 152
Justification, what it signifies, 123. How the Fathers used the Word, 128. Justification one simple act of God,	124
How we are said to be justified by Faith, and how by Christ's blood,	93, 134
In what sense we are Justified by Faith according to Paul, and in what sense by Works according to James,	124
Impossible to be justified but by imputed Righteousness, 125, 129, 130. In the instant of Justification, no sins are remitted but those that are past, 130. A twofold Justification,	127
Why a justified person may and must pray for the remission of sins past,	131
Justification frees from the punishment and guilt too,	133, 134
Justification confounded by the Papists with sanctification, 125. The difference between them,	135, 137
No Justification before Faith,	142
How we are Justified by Faith alone,	141
Judgment in Scripture sometime taken for Righteousness inherent,	139
How men are deceived in Judging of of their spiritual estate,	18

K.

K nowledge one act of Faith,	95
-------------------------------------	----

L.

T he use of the Law, 33, 65, 112. It is necessary to be preached before	B b 2
--	-------

The Table.

pag.

before the Gospel, 33, 112
Men are under the Law till they come to Christ, 35. how fearful a thing it is to be under the Law, 35, 36. the difference between the Law, and the Gospel in three particulars, 36
Love of God twofold, 91. No temporary believer loves God, 123
To be given up to our own Lusts a more fearful thing, than to be given up to Satan, 43, 44

M

Want of Meditation one cause most believers have so little joy in God, 98
Mistakes in judging our spiritual estates. See Judging.
Morality too much trusted to, 21. It's insufficient to bring men to heaven, ibid.

N.

Natural reason not to be trusted to, 21. Too short to convince of sin thoroughly, 22
Mans condition by Nature described, 25. The Natural man dead in sin, 29. His best works cannot please God, and why, 29, 30
The Curses attending a Natural man in this world. 49, &c.
Two blows that God gives a Natural mans soul in this life, the one sensible, 51. the other insensible, 52. The Curses attending him at Death, 53, &c.

O.

Christ's active Obedience mixed with his passive, 73
Wherein his active Obedience consisted, 74, &c. Wherein his passive, 75
Partial Obedience a false glass to judge our estates by. 21
To design only our Old age for God is dishonourable to him, 9, 10
Old age most unfit for Repentance, 11, 12

pag.

Men apt to have too good Opinion of themselves, 17. The causes of it, 18, &c.
Men deceived in judging of their estates by the good Opinions of others, 19

P.

Partial Obedience see Obedience.
 Passive Obedience see Obedience.
Peace a fruit of Faith, 143, 147. Why many Christians want the sense of it, 143, 144, 147
The differences between a true and a false Peace, 148
The Causes of a Carnal Peace, 147, 148
Christ is our Peace, 149
Spirit of Prayer what, 115, 116
1. The Importunity and efficacy of it, 116
Why a person already justified may and must Pray for the forgiveness of sins past, 130, 131

R.

Natural Reason. see Natural.
To Receive Christ what, 85
What Reformation may be in a natural man, 120, 121
Repentance prevents ruine, 3
Repentance not in our own power but in Gods gift, 6. The sinfulness of deferring it, 5
Death-bed Repentance, the hindrances of it, 13. Not to be trusted to, 14.
Hard to prove it sound, 14
Superficial Repentance is vain. 24
Repentance in what respects necessary to justification, 132
Remission of sin. See Forgiveness.
Resting, or Relying upon God, a proper Act of Faith, 96
Righteousness two fold, 123, 129
Imputative Righteousness what it is, 125, 129. Impossible to be justified without it, and why, 129, 130

The Table.

pag.

S

Sanctification a distinct thing from Justification, 127
 Satan. See Devil.
 A difficult thing to be Saved, 22.
 Sealing a distinct thing from Faith,

137.

The Causes of Security, 149.
 Self-Examination, necessary to Conversion, 17. a mark of a sound believer, 128.

Self flattery : See flattery.

Self-Love, how it deceives men in judging their estates, 18.

Sin continued in, hastens Gods judgments, 2. 3, Sin compared to a weight, 11. to Cords, 12, Sin gets strength by continuance, 12.

The Sinfulness of Sin set forth in 6. considerations, 37. 38. &c.

The dreadful fruits and consequence of Sin. It pollutes the Soul, 41. It makes men loathsome to God, 42 It brings the Devil into the heart, 43. It calls for wages, 45.

The greatness of Sin, should be no bar against believing in Christ, 85. No Sin overtops the value of Christs blood, ibid.

Encouragements for Sinners to come to Christ, 85.

Sin not discovered thoroughly but by the spirit, 109 Sin may be cast away, and yet no true Conversion, 121

Sin is only a Privation and no positive being, 124

Sins not pardoned before they be committed, 115. The guilt and punishment of Sin taken away in Justification, 133

Spirit of Bondage what, 109

Spirit of Prayer see Prayer.

T.

A Temporary Faith how far it may go, 117, &c. How to know it from true faith, 120

pag.

Temporary Believers desire Christ only in affliction, 120. They do but only tast of Christ, 121. They desire mercy but not grace, 122. They do nothing out of love to God, 122
 The sinfulness of thoughts, 42
 The end of Gods Threatnings, 3

U.

Unregenerate Men See Natural.

Our unworthiness should not keep us from coming to Christ. 84

W.

THe Will wrought by God, as well as the deed, 112. The Will more than the Deed, 112. How God takes the Will for the deed, 113

He that hath a Will to receive Christ, hath a warrant to receive him, 86
 God alone inclines the Will to receive Christ, ibid.

A woful thing to be suffered by God to have our own Wills in this world, 66
 Our Wills must be crossed here, or for ever hereafter. ibid.

The Willingness of Christs sufferings rendred them the more meritorious, 74

The Word presented to our faith under a double respect, viz. (1) as a true Word, 94. (2) as a good Word, 95

Works spiritually good cannot be performed by an unregenerate man, and why, 29, 30

In what sense we are said by James to be justified by Works, 124

Wrath a Consequence of sin, 40

Y.

Youth the fittest time to Repent and break off sin in. 9, 10, 13,

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